

VEDIC METRE

VEDIC METRE

IN ITS HISTORICAL DEVELOPMENT

BY

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DEM ANDENKEN
RUDOLFS VON ROTH
DES GEISTVOLLEN LEHRERS
DES ERFAHRENEN MANNES
DES HILFREICHEN FREUNDES
GEWIDMET
VON SEINEM EHEMALIGEN SCHÜLER

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PREFACE

THE Rigveda is not a book, but a library and a literature. Before its contents can be appreciated, it is necessary that they should be methodically arranged. We cannot determine with any exactness by external evidence the date, the locality, or the personality of the authors: we are therefore thrown back upon the poems themselves for our knowledge on these points; and the internal evidence lends itself most readily to an enquiry into the relative date of the different hymns.

Almost all western students of the Rigveda have perceived that the Rigveda contains a number of poems which by their special characteristics in language, subject, and metre are to be distinguished from the main body of the hymns, and to be associated instead with the poems of the Atharvaveda. These poems have generally been described as 'later additions to the Rigveda,' and in my opinion this description is correct. Since however Professor MAURICE BLOOMFIELD in his work on the *Atharvaveda* (Strassburg, 1899) questions this view, I have not thought it right to take it for granted, but have adopted from him the title 'popular Rigveda' for these poems.

My first task in this work is accordingly to delimit the 'popular Rigveda,' which has generally been vaguely described as consisting of certain hymns appended to the first nine Maṇḍalas, and the majority of those of Maṇḍala x. For this purpose an examination of the language has proved the most effective method: but the evidence is greatly strengthened by the fact that the differences found in the language are throughout accompanied by differences of metre. These differences are sometimes broadly marked, sometimes subtle: but they can always be clearly recognized when expressed by numerical calculations.

The first systematic attempt to delimit the popular Rigveda was made many years ago by Professor HERMANN OLDENBERG in his *Prolegomena* to the Rigveda (Berlin, 1888). Oldenberg also adopted the method of statistical calculations; and was thus led to observe that even those parts of the Rigveda which were not in his view later additions, differed very materially in their metrical structure. It is

the principal object of this book to examine these differences, and to see whether they can assist us to obtain an arrangement of the whole of the Rigveda upon historical principles.

In my view this question is to be answered in the affirmative. I believe that the formal scheme reached in this book, by which each hymn of the Rigveda proper is assigned to one of four successive periods, is a true adumbration of the historical development of the whole literature, and should be a real assistance to the study of its meaning. On the other hand, I do not for a moment suggest that the materials permit of any accuracy in details. At the same time, I think it is conclusively shewn (if it has not been shewn long ago) that the hymns of the 'popular Rigveda' are in a true sense later additions, and further that these too are spread over a long period of time.

The conclusions I have reached have been in their main outlines published by me in the following articles :

I in the Rigveda (Festgruss an Rudolf von Roth, 1893, pp. 145-148).

Literary Epochs in the Rigveda (KZ. xxxiv, pp. 297-344).

Historical Vedic Grammar (JAOS. xviii 2).

Rigveda vii 33 (KZ. xxxvii, pp. 207-219).

The second Maṇḍala of the Rigveda (KZ. xxxvii, pp. 429-486).

Rigveda vii 18 (KZ. xxxviii, pp. 491-498).

Rigveda and Atharvaveda (JAOS. xxii, pp. 309-320).

These articles also contain my replies to the objections and criticisms which my propositions have called forth from several Vedic scholars.

Although my position has not yet won acceptance, I have received encouragement from more than one quarter to proceed to the publication of my views in a complete form. In so doing I have endeavoured to reduce controversy to a minimum, and to give instead with all possible fulness the materials from which I have drawn my own conclusions, but by which others in turn may be led to form more or less divergent views. I have not dropped the thread of historical theory which to my mind binds together in proper order a large collection of facts : but even if this thread be not altogether sound, the collections themselves can hardly fail to be of service to future students.

In elaborating this work I found that solutions were incidentally suggested to several important questions which affect the text of the Rigveda.

The first group of these questions has to do with the proposed 'resolutions' by which H. GRASSMANN in his *Wörterbuch zum Rigveda* (1873) has attempted to restore completeness to numerous verses in the Rigveda in the number of syllables : and more particularly with the

restoration of *īndara* for *indra*, and of *-aam* for *-ām* in the genitive plural. Although the native commentators justify the principle of resolution, there have always been scholars who have questioned Grassmann's procedure, which in fact assumes a fluidity of pronunciation not known in any settled language. I trust that the treatment of these points in Ch. III will greatly reduce the uncertainty that has hitherto prevailed on these points.

The second group of questions has to do with the authority of the *Saṁhitā* text with regard to vowel quantities, and in particular with regard to the so-called 'Saṁhitā lengthenings,' that is the final vowels which are found with short quantity in the *Pada-pāṭha* text and in the native grammars, but (more or less regularly) with long quantity in the *Saṁhitā* text.

As the method of this book prohibits me from discussing the history of this question in the text, I take this opportunity of giving some account of it here. This seems the more desirable, as I hope this illustration will justify the cardinal principle which I have followed, namely to disregard in points of this character the authority not only of the native commentators, but also of the *Saṁhitā* as well as the *Pada-pāṭha* text, and to be guided solely by the general usage of the Vedic poets.

The current explanation of what I have termed the 'variant final vowels,' i.e. the final vowels of which the quantity varies in the *Saṁhitā* text, is derived from the unhistorical views of the native commentators, and is somewhat as follows: In certain positions in the verse metrical laws require long quantity: but the poets find themselves unable to provide words of the requisite measurement. They therefore introduce syllables of which the quantity is short, and give to those syllables an artificial long value by 'poetical license,' the syllables being thereby 'metrically lengthened.' This general theory is frequently asserted upon the authority of the two scholars who have dealt most fully with the question, namely TH. BENFAY and J. ZUBARÝ. But in fact the credit should rather be given to these writers of having shewn that the theory is untenable.

Only habit can explain the general acceptance of so remarkable a metrical theory: still Latin scholars will faintly recollect that the verse even of Virgil was thought not so long ago to require the occasional apology of 'metrical license,' and has not Horace said that at times *bonus dormitat Homerus*? In this case however a metrical license, of which the instances can be counted by the thousand, seems to destroy the nature of verse altogether. How are we to suppose that the poets should always find the metre embarrassing just as they

reached a final vowel? and why should they be embarrassed at all by the metre if they possessed in themselves the power to transmute at will a vowel quantity? In truth the two principles of 'resolution' and 'metrical lengthening' together, if unduly pressed, reduce metre to an absurdity, since by means of them any piece of plain prose can be shewn to correspond to some metrical scheme.

Benfey dealt with the question in a series of articles on the *Quantitätsverschiedenheiten*, which extend over the seven years 1874-1880 and were never completed. His studies in comparative language at once suggested to him an historical explanation, namely that the vowels in question were originally long, but in the course of time shortened. This explanation is at first quite tentative, but as his work proceeds is used with increasing confidence. He finds repeatedly that the long vowels are used in positions in which short vowels would be equally or more acceptable from the metrical standpoint: here of course the idea of 'metrical license' is out of the question. Still, from habit, Benfey continues to use the explanation 'metrical' wherever the long quantity suits the metre well, which is usually the case.

Zubatý took up the matter about ten years later (1888-1891) from a rather different standpoint. Assuming that in all these forms the Vedic poets were free to choose either the long or the short syllable, in fact that the quantity was 'doubtful,' he argues from the quantity actually found in the *Saṁhitā* text to the metrical preferences of the poets. In this way he has no difficulty in shewing that current theories as to the Vedic metres were often founded on a very slender basis of fact. Notably he corrected an error into which all previous writers had fallen, in supposing that the poets preferred short quantity in the third syllable of each verse. This imagined 'rule' had been imported from Greek iambic verse into the supposed iambic verse of the *Rigveda* without any enquiry as to the facts. Zubatý's work is remarkable for the completeness and orderly arrangement of his material, but unfortunately its publication was never completed.

I fear that my treatment of this subject on pages 108-140 will be thought complicated and difficult: but perhaps this will be more readily excused by those who are familiar with the voluminous writings and inconclusive results of my two predecessors. For many years I had avoided this subject as too difficult for treatment, and had intended to assume (with Zubatý) the correctness of the *Saṁhitā* text as a working hypothesis. But my study of the subject of 'resolution' shewed me that the Vedic poets were in the habit of following very definite standards of pronunciation, with only a small margin of choice in the case of words which were actually changing their pronunciation

in common speech. I felt therefore that I could not accept Zubaty's theory of optional quantity, and that a systematic study of Vedic usage must necessarily reveal in every case either a fixed or at any rate a preferential quantity. It required some time to examine and classify the many thousands of occurrences in the Rigveda, and it is not easy to put forward the detailed results in a form in which they can readily be followed. But the general conclusion is only strange in the sense that it is new. All the difficulties disappear when Benfey's suggestion is carried out, not in a hesitating or tentative fashion, but to its logical conclusion. A great number of final vowels are always long in Vedic usage, though in the Saṁhitā text they are often, and in the Pada-pāṭha text always, short: that is to say, the Saṁhitā text has partly, the Pada-pāṭha text entirely, failed to preserve the original quantity. The metrical position is not the cause which has produced long quantity in certain cases, but the hindrance which has prevented the corruption of the Saṁhitā text by the prevailing usage. In other endings the shortening can be traced in the later parts of the Rigveda itself. The instances in which any real doubt remains become in this way reduced to a very small number.

I am aware that in postulating original long quantity for many of these vowels, objections may also be raised by the writers on comparative grammar. But these objections seem in no way entitled to a hearing. In treating of the metre of Plautus or Virgil we deduce our facts directly from the usage of these writers, and the theories of comparative grammar must follow. There are numerous instances in which the forms used by Plautus are, from the broad standpoint of comparative grammar, of later date than the forms used by Virgil: but from the special standpoint of Latin literature the forms peculiar to Plautus are the archaic forms. If therefore it is urged that the verb-forms *bharā* (2 sing. imperative) and *bharatā* (2 plur.) are not, in the view of comparative grammarians, older than the forms *bhara*, *bharata*, it must be remembered, first, that this theory is to some extent founded upon the incorrect postulate of the Sanskrit grammarians that *bhara*, *bharata* are the true Vedic forms; and secondly, that even if the short vowel is really more primitive (and Benfey at least doubted this), the long vowel may, and indeed as the facts shew, must have established itself in the interval between the primitive period referred to and the times of classical Sanskrit.

This discussion may seem to lead to an unsatisfactory result in so far as it increases the doubts that must be felt as to the general correctness of the Saṁhitā text, and thereby seems to shake the solid structure *unde omnia cognita pendent*. But the errors of the text in

small details are so numerous that no commentator has ever left them unnoticed. The question rather arises whether the understanding of the Rigveda would not make better progress if the task of emendation were more vigorously taken in hand. Upon this question I have hardly ventured to enter in the body of the book, for a better knowledge of the metre seems to me an indispensable preliminary to textual correction: although in the *Metrical Commentary* I have indicated a fair number of simple alterations in the text which (if admissible on other grounds) have the advantage of removing metrical difficulties. But where difficulties of interpretation and of metre concur in the same verses, I have little doubt that the solution is to be found in that direction: and therefore I have suggested (though only in a tentative way) in Ch. IX this method of dealing with some of the hymns in the 'uneven lyric' metres, which are here for the first time recognised as entitled to rank as a distinct class of established metrical forms.

To the writers already named I am indebted, not only in regard to the matters specifically referred to, but also for suggestions and collections of material which extend over a large part of my work. There are many others to whom I am under obligations in some one or more particulars for their contributions to this subject either in their publications or in private communications. Such are RUDOLF ROTH (to whose memory I venture to dedicate this work as one of his old pupils, and to whose principles of Vedic interpretation I mostly adhere), A. WEBER, A. LUDWIG, R. KCHNAU, R. FISCHER, KARL GELDNER, A. MEILLÉ, A. A. MACDONELL, E. W. HOPKINS, and EMIL SIEG. I fear the references given to these writers in the text very imperfectly represent these obligations.

It remains for me to acknowledge the direct assistance I have received in the preparation of this work. Professors H. OLDENBERG and J. ZUBATÝ have assisted me throughout by numerous criticisms and suggestions, and the latter also by placing at my disposal the unpublished part of his articles on the *Quantitätswechsel*. Professors C. BENDALL and E. J. RAPSON have kindly read my proofs throughout, as Professor Oldenberg has also done for a large part of the book: and each of these has in turn saved me from many errors which otherwise would have disfigured the work. To the liberality of the CAMBRIDGE UNIVERSITY PRESS, assisted by a substantial grant from the CAMBRIDGE PHILOLOGICAL SOCIETY, I owe it that the book has been produced with all the aids of modern typography without any cost to myself.

E. VERNON ARNOLD.

BANGOR, June, 1905.

CHAPTER I.

GENERAL INTRODUCTION.

1. THE object of the present work is the study of the metre of the Rigveda in connexion with its history, and of the history of the Rigveda by the aid of the metre. In this study the fundamental questions which concern the metre of the Atharvaveda and other early Indian poetry are implicitly contained.

2. The historical standpoint is strange to Indian literary tradition. Men of learning who regard the Rigveda with the respect due to a book of sacred authority, who find in it the inspired source of the convictions and laws which hold together the social life of their country, must naturally look for unity and agreement in its parts. Scrupulously faithful in the preservation of every iota of its text, they seek to interpret its form and its meaning by absolute standards. To their diligence and sincerity we of the West are deeply indebted: for in this way a unique monument of the history of mankind has been preserved, and no small contribution made to its understanding.

3. But to students of the European tradition the Rigveda is not a book, but a library and a literature. Our acquaintance with the poetry of many other countries leads us quickly to the conviction that its ten *Mandalas* or cycles have gathered up the work of many periods, and that the original composition of the hymns was probably the work of several centuries. During the period in which this poetry was produced, great political and social changes undoubtedly occurred: but of these there exists no record, except such as is contained in the pages of the Rigveda itself, or may be distantly inferred from our knowledge of the general history of mankind. It becomes therefore our task to study the Rigveda from within.

4. For this undertaking the material at our disposal is on the whole abundant. We have besides at our service native theories of metre, worked out by the authors of the *Prātiśākhya*s and the *Anukramanī*s: but we have no longer need of them, because the study of the text of the *Rigveda* enables us to ascertain for ourselves the principles which guided the Vedic bards¹: and in regard to details, the native authorities appear to be no better informed than ourselves. We have the advantage of them in that we start free from the prejudices naturally engendered in India by the linguistic and metrical practice of the commentators' own times, and because we have a wider knowledge of the general history of language. On the other hand, we stand in danger of importing into our subject other prejudices, derived from too hasty comparisons with classical or modern verse, or from the instinctive desire to find short and simple solutions of the problems that arise in a great field of literature in which the workers are so few and the desire of completed knowledge is so keen.

5. Almost every European and American critic of the *Rigveda* has made some contribution towards the theory of its metre: but probably the present is the first attempt to comprise in one view the whole of the material available. As such it is necessarily tentative in character, and may be found to need correction in important details. In the present chapter it is proposed to state the general conclusions which have been accepted or independently reached by the author, and the nature of the evidence by which they are supported. In subsequent chapters the different parts of the subject will be considered in detail, and it is hoped that it will appear that the general theory presents a consistent and reasonable interpretation of the facts as a whole. If this is so, it will have a claim to be accepted by historical students as a sound working hypothesis: but if otherwise, the collections of material at least will be available for other investigators.

6. Western critics of Vedic metre, in dealing with isolated questions, fall into two schools, according as they are directly guided by textual or metrical principles. Some, having regard to the great antiquity and authority of the *Saṃhitā* text, feel

¹ F. Max Müller, *Hymns to the Maruts* (London, 1869), p. lxxvi.

alarmed at any proposal to tamper with it: and incline in all cases of doubt to maintain the text, and to admit a *metrical irregularity*. Others, again, recognizing the general skilfulness of the Vedic bards, propose in the same cases *textual restoration*. If the inclination of the one school were carried to an extreme, the 'theory of Vedic metre' would be merely a summary of the facts presented by the existing text, with the possible exception of such modifications as native authorities regard as permissible: if on the other hand a free field is left for the ingenuity of the second school, strict canons of metre will be laid down, and criticism will occupy itself with suggesting alterations of the text wherever it does not conform to them.

7. In spite of the logical dilemma, a very general agreement has been reached on many important points: and this fact at once shews that we can neither regard the text as final, nor the metrical standards as holding good without exception. If we can discover the logical ground on which the one or the other is to be preferred, further progress will be assured.

8. Now it is admitted that the text must be corrected in some points, as for instance in giving syllabic value to *y* and *v*, because without such correction the Rigveda is merely prose: and it is not conceivable that the arbitrary correction of two letters only of the alphabet could convert prose into verse on so large a scale. On the other hand, it is admitted that we have deviation from the usual metrical rules in such a hymn as ii 11, because it is inconceivable that textual incorrectness could cause so large a proportion of verses in one hymn to be defective in precisely the same way.

9. The principle underlying these admissions on either side is clearly *quantitative*: the multiplicity of instances constitutes the proof. Native as well as European commentators alike adopt, without hesitation that hypothesis which accounts for the largest number of facts in the simplest way. If one textual correction will rectify ten verses, we make the textual correction: if the admission of one metrical variation or irregularity will accord with the text of ten verses, we admit the metrical variation. The full application of this principle can only be learnt by experience: but its short statement will sufficiently indicate the importance of a full collection of facts as a basis for any theory.

10. Western critics are far from unanimous in their views as to the historical relation of the different parts of the Rigveda. Still there is a very general agreement upon two points: (i) that the division of the Rigveda into *maṇḍalas* is, in part at least, based upon historical grounds, the different *maṇḍalas* (or their parts) being relatively homogeneous; and (ii) that certain hymns appearing at the end of each of the first nine *maṇḍalas*, or of sections of these, and others constituting a large part of the tenth *maṇḍala*, are homogeneous in character with the Atharvaveda, and constitute later additions to the original Rigveda collection, or "Rigveda proper."

11. It may be said without hesitation that the two propositions just stated constitute the only possible basis for the historical study of the Rigveda. In consequence of their great importance they will be fully examined in the earlier chapters of this book: for the moment it will be sufficient to notice that they depend on arguments partly of language, partly of metre, each being held to confirm the other. As before, the arguments are quantitative in character. If in a particular collection forming part of the Rigveda certain features of language or metre recur with much greater frequency than in other parts, it is held that that collection is historically homogeneous, being the work either of one poet or of poets connected in time and in family. On the other hand, if in that collection we find one or more hymns in which these common features are absent, it is held that these are misplaced in the text, and should be assigned to some other author or period in accordance with their inner content.

12. The subject falls into the following divisions:—

- (i) the text of the Rigveda;
- (ii) the metres;
- (iii) the rearrangement of the Rigveda in homogeneous parts; and
- (iv) the historical development of the art of versification.

No one of these divisions can be adequately treated apart from the others. In following the order laid down, it will be necessary to refer from time to time either to later sections of this chapter, or to the more detailed discussion with which subsequent chapters are occupied, in order to obtain a full survey of the facts.

(i) THE TEXT OF THE RIGVEDA.

13. Our single first-hand authority for the text of the Rigveda is the "Saṁhitā" recension, which has been preserved from an unknown antiquity without any variants of importance. The "Pada-pāṭha" text is now acknowledged to be an early commentary upon the Saṁhitā, and cannot be set in opposition to its authority. Other Vedic texts repeat the matter of many hymns of the Rigveda in slightly differing forms, but in such cases the Saṁhitā text generally appears to have the advantage, and it may be inferred with some confidence that the other texts were historically derived from it.

The Saṁhitā text can therefore only be revised upon internal evidence, that of the metre being the most important.

14. The following restorations are amongst those generally agreed upon:—

(i) where the text, in accordance with the classical rules of Sandhi, combines the final vowel of one word with the initial vowel of the next, final *a ā* must occasionally, and final *i ī u ū* generally, be read as separate syllables.

(ii) where the text omits initial *a* after final *-aḥ* or *-e*, the initial *a* must usually be restored as a separate syllable.

(iii) in numerous words and endings the value of a separate syllable is, either necessarily or optionally, to be given to *y v* of the text: e.g. †*nāriyaḥ* is to be read for *nāryaḥ*, †*tuvaṁ* for *tvām*¹.

(iv) in a few words long vowels or diphthongs are optionally to be read as equivalent to two syllables: thus *śrēṣṭhaḥ* as †*śrāyīṣṭhaḥ*, *gopā* as *gopāā*.

(v) a few words are regularly misrepresented: thus for *pāvākā* we must always read *pavākā*, for *svānāḥ* almost always *svāndāḥ*, for *mṛṇaya* always *mṛṇāya*.

15. In other cases restoration is less certain, because the metre itself is open to doubt. The following are the most important:—

¹ The technical spellings *nāriyaḥ*, *tuvaṁ* indicate the occasions on which such restorations are required. Though not in accordance with Indian practice, they have the advantage that they cannot be mistaken for Saṁhitā readings.

(i) in numerous verses some part of the noun *indra* follows the caesura, and the number of syllables in the verse appears to be ten, whereas most verses in the same hymn have eleven syllables. If we interpret *indra* metrically as a word of three syllables, e.g. *indara*, the verses in which the word occurs contain the normal number of syllables. But on the other hand *indra* is commonly a disyllable, and verses of ten syllables are sufficiently common in the Rigveda to suggest a metrical solution of the difficulty.

(ii) in numerous verses ending with some genitive plural form in *-ām* there appear to be only seven syllables, but if we read instead *-aam* the regular number of eight is obtained. But verses of seven syllables are in many such hymns fairly common, and these verses may be, and are by some critics, so interpreted.

(iii) the final vowel of many flexional endings and of several adverbs is given by the text sometimes as short, sometimes as long. The distinction to a large extent follows the preferences of the metrical rhythm : and it is not easy to determine whether the quantity given represents the true value of the ending, or an artificial pronunciation by which a slight irregularity of metre is glozed over. In these cases the Pada-pāṭha usually gives the short value, but this is only evidence of the pronunciation of the word at the time when this commentary was composed.

16. In the determination of the text of the Rigveda that of the metrical value of words and syllables is implicitly contained. The metrical value of a word depends solely upon the number and succession of the short and long syllables which it contains, without regard to the position of the accent. A syllable containing a long vowel or diphthong is necessarily long, the only doubt arising when the long vowel or diphthong is final, and the next word in the same verse begins with a vowel.] In such cases the quantity of a final diphthong is that of its prior element, as is shewn by a correct text in *dāma ā* (for *dāme ā*), *tāsmā adāt* (for *tāsmāi adāt*): but the quantity of a long final vowel when not combined by Sandhi is not always easy to determine.

A syllable the vowel of which is followed by two consonants is long. One or both of these consonants may belong to a word following, provided that it belongs to the same verse. The sounds represented by *m* *h* are for this purpose recognized as full con-

sonants: and the Vedic *lh* (also variously represented by *lh* or *qh*) is equivalent to a double consonant.

17. The following stanza will illustrate the general character of metrical restoration in the Rīgveda:—

(i) Sāmhita text (following Aufrecht's edition):—

vaydm adyéndrasya prēsthā vaydm śvó vocemahi samaryé | vaydm
purá máhi ca no dnu dyén tdn na řbhukṣá nardm dnu řyāt ||

(ii) Text metrically restored :

vaydm adyá indarasya práyisthāh
vaydm śvó vocemahi samaryé |
vaydm purá máhi ca na dnu dyén
tdn na řbhukṣá nardam dnu řyāt ||

i 167 1a.

(ii) THE METRES.

18. The units of Vedic metre are the 'verse,' the 'stanza,' and the 'hymn.'

19. A *verse* consists most commonly either of eight syllables, when we distinguish it as a *dimeter* verse: or of eleven or twelve syllables, both of which varieties are included under the name *trimeter* verse.

20. The number of syllables in a verse is not quite rigidly prescribed. Thus many dimeter verses contain seven syllables only: such verses, if they correspond in rhythm to an ordinary dimeter verse with loss of the last syllable, we term *catalectic* dimeter verses: if otherwise, the more general name *heptasyllabic* may be used.

21. Similarly, trimeter verses which contain only ten syllables are not uncommon, such verses being usually equivalent to the verse of eleven syllables with the loss of a syllable before or after the caesura. These shorter verses may be termed *decasyllabic*.

22. The most typical forms of the *stanza* are

- (i) the *Anuṣṭubh*, which consists of four dimeter verses, and
- (ii) the *Triṣṭubh*, which consists of four trimeter verses, each of eleven syllables.

Four trimeter verses, each of twelve syllables, form a *Jagatī* stanza.

23. Stanzas may contain more or fewer verses than four. Thus the *Gāyatrī* consists of three dimeter verses, the *Pankti* of five, the *Mahāpankti* of six: whilst three Triṣṭubh verses form the metre known as *Virāj*, and two decasyllabic verses that known as *Dvīpadā Virāj*.

24. Stanzas may also consist of combinations of dimeter and trimeter verses, the latter being then usually of twelve syllables: all metres of this type we group as *lyric metres*. Lyric metres may also include verses of four syllables, and even of sixteen, but these are comparatively rare. The most important lyric metres are *Uṣṇih* (8. 8. 12 or 8. 8. 8. 4), *Kakubh* (8. 12. 8), *Br̥hatī* (8. 8. 12. 8), *Satobr̥hatī* (12. 8. 12. 8), and *Atyaṣṭī* (12. 12. 8. 8. 8. 12. 8).

25. The strophe (*pragātha*) is comparatively rare in the R̥gveda, and consists of the combination of a *Kakubh* or *Br̥hatī* stanza with a *Satobr̥hatī* stanza.

26. A few hymns are composed of lyric stanzas of very various structures: these we call hymns in *mixed lyric metres*.

27. The rare combination of verses of eight and eleven syllables in one stanza gives *uneven lyric metre*.

28. A *hymn* may contain any number of stanzas, but usually it consists of not less than three or more than fifteen stanzas, generally uniform in character, except in the case of strophic and 'mixed lyric' hymns. It is also not uncommon for the last stanza of a hymn to contain one or even two additional verses.

29. Where the number of stanzas in a hymn is very large, or the metre suddenly changes, it becomes probable that we have a *composite* hymn, that is, two or more hymns combined in the *Saṁhitā* text.

The number of such composite hymns in the R̥gveda is very large: but the hymns thus combined are usually homogeneous in character, and, if so, it is not necessary for the present purpose to separate them. If, however, the suspicion arises that one of the hymns thus combined differs in date or character from another to which it is joined, it becomes at once expedient to treat them as separate hymns.

30. The definitions just given may be said to determine the *external form* of the different metres, and describe their more

obvious characteristics. In accordance with them the metres may be grouped as belonging respectively to (a) the lyric, (b) the Anuṣṭubh, (c) the Triṣṭubh-Jagatī families respectively. The lyric metres being practically unknown in later literature, may be presumed to belong to the more distinctively early parts of the Rigveda.

31. We proceed to consider the *internal form*, or rhythm, of the different kinds of verse. The internal form is even less rigidly defined than the external, and is treated by native commentators as of comparatively small importance. There are few parts of the verse in which the poets do not consider themselves free at times to depart from the usual rhythms, so that it may perhaps be said that there are no ‘rules’ of rhythm in the Rigveda. On the other hand, there is no considerable part of the verse in which certain rhythms are not steadily favoured, and others avoided: everywhere there exist *metrical preferences*. In consequence of the greater elasticity of the internal form, its study is more difficult, but at the same time yields results of greater historical importance than the study of external form.

32. In all metres in the Rigveda the quantities of the first and last syllables of each verse are indifferent, and (with some exceptions) each verse is independent in structure.

33. In almost all metres a general iambic rhythm may be noticed, in the sense that the even syllables, namely the second, fourth, and so on, are more often long than short. Hence it has been supposed that Vedic metre has arisen historically from some combination of iambic ‘feet,’ such as is found in so many Greek metres. This supposition meets with many difficulties, and the use of the terms ‘dimeter’ and ‘trimeter’ verse in this book is not intended to imply acceptance of any such historical theory.

34. In all metres the rhythm of the latter part of the verse is much more rigidly defined than that of the earlier part. Hence it has often, but incorrectly, been supposed that the earlier part of the verse is non-rhythmical.

35. In the early part of the verse there is a general preference for long syllables, in the latter part of the verse for short syllables. These preferences modify considerably the general iambic rhythm prevailing in both parts.

36. The dimeter verse falls naturally into two *parts*, or *members*, each consisting of four syllables. There is no caesura. We distinguish the two parts as the *opening* and the *cadence*.

37. In the opening the first syllable is indifferent, according to § 32. The second and fourth syllables are preferably long (§ 33), but often short (§ 34). As to the third syllable, the principles laid down in §§ 33, 35 appear each to neutralise the other, so that the quantity of this syllable is indifferent. But if the second syllable is short, the third is almost invariably long. This fact seems to imply some principle of transfer of metrical weight, which may be described by the term *syncopation*, used in a somewhat similar way in modern music.

38. In the cadence the fifth and seventh syllables are almost always short (§§ 33—35), but it is not unusual to find a short syllable in the sixth place also (§ 35).

39. The following stanza, in which the division into parts or members is marked by upright lines, is therefore fairly typical of Vedic dimeter verse :—

tudm valdasya gūmataḥ |
dpāvar adṛivo bīlam |
tudm devā | ābīkhyuṣas |
tujyāmānāṣa āvīṣuḥ ||

i 11 5.

40. In Gāyatrī stanzas preference is sometimes shewn for a trochaic rhythm in the cadence. Hymns in which such preference is fairly consistent are said to be in the *Trochaic Gāyatrī* metre. In the following stanza all the verses have a strict trochaic cadence :—

ukthdm candā | śasydmānam |
dgor arir | ā ciketa |
nā gāyatrīm | gīydmānam ||

viii 2 14.

41. An important variation of the Anuṣṭubh stanza is found in those parts of the Rīgveda which have been already referred to (§ 10) as similar in character to the Atharvaveda, and is regular in the Atharvaveda itself.

In this variation the verses are grouped in pairs, so that the stanza consists of two distichs, and each distich of two dimeter

verses. In each distich the cadence of the first verse and the opening of the second are modified in the direction of lengthening the third syllable.

In order to make clear the nature of this change, we give to the last part of the first and third verses of the stanza the special title *semi-cadence*, and to the opening of the second and fourth verses the title *re-opening*. The variation may then be defined as follows :—

The seventh syllable, which in the cadence is regularly short, becomes in ‘semi-cadence’ frequently long.

The third syllable, of which the quantity in the opening is indifferent, becomes almost invariably long in the ‘re-opening.’

To this metre the name of ‘later Anuṣṭubh’ has been given, on the ground that it is only found in the later additions to the Rīgveda. Without questioning the truth of this view, it may be better to choose a more colourless epithet, and the name *epic Anuṣṭubh* is justified by the resemblance between this metre and that of the epic *śloka*.

The following stanza shews a fully developed ‘epic’ rhythm : but the Rīgveda shews every gradation from the normal Anuṣṭubh rhythm to this.

vāyūr asmā | ūpāmanthat |
pindāṣṭi smā | kunannamā |
keṣṭ viṣḍṣya pātrena |
yād rudrēṇā | pibat sahā ||

x 136 7.

42. Trimeter verse may be analyzed in two ways :—

(i) into two *parts*, as separated by the *caesura*, which regularly follows either the fourth or the fifth syllable : or

(ii) into three *members*, namely (a) the *opening*, which consists of the first four syllables ; (b) the *break*, consisting of the fifth, sixth, and seventh syllables ; and (c) the *cadence*, which includes the remaining syllables, beginning with the eighth.

43. In the case of Trīṣṭubh verse, the two parts consist either of four and seven syllables, or of five and six syllables each, according as the *caesura* is *early* (that is, after the fourth syllable), or *late* (that is, after the fifth syllable). If the *caesura* is early, we have a short first part and a long second part : if late, we have a long first part and a short second part.

In the case of Jagatī verse, the second part is in each case longer by one syllable.

In all cases the second part regularly begins with two short syllables.

44. The 'opening' of trimeter verse, if the caesura is early, is identical in rhythm with that of dimeter verse. But if the caesura is late, the iambic rhythm is much more strictly observed, and we have a further example of syncopation in the principle that if the fourth syllable is short, the fifth must be long.

45. The middle member of trimeter verse is termed the 'break' because the general iambic rhythm is broken at this point by the preference for two short syllables after the caesura. The remaining syllable is usually long: so that the most regular forms are $\text{|| } \cup - \cup$ and $- \text{|| } \cup \cup$, where the symbol || marks the position of the caesura.

46. Sometimes the general iambic rhythm is not broken in the middle part of the verse, which therefore takes one of the forms $\text{|| } \cup - \cup$ or $\cup \text{||} - \cup$. Hymns in which such rhythms are prevalent, as is the case in particular in the seventh Maṇḍala, may be said to be in *Iambic Triṣṭubh* (or *Jagatī*) metre.

On the other hand, a still stronger contrast to the iambic rhythm is not uncommon after an early caesura, when the break takes the form of a cretic ($\text{||} - \cup -$). Hymns in which this rhythm is favoured may be said to be in *Cretic Triṣṭubh* (or *Jagatī*) metre.

The iambic and cretic variations are occasionally found in all parts of the Rīgveda, but they are only to a small extent combined in the same hymns. Hymns in the lyric metres incline to the employment of iambic variations, which therefore appear to be characteristic of the more distinctively early parts of the Rīgveda.

47. The 'cadence' of trimeter verse shews the same general rhythm as that of dimeter verse. Thus the ninth syllable, and in Jagatī verse the eleventh, are regularly short: the eighth and the tenth are regularly long, but either or both are occasionally short.

We are, however, able to trace a progressive tendency to eliminate the employment of short syllables in the eighth and tenth places. Thus it is only in a small part of the Rīgveda that

a short tenth syllable is at all common: whilst the short eighth syllable is chiefly found in the shape of a syllable containing a short final vowel. The employment of these final syllables in a position from which other short syllables are excluded requires careful investigation, and has evidently some connexion with the varying quantities which, as has been already noticed (§ 15 iii.), the Sāhhitā text assigns in many cases to final vowels.

48. The following stanzas illustrate the most important forms of Trimeter verse, the division of the 'members' being again shewn by perpendicular lines:—

Normal Triṣṭubh stanza:—

bṛhaspātīh || prathamān | jāyamānaḥ |
mahō jyōtiṣaḥ || paramē vioman |
saptāśias || tuviṣṭāto rāveṇa |
vī saptāras|mir || adha|mat tāmāṁsi ||

iv 50 +.

Normal Jagatī stanza:—

dadādā dr̥bhām || mahatē vacasyāve |
kakṣṭvate || vrcayām | indra sunvatē |
mēnābhavo || vṛṣaṇas|vāsya sukrato |
vīśvét tā te || sāvanē|su pravāciā ||

i 51 13.

Triṣṭubh stanza with iambic variations:—

agnīn vo de|vām || agnī|bhīḥ sajōṣāḥ |
yājīṣṭhani dū|tām || adhva|rē kṛṇudhvam |
yō mārte|su || nīdhru|vir ṛtāvā |
tapurmūrūhā || ghr̥tā-un|naḥ pavākāḥ ||

vii 3 1.

Jagatī stanza with cretic variations:—

imān stōmam || dr̥hate | jātāvedase
rātham iva || sām mahe|mā manīṣdyā |
bhadrā hī naḥ || prāmatir | asya saṁsādi
agne sakhyē || mā riṣā|mā vayin tīva ||

i 94 1.

49. 'Decasyllabic' verses correspond generally to Triṣṭubh verses with the omission of a syllable immediately before or after the caesura: this omission we term a *rest*. Two types are used with sufficient regularity to have given special names to the

metres of the hymns which contain them: but these, as well as others, are frequently found in combination with Triṣṭubh verse.

50. The *Virāṣṭhānā* verse has a rest at the fifth place, followed by a trochee, as:—

rāsi kṣāyāni || . *rāsi* | *mītrām asmé* |
rāsi śārīha || . *indra* | *mārutāni naḥ* |
sajōṣaso || . *yé ca* | *mandasānāḥ* |
prā vājyavaḥ || . *pānti* | *āgrāṇīm* ||

ii 11 14

51. The *Dvipadā Virāj* verse has a rest at the sixth place, the quantity of the seventh syllable being indifferent: the two parts are then so similar in form that the stanza of two decasyllabic verses may also be described as containing four verses of five syllables, or *pentads*.

Example:—

rayīr nā cīrā || . *śūro nā samdīk* |
āyur nā prāṇō || . *nītyo nā sūnāḥ* ||

i 66 1.

Here the division into members is only of historic interest, shewing the relation of this metre to the Triṣṭubh.

52. In two hymns of the Rigveda a similar metre is based upon the Jagatī verse, the ‘rest’ occupying the position of the syllable first following the caesura, whether early or late. To this metre, following the traditional name of the author of the hymns, we may give the name *Bhārgavā*. If the rest be denoted by a point ., the most common forms of the break in *Bhārgavā* verse are || . ∪ - | and ∪ || . - |.

The following stanza is entirely composed of *Bhārgavā* verses, the two types alternating:—

śriyē mār्याsa || . *aṇjīr akṛvata* |
umārutāni || . *nā pūrjōr dī kṣāpaḥ* |
divās putrāsa || . *ētā nā yetire* |
ādityāsa || . *tā akṛā nā vāydhuh* ||

x 77 2.

53. It seems evident that the decasyllabic metres (amongst which we include the *Bhārgavā*) presuppose and are derived from the more common trimeter metres. Their precise relation

to them is an important subject of investigation. As none of these metres are found in the Atharvaveda or later literature, there is a presumption that, like the lyric metres, they belong to the distinctively early parts of the Rigveda.

54. An important feature in trimeter verse is *contamination*, or the combination in one verse, stanza, or hymn of parts that do not correspond. Contamination may be external or internal.

55. *External contamination* is the combination of Trīṣṭubh and Jagatī verses in the same stanza, and of Trīṣṭubh and Jagatī stanzas in the same hymn. In hymns of which the general character is Jagatī it is quite usual for one or two Trīṣṭubh stanzas or verses to appear towards the end of the hymn; consequently it is rather the absence of such variations that calls for notice, at least in hymns of any length. But the contamination of a Trīṣṭubh hymn by Jagatī is only exceptional in the Rigveda, though very common in the Atharvaveda and later verse, down to and including the epic period. It forms therefore a connecting link between the Rigveda and this later literature.

56. *Internal contamination* is the combination of two parts of a Trīṣṭubh verse which correspond to different positions of the caesura. The combination of two parts consisting of four and six syllables respectively gives the equivalent of a decasyllabic verse with a rest at the caesura; verses of this type, whatever their origin may be, are fairly common in all parts of the Rigveda, as for example

inó rājann | . || ara|tīh sámidhah | x 3 1 a.

The combination of two parts consisting of five and seven syllables respectively may be termed the *hybrid* verse. It is often found in the same hymn with external contamination: the two features are exemplified in the first and third verses respectively of the following stanza:—

uruvyācā | no || mahīśāh | sárma yañsat |
asmin háve || | puruhū|tāh purukūh |
sá nah prajāyāt || harīasva mīlayā |
indra mā no || rīriṣo | mā párá dāh ||

x 128 s.

The ‘hybrid’ verse is again a connecting link with the Atharvaveda and later literature.

(iii) THE REARRANGEMENT OF THE RIGVEDA.

57. In the Samhitā text the hymns of the Rigveda are arranged in three principal groups, of which the largest extends from i 51 to the end of vii, and consists of fourteen collections of hymns arranged in the ascending order of the number of hymns contained in each: the hymns to Agni coming first, then those to Indra, in each collection. These are usually termed the *family collections*, each being ascribed by tradition to a particular family of bards.

From i 1 to 50, and in viii we have another series of family collections, in which the arrangement is less regular, and the Agni hymns do not necessarily stand first. These collections are on the average much shorter than the series first mentioned.

The ninth maṇḍala contains only hymns addressed to *Soma Pavamāna*. It has been thought, not without reason, that this book marks the beginning of an attempted new recension of the Rigveda, in which the whole body of hymns was intended to be arranged according to the deities addressed. It is fortunate for historical investigation that this attempt was carried no further.

In the tenth maṇḍala we find a series of collections arranged in the descending order of the number of hymns in each, and extending from x 1 to x 84. From x 85 to 191 we find single hymns arranged in the descending order of the number of stanzas contained in each.

58. It is clear that the arrangement of the collections as wholes is of little or no importance to us, being based almost entirely upon mechanical considerations. Within each collection also the arrangement is generally mechanical, and therefore without value. There remains the possibility that the hymns in each collection may nevertheless be on the whole homogeneous: and this supposition is very generally confirmed by an examination of the contents of the separate collections.

59. The most striking features which suggest that a collection is homogeneous are the following:

- (i) the use of the family name of the authors in the separate hymns;
- (ii) the use of a special refrain verse; and
- (iii) the use of metres or rhythms peculiar to the collection.

Some or all of these indications combine to confirm the ascription of the hymns of Maṇḍala vii to the Vasiṣṭha family, or (as we may shortly express it) to Vasiṣṭha; and that of the hymns of Maṇḍala vi to Bharadvāja. In the same way we find reason to ascribe the collections i 36—43, 44—50, viii 1—5, 6—11, 32—34 and 49—59 to Kaṇva, i 165—191 to Māna, i 58—64 and 74—93 to Gotama, viii 19—22 to Sobharī, 23—26 to Vyaśva, 35—38 to Śyāvāśva, and x 20—26 to Vimada. All these collections are marked by the fact that their metrical forms are not only different from those which prevail in later literature, but also almost peculiar to each family.

There seems a presumption that all these collections belong to a period of originality and rivalry between the bardic families, which we may provisionally name the *bardic period*.

To this period we should also be inclined on metrical grounds to assign the collection i 127—139, perhaps to be connected with the name of Divodāsa; and the hymns ix 98—111, each of which corresponds to some one of the collections in this class. The collections i 140—164, ii, and v each contain a nucleus of hymns of similar metrical distinctiveness, which may be ascribed to Dirghatamas, Gr̥tsamada, and Atri respectively: but very many of the hymns in these collections are of a more normal character.

The composition of the hymns of this group may easily be supposed to have extended over a long period of time, and in each family over several generations.

60. In other collections we find that two metres are almost exclusively employed, namely, Triṣṭubh and Gāyatrī, and that in these there is great regularity both of external and internal form. Such collections are i 1—11, 12—23, 24—30, iii, iv, and ix 1—97. Refrain verses and authors' names are very rare in these collections, the name of Kuśika being on the whole the most prominent: and in the metre there is little to differentiate one collection from another. It is natural to refer all these hymns to the same general period, and to conceive it as one in which perfection rather than originality of form was the aim. Such a period would seem to be necessarily later than that last described, and we name it provisionally the *normal period*.

61. The groups i 31—35, 94—115, and those which extend from x 33 to x 84 employ almost exclusively Triṣṭubh and Jagatī

metre, and include a large proportion of hymns in which cretic rhythm is favoured. Authors' names are again wanting, though refrain verses sometimes occur. The linguistic forms which characterize the Atharvaveda begin to appear with some frequency. Although these groups form a comparatively small part of the Rigveda, they seem to have a character of their own, and to belong to a period of transition which may be provisionally named the *cretic period*, with reference to the distinctive rhythm often found in these hymns.

62. Last in order, but of well-recognized importance, is that part of the Rigveda which resembles in form and character the Atharvaveda. Its metrical characteristics are the 'epic' Anuṣṭubh and 'contaminated' Triṣṭubh. In many of the hymns, however, these variations are only occasional, and some hymns, though seldom such as contain more than four or five stanzas, shew the normal forms of the Anuṣṭubh and Triṣṭubh, and of other metres characteristic of the Rigveda as a whole. The only considerable group of hymns of this type recognized by the Śaṁhitā text is that of the funeral hymns, x 14—19. Other hymns appear at the end of the respective Maṇḍalas, or of those sections which comprise the Agni or Indra hymns, or are appended to single hymns with which they are not homogeneous; whilst a very large proportion are included in the tenth Maṇḍala. These hymns, as we have already noticed (§10), are usually ascribed to a later period than the rest of the Rigveda, although there is good reason to think them earlier in date than the existing recension of the Atharvaveda. It does not, however, seem well to call them here by the name 'late Rigveda,' by which we should be pledging ourselves to conclusions that are merely provisional. The name *popular Rigveda* has recently been given to these hymns, partly on account of their subject-matter, which includes myths, dramatic colloquies, and charms, and may therefore be supposed to appeal chiefly to the common people: and partly because of the relatively modern form of language, which at the time must certainly have had a 'popular' character, in contrast with the 'hieratic' diction of the remaining hymns. We may use this convenient title, but must not forget to mention that in this part of the Rigveda are also contained some abstruse philosophical and cosmogonical speculations.

63. We have thus outlined a rearrangement of the contents of the Rigveda into four principal groups, each containing subdivisions corresponding to the arrangement of the text of the Rigveda itself. This rearrangement is necessarily tentative, and the titles given to each group are intended merely to facilitate reference and to aid the memory. Such titles as 'bardic' and 'popular' may easily be found misleading if they are supposed to indicate in any adequate way the general history of Vedic poetry from the standpoint of the developement of social institutions: such a study lies beyond the purpose of this book.

(iv) THE HISTORICAL DEVELOPEMENT OF THE ART OF
VERSIFICATION.

64. The time has perhaps hardly come when a fair estimate can be made of the literary and aesthetic powers of the Vedic bards: but it is important to examine the conditions of the mechanical problems presented to them, and to form some estimate of the skill shewn by them in handling their material. The sketch already given of the metrical contents of the Rigveda has shewn that each period, except the 'normal' period, was inventive. The bards were occupied in constructing fresh metrical schemes, as well as in producing verse following established models. They frequently compare their craft to the highest kind of workmanship known to them, that displayed in the construction of a war-chariot: and they shew confidence that a 'new' song will be more pleasing to the gods than one which is old-fashioned. It is a common-place of Western criticism that in many of the mechanical arts the Hindu workman follows too submissively ancient rules and models. But no such statement can justly be made with regard to the poetic literature of India, either ancient or modern: rather the faculty of inventing and appreciating new and delicate variations of rhythm seems to be a special gift of the race.

65. The comparison of the earlier parts of the Avesta indicates that the first Vedic poets were not far from the period when verse was measured solely by the number of syllables, without any regard to their quantity. We have already noticed (§ 32) that the quantity of initial and final syllables is always indifferent in

the Rigveda, and we have every reason to suppose that this feature is inherited from the earlier period of purely syllabic measurement. But in all other parts of the verse we find rhythmical tendencies, which determine with varying regularity the quantity required in each position.

66. The principle of alternation of short and long syllables is simple, and we may well believe that the Vedic bards could have carried it to mechanical perfection, had they so desired. But in addition they were guided by other metrical motives, some of which have been described above (§§ 34, 35). Above all, they were actuated by the desire to combine these motives, and thus give variety to their metre. We are not perhaps entitled to ascribe the 'break' of trimeter verse to a deliberate design of interrupting the iambic rhythm, because it is quite possible that the caesura and the two short syllables that follow it may have been earlier in date than any such rhythm. But the 'cretic' rhythm certainly suggests a deliberate aiming at variety of form: and if it be granted that the 'epic' Anuṣṭubh is based upon the Anuṣṭubh of the Rigveda proper, the motive of the change seems evidently to be the same.

67. 'Contamination' readily suggests careless workmanship, and may in some cases have been due to this cause. But it is also a ready instrument of the inventive temper. The historical relation of Triṣṭubh and Jagatī verse has often been discussed: and if one of the two is historically the earlier, the Triṣṭubh has certainly the better claim to this position. Either then Jagatī has been derived from Triṣṭubh by contamination with dimeter cadence, or a dimeter verse added to a similar half-verse has been assimilated to the rhythm of the Triṣṭubh. By one method or the other a metre not without a beauty of its own has been constructed. The contamination at a later period of Triṣṭubh with Jagatī did not lead to the construction of any harmonious metre: but perhaps in principle it is not to be distinguished from that mingling of the lyric metres from which grew the Bṛhatī-Satobṛhatī strophe, which is probably generally recognized as the most beautiful metrical form of the Rigveda.

68. The origin of the decasyllabic verse is a matter as to which a conjecture will be hazarded later (Ch. VIII), but it is only

through this stage that we can account at all for the existence of the Dvipadā Virāj or Pentad metre, which was actually brought to as polished a perfection as any metre of the Rigveda.

69. In all these cases it is not hard to recognize that apparent irregularity is the result of the inventive spirit, sometimes leading to the construction of new and harmonious forms, sometimes apparently ending in failure. This observation cannot fail to suggest reserve and care before bringing forward any suggestions of incompetence against the versifiers or of carelessness against the editors of our text. It is difficult to think that a professional bard should without motive have left his verse with an irregular rhythm, when any European scholar, without serious practice of the art of versification, can put it into order for him with hardly a perceptible alteration in the meaning. It is also difficult to think that professional reciters and their instructors could by mere accident have left stanzas in a shape which must make them a perpetual burden to the memory. In these 'irregularities' there may be meanings not easily recognized, and for this reason they deserve to be carefully studied.

70. To whatever conclusions we may further be led in detail, it must be plain that as works of mechanical art the metres of the Rigveda stand high above those of modern Europe in variety of motive and in flexibility of form. They seem indeed to bear the same relation to them as the rich harmonies of classical music to the simple melodies of the peasant. And in proportion as modern students come to appreciate the skill displayed by the Vedic poets, they will be glad to abandon the easy but untenable theory that the variety of form employed by them is due to chance, or the purely personal bias of individuals: and to recognize instead that we find all the signs of a genuine historical developement, that is of united efforts in which a whole society of men have taken part, creating an inheritance which has passed through the generations from father to son, and holding up an ideal which has led each in turn to seek rather to enrich his successors than to grasp at his own immediate enjoyment. If this was so, then the Vedic bards also are to be counted amongst 'great men, and.....such as sought out musical tunes, and set forth verses in writing.'

CHAPTER II.

THE POPULAR RIGVEDA.

71. THE 'popular Rigveda' consists of hymns which contain about one-sixth part of the matter of the Rigveda, and are marked out from the remainder by differences of language, metre, and subject, and by their position in the collection. Of these hymns a large proportion are repeated in the first nineteen books of the Atharvaveda, often with slight differences in the arrangement of the stanzas and in phraseology: and in their general character these hymns can hardly be distinguished from the remaining verse portions of the Atharvaveda.

72. The hymns which, according to the definition just given, plainly belong to the popular Rigveda are the following, those of which either the whole or more than one stanza is repeated in the Atharvaveda being distinguished by the affixed letter *a*:—

i 23 16-18 *a*, 19-21 *a*, 22-24 *a*, 50 10-13 *a*, 162, 163 *a*, 164 *a*, 191 *a*;
ii 32 6-8 *a*, 42, 43; iii 53 17-21, 22-23; iv 18, 57 4-8 *a*; v 40
5-9, 78 5-9; vi 28 1-7 *a*, 8 *a*, 47 26-28 *a*, 29-31 *a*, 74 *a*, 75 *a*; vii 50,
55 5-8 *a*, 59 12 *a*, 103, 104 *a*; viii 58, 59 6-7, 91 *a*; ix 5 8-12,
67 31-32, 112, 113, 114; x 9 6-7 *a*, 8-9 *a*, 10 *a*, 14 1-12 *a*, 13-16 *a*,
15 *a*, 16 1-10 *a*, 11-14 *a*, 17 *a*, 18 *a*, 19, 24 4-6, 34, 42 9-11 *a*, 56 4-7,
57 *a*, 58, 59 5-10, 60 7-12 *a*, 71, 72, 81, 82, 83 *a*, 84 *a*, 85 *a*,
86, 87 1-11 *a*, 88, 90 1-15 *a*, 16 *a*, 97 *a*, 98, 103 *a*, 107 *a*, 109 *a*,
114, 117, 121 *a*, 125 *a*, 128 *a*, 129, 130, 135, 136, 137 *a*, 142
7-8 *a*, 145 *a*, 146, 151, 152 *a*, 154 *a*, 155, 158, 159, 161 *a*, 162,
163 *a*, 164 *a*, 165 *a*, 166, 169, 173 *a*, 174 *a*, 177, 181-183, 184 *a*,
186, 189 *a*, 190, 191 2-4 *a*.

Sufficient evidence in each case is indicated in the 'Table of Hymns' at the end of the book.

73. In some hymns and fragments a doubt arises as to whether they should be referred to the popular Rigveda or not, either because the characteristic features of the two groups of hymns are mixed, or because they are almost or entirely wanting.

Although hymns of this kind are on the whole fairly numerous, yet relatively they form only a small part of the Rigveda, and do not affect the broad contrast between the two groups.

The difficulties that occur differ in kind according as they affect large or small amounts of matter.

In the case of long hymns and collections of hymns characteristic features must necessarily occur with fair frequency, and difficulty only arises when the features of the opposite groups are found in the same hymn or collection. In such cases the general inference must be that the hymn or collection belongs to a transition period, as for instance the collections i 31—35, i 94—115, and those which extend generally from x 35 to x 84, which we have already assigned to the 'cretic' period (§ 61). Here the only real doubt is whether the transition period lies nearer to the one or the other of the two main groups: and this question is clearly one which should be reserved to a late stage of our enquiry.

But in the case of short hymns, and still more in that of detached verses, characteristic features may be altogether wanting, or so scanty as to give room for the play of chance. If however we can group together in any way these shorter hymns and fragments, it is possible that a general character will come to light in the group as a whole. For example, the single *Tristubh* stanzas appended to many hymns, taken together, resemble in character the Rigveda proper: whereas the corresponding *Anuṣṭubh* stanzas resemble the popular Rigveda. Such generalizations are often of use in determining roughly the position of the single stanzas, although the inference may not be finally justified in certain cases.

In drawing up a definitive list of the hymns of the 'popular Rigveda,' we are going further than our general theory, strictly understood, permits us. In the first place the two groups of hymns are not sharply divided, but overlap. In the second place the evidence available, when analyzed, consists of probabilities only: and though the concurrence of many probabilities constitutes historical certainty, this concurrence is not existent in all details.

Against this theoretical objection must be set the great practical convenience of a definitive list, in which the errors can only be relatively few. In order to deal with the doubtful hymns it will be desirable to review the evidence available.

74. First in practical importance stand divergences of language, in which we include both grammar and vocabulary. These are so numerous that there are few stanzas in the *Rigveda* which do not contain one or two: and though the evidence of a small number of instances is not final, yet it is of great value in giving in almost all cases a first presumption as to the class to which a hymn belongs. In §§ 84—87 will be found lists of the distinctive linguistic features of each class of hymns, drawn up upon principles which are mainly mechanical, and therefore free from the influence of personal bias, though subject in detail to the occasional play of chance: and in the 'Table of Hymns' will be found stated the number of instances of each kind to be found in the hymns and stanzas, so far as it is necessary to treat them separately. It remains to consider how much importance can be attached to this kind of evidence in individual cases.

75. An examination of the distinctive grammatical forms as a whole shews us that the hymns of the *Rigveda* proper record an earlier stage in the developement of the Sanskrit language; for they shew that multiplicity of form in the stem-formation and flexion both of nouns and verbs which marks the earlier history of all Indo-European languages. The unthematic flexional forms of nouns, and the extended use of the perfect, aorist, subjunctive, and infinitive systems in verbs are particularly conspicuous. On the other hand the language of the popular hymns; though enriched by certain sounds hardly known to the *Rigveda* proper, shews a tendency to uniformity, obtained by the steady progress of certain favoured types in destroying or assimilating their rivals.

76. The differences of vocabulary lead directly to a somewhat different conclusion. Here divergence of style and subject-matter seem more prominent. Amongst the 'popular' words are a great number of Indo-European origin which must certainly have been familiar to the poets of the '*Rigveda* proper,' though seldom used by them, having to do with the familiar objects and activities of ordinary life. Hence we are led to the contrast between the 'heroic' and the 'popular' language, and to the possibility that both may have been simultaneously in use for different purposes. Other words, however, support the inference of earlier date already drawn from the grammatical forms: nor is it possible to draw

a line between the two classes, which are in practice associated in all the hymns in which they occur.

77. As older words and forms may appear in later hymns either by direct imitation of particular models or by the unconscious effect of literary tradition, so the 'popular' words at least may find a place in the older hymns under the influence of some special subject-matter, and even later words and forms by anticipation of linguistic developements not yet established in literature. Amongst ourselves 'Bible' phraseology is still found in much current literature, whilst our lexicographers find many so-called 'American' neoterisms in early English records. In particular passages a minute criticism of the separate words and forms can lead to no practical result: and therefore in doubtful cases linguistic evidence seems to be of comparatively small importance. But in judging of large quantities of matter its cumulative weight is considerable; and this appears to make it certain that as a whole the popular Rigveda is really of later date.

78. The evidence of metre is, on the whole, more cogent than that of language: for though the external form of older hymns may be occasionally imitated later, yet this would seem to be impossible as regards the rhythm: for the younger poet either did not appreciate the rhythms used by his predecessors, or desired to improve them. The characteristic metres of the popular Rigveda have been described, viz. the 'epic' Anuṣṭubh in all its stages (§ 41), and the 'contamination' of Trisṭubh metre by Jagatī (§ 54). In Anuṣṭubh verse a single occurrence of a long 7th syllable in 'semi-cadence' is a decided indication of popular character, whilst the absence of a short 3rd syllable in several successive 'reopenings' is almost as significant. On the other hand too much stress must not be laid on single instances of contamination in trimeter verse, for these are not uncommon in the hymns assigned to the 'eretic' period.

There seems every reason to suppose that the metres of the popular Rigveda are directly derived from those of the Rigveda proper, and consequently of later date.

79. The repetition of a complete hymn or fragment, or even of any part of it beyond one stanza, in the Atharvaveda is a strong indication of the later date. It appears from the list in § 72 that

more than one half of the hymns which clearly belong to the popular Rigveda are repeated with more or less completeness in the Atharvaveda: whilst of those hymns which clearly belong to the Rigveda proper only about a dozen are repeated, except by the quotation of single stanzas, viz. i 22 16—18, 19—21, 32, 50 1—9, 154; iv 2; v 46 7—8; vi 68 10—11; vii 32; viii 24; x 40. Single stanzas are drawn by the Atharvaveda from all parts of the Rigveda, but the repetition of such stanzas in the Atharvaveda is still of some weight, especially if they appear in the Rigveda to be detached from their context.

80. To the position of hymns and fragments in the Samhitā text considerable importance is to be attached. As we observe that the hymns which plainly belong to the popular Rigveda are almost all found in certain positions, namely at the end of complete collections, or of the Agni or Indra sections of those collections, or in the tenth Maṇḍala: it follows that we are likely to find other hymns of the same character similarly placed. Hymns which disturb the mechanical arrangement of each collection also deserve careful examination. With regard to that arrangement it will be sufficient to refer to the full discussion by Professor H. Oldenberg (*Prolegomena*, Chapter II) as a starting point: but it must be kept in mind that many of the oldest hymns in the Rigveda are found either out of the order or in the tenth Maṇḍala, as is conclusively shewn by the language and metre.

81. It is only when other indications fail that a consideration of the subject-matter of the poems becomes necessary. There is clearly a presumption that 'hymns' in the strict sense, that is poems in which the praise of the gods is the primary object, belong to the Rigveda proper: but this presumption fails when the deity is not known to or not homogeneous with the Pantheon of the Rigveda. So there is a presumption that 'charms,' that is poems in which the profit of the suppliant or the harming of his enemy is the primary object, belong to the popular Rigveda: but even amongst the early hymns we find a few in which relief from pains of conscience or disease is the main theme. Mythological narrations and dramatic dialogues are not entirely wanting in the Rigveda proper, though they are much more common later: whilst the converse appears to be true of poems with liturgical and

ceremonial subjects. Philosophical and cosmogonical poems, and those which contain proverbs or riddles, are generally late.

82. To discuss at any length the evidence affecting particular hymns would exceed the scope of this book, but there will be found in § 88 a list of all those hymns of the Rigveda with regard to which reasonable doubt seems to exist: and an asterisk is prefixed to those which appear to be more properly assigned to the popular Rigveda. The evidence of language and metre is given in the 'Table of Hymns' at the end of this book, and this table should also be consulted in each case.

In those cases in which the evidence is not quite sufficient to justify us in assigning a hymn to the popular Rigveda, it will generally be probable that it is not very much earlier in date, and therefore that we may have reason to refer it later to some period other than that of the earliest literature, that is, either to the 'normal' or the 'cretic' period.

APPENDIX I.

THE LINGUISTIC EVIDENCE OF DATE.

83. NOTES.

The lists given in the following sections 84—87 are drawn up upon the mechanical principles described by the author in *Kuhn's Zeitschrift* N. F. xvii 4, pp. 436, 437, and give in a corrected and amplified form the lists on pp. 440—452 in the same article.

References to the occurrences in the Rigveda are only given when they are not readily accessible in such works as Grassmann's *Wörterbuch zum Rigveda*, Lanman's *Noun-Inflection in the Veda*, and Avery's *Verb-Inflection in Sanskrit*.

The *Välakhilya* hymns are counted as hymns belonging to the eighth Maṇḍala, that is, as viii 49—59 inclusive. Consequently the remaining hymns of the Maṇḍala are counted as viii 60—103, not as viii 49—92. This reckoning agrees with Aufrecht's second edition of the Rigveda (Bonn, 1877), and with Max Müller's editions and Index.

An asterisk * is prefixed to all references to passages in the popular Rigveda. An asterisk prefixed to a word or form denotes that it is found in the popular Rigveda only.

A dagger † marks occurrences which depend upon correction of the text.

Words and forms are accented when any of the occurrences are accented.

In lists of compounds the Pada-pāṭha forms are often given for convenience of tabulation.

In reckoning the number of occurrences Aufrecht's printed text is followed, so that the refrain stanzas and verses which are found in many hymns are as a rule only counted once. Where one or more verses are repeated many times in a single hymn, three occurrences are reckoned.

The forms connected with metrical restoration are omitted here, as the subject is treated in the later chapters of this book.

84. A. FORMS CHARACTERISTIC OF THE RIGVEDA PROPER.

1. From nouns in -a, the instrumental singular masculine or neuter in -ā. Masc. *ghandā* i 8 3b, 36 16a, 63 5d, ix 97 16c; *ghṛnā*

i 52 6a, 141 4d, iv 43 6b, v 73 5d, ix 107 20c; *caṇḍā* tiv 48 1c; *camasā* x 25 4e; *ṇajña* i 168 1a *biṣ*, vi 48 1a *biṣ*; *himā* x 37 10b, 68 10a. Neuter: *ukthā* iv 33 10a, *kavitā* x 124 7a, *ratnadhīrā* iv 34 1b, *rāthiā* i 53 9d, *vīriā* i 80 15b, *ṛṣatā* i 54 2d, *sukhiā* iv 16 20c, viii 86 1d, x 23 7a, *sarvarathā* v 35 5c, x 160 1b, *suhā* *x 141 4b; in *-vānā*; *kavitānā* viii 40 3c, *taranitā* i 110 6c, *mahitānā*, *ṛṣatānā* viii 15 2c. The form *mahitā* appears to remain longer in use. For details see Lanman's *Noun-Inflection in the Veda*, pp. 334—337: some of the instances are uncertain.

2. Old declensional forms from radical stems in *-ā, -a*: viz. the dat. sing. in *-e*, in *kūlālapē, dē, dhīyūmūthē, pavu-śē, śucipē, śubhamūpē, havirdē*; the gen. and abl. sing. in *-ah, -ih*, in *krāṣṭiprāh, jāpūti, jāpatyā, paśuśūh*; the voc. sing. in *-ā*, in *ṛtupā, bhūridā, śukrapūtāpā, śucipā, śutapā, somupā*; the instrum. pl. in *-ābhih*, in *agrypābhih, ṛtupābhih, gopābhih*; the loc. pl. in *-āsu*, in *ābhāsu*; the dat. pl. in *-ābhyah*, in *bhūridābhyah*.

3. Comparatives and superlatives in *-ātara*, *-ātama*, in *āsvatā*, *āsvatā*, *indraptā*, *ojolā*, *maulhptā*, *ratnulhā*, *varivulhā*, *vanulhā*, *vājastā*, *sadāstā*, *sarvaulhā*, *sahasraulhā*, *sahasrustā*, *supptā*, *komaptā*.

4. The accusative singular *mahām*.

5. The instrumental singular in -i, text often -i, see § 158, in *acitti*, *āprabhūti*, **avyathī*, *āhuti*, *igāni*, *igmaruti*, *updharti*, *iti*, *ṛjunet*, *citt*, **jūṣi*, *tapant*, *triviṣi*, *dādhiti*, *dāṣṭuti*, *duṣṭuti*, *dhiti*, *nitikti*, *nīṣiti*, *pāriṣiṣi*, *purṣiṣi*, *prāṇiti*, *prābhūti*, *prāyati*, *prāyukti*, *prāyuti*, *mat*, *variant*, *vaṣṭarti*, *viṣi*, *vīti*, *vṣi*, *ṣākti*, *ṣakti*, *ṣāni*, *ṣruti*, *śādhātuti*, *sadhrt*, *sādhiti*, *suditi*, *sūnūti*, *supyanti*, *suprāṇiti*, *numati*, **śūnūti*, *svorkti*, *susāni*, *śusānti*, *śustuti*, *śmābaliṣi*, *huvīskrti*, *hāstucyuti*, *het*.

In some cases similar forms can be restored by the aid of the metre: viz. *asṭnī*, *navatī*, *nāvyaśī*, *prāmātī*, *saptatī*, *sumatī*, *hiranyadyī*; for the occurrences see § 139 iii.

6. The forms *aryāh*, *avyāh* from stems in *ari-*, *avi-*.

7. The locative sing. in -a, before consonants, and at the end of the verse.

8. The ablative or genitive singular in *-vāḥ* from *-u* stems, in *mādhvāḥ, vāsuvāḥ*.

9. The neuter plural in -ū (-u is rarely correct, see § 159), in *urū*, *rjū*, *cārū*, *tridhātū*, *purū* (*purā*), **bahū*, **mādhū*, *vāsū*, *vijū*, *sānu*, *suddhū*, *suhāntū*: and from a radical stem *mayobhū*.

10. The form *divé-dive*.

11. The vocative in *-vaḥ*, *-maḥ* from stems in *-vant*, *-mant*. From stems in *-vant* in *adri*, *ṛṣi*, *grd*, *lavṣṭ*, *niyut*, *marut*, *rayi*, *vajri*, *vīra*, *sakti*, *sacī*, *saras*, *sahas*, *svadhā*, *hari*-*vaḥ*; from stems in *-mant* in *tuviṣ*, *dyu*, *bhānu*, *muntu*, *suci*-, *haviṣ*-*muh*.

12. The instrumental *tud* (only in the phrase *tud yujā*): compounds in *tud*, namely *tud-ṣita*, *-ūta*, *-datta*, *-dūta*, *-vriha*, *-hata*, and *indra-tuota*, in which *tud* has instrumental meaning: also *tud-dūta*, *-nīd*, *-varu*. So too *yujā-datta*, *-nīta*, *-yūj*; *yusmā-ṣita*, *-ūta*, *-datta*, *-nīta*.

13. The forms *māhya*, *tūbhya*, *asmābhya*, sometimes found in the text in Sandhi combination, sometimes to be restored in accordance with the metre.

The occurrences in which these forms are suggested by the metre are as follows: *māhya* i 22 8d; iv 5 2a, 42 2a; v 52 10c; vi 27 8b, 46 9c, 47 10a; viii 1 32a, 26 12c; ix 32 6b; x 39 6b, 49 1b. *tūbhya* i 68 6a, 129 3d; iii 14 2b, 30 20c, 35 7d, 62 7c; iv 3 16a, 17 1a; v 6 5d, 29 5a; vi 20 13c, 40 1a; vii 29 1a, 32 21c, 90 2b; viii 2 30b, 39 3a; ix 88 1a; x 7 2a, 116 7a 7c, 148 4a. *asmābhya* i 10 8d, 48 9c, 63 8c, 81 6c, 114 5d, 117 2d; iv 55 8c; vi 53 5c = 6c = 7c, 71 6b; vii 74 5d, 78 1d, 79 4a, 81 6b; viii 67 19a, 84 6b; x 56 2b.

14. The following pronominal forms: *yuvōh*, *ayā* (pronoun and adverb) *kāḍ*, and *nākih*.

15. Many monosyllabic stems remain in use in classical Sanskrit, but a large number are peculiar to the R̥gveda. These include several common words, viz. *kyā*, *tmān* (with *purutmān*), *nīl* (with *derantī*), *pīks* (with *supīks*), *pīt* (with *pīsubūr*), *māh* (with the adverb *māhāh*), *vīdh* (with the infinitive *vīdhé*), and *srīdh* (with *asrīlū*); and nearly all the words which are rare even in the R̥gveda, viz. *āhāh*, *ārc*, *tū*, *ūd*, *kīp*, *ksūp*, *ksīp*, *ksū*, *ksūbh*, *kamā* (in *kamāh*), *khā*, *gūh*, *gībh*, *gmā* (in *gmāh*), *jāta*, *jmān* (with *jmayā*, the verb *jmyā* and *pārijman*), *lār*, *lūc*, *tūj*, *tūr*, *trā*, *dān*, *dā*, *dās*, *dā*, **ndāh*, *nābh*, *nās*, *nābh*, *pūi*, *pīs*, *pūr*, *pīc*, *pūr*, *bādūh* (with *jāubādūh*, *paribādūh*, *sonuyūrihādūh*), *bhīd*, *bhīp*, *bhūj*, *bhrāj*, *nāt*, *māh*, *mūr*, *mūs*, *mfc*, *yū*, *rān*, *rīt*, *rīp*, *rīq*, *rūp*, *vān*, *vās*, *vīj*, *vid*, *vīp*, *vīt* (with *vītanīyā*), *vīś*, *vrd*, *sās*, *sāh*, *sū*, *slār*, *stī* (with *stipā*), *stūl*, *stūbh*, *sthā*, *srū*, *hrūt*.

16. Stems in *-asī*: *atasī*, *dharyasī*, 1 *dhāsī*, 2 *dhāsī*, *sānasī*.

17. Stems in *-āyia*: *atasāyia*, *ahnayāyū*, *ākāyia*, *uttamāyia*, *trayayāyia*, *dakṣāyia*, *didhīyāyū*, *urpāyū*, *panayāyia*, *panāyia*, *purumāyia*, *mahāyāyia*, *mahāyia*, *rasāyia*, *vitantāyia*, *vidāyia*, *śravāyia*, *apṛahāyia*. For *āyia*, *kuṇḍapāyia*, *bakupāyia* cf. C 2, C 3 and C 22.

18. Stems in *-īman*: *dārīman*, *dhārīman*, *pārīman*, *bhārīman*, *vārīman*, *sārīman*, *sāvīman*, *stārīman*, *hāvīman*.

19. Stems of neuter nouns in *-tvanā*: *janītvand*, *patītvand*, *martīatvand*, *mahītvand*, *vasutvand*, *sakhitvand*. The instrumental forms, as *mahītvantī*, are included under No. 1.

20. Pronominal stems in *-yāt*, *-yā*, *-yū*, and *-vat*, in *tvāyāt*, *yusmayāt*; *tvāyā*; *asmayū*, *ahamayū*, *tvāyū*, *yuvayū*, *yuvāyū*, *svayū*; *tvāvat*, *māvat*, *yuvāvat*, *yusmāvat*.

21. In the case of heteroclite nouns, forms belonging to the following stems: *anarodn*, *pūrū*, *bhāman*, *mānus* (with *mānurhita*, *viśvamanus*), *mārta* (with *āmarta*, *martabhājana*), *mahā*, *yāman* (with *ākhidra*, *ānusra*, *iṣṭā*, *usrd*, *dyutād*, *pṛithu*, *pra*, *pravād*, *raghū*, *sātā*, *sahāra*, *sū-yāman*), and *śārdha* (with *śārdhanūti*).

22. Unaugmented forms of historic tenses. In the list given by J. AVERY in the *Journal of the American Oriental Society*, vol. xi, pp. 326—361, the following corrections are needed: add *tākṣat* i 127 4e, vi 12 5b, *dudrāvat* v 50 4b, *navanta* *x 120 2d, *prāthiṣṭa* x 61 5a, *bhārat* v 31 11c, *bhūvat* i 61 14d, *rujāt* ix 34 1c, *vadat* viii 45 5a;

omit *rocata* iv 10 5d. The whole number of these forms in the Rigveda appears to be 1043, of which 32 are in the 'popular Rigveda': in the independent parts of the Atharvaveda there are 29.

23. The first person singular subjunctive in *-sc*: *arāsc*, *rajaš*, *ohiše*, *kryš*, *cārkrjē*, *grāiše*, *pūnīše*, *ydiāsc*, *stūš*, *hiš*: *sasūhiše* appears to be 2 p. sing.

24. All forms of the perfect subjunctive active. For details refer to *Historical Vedic Grammar*, pp. 328—330: here it will as a rule only be necessary to quote one form from each verb, namely *cikīnah*, *cikītaḥ*, *cikētaḥ*, *jugurāt*, *jūjorāḥ*, *jūjuyan*, *jūjvat*, *tatināḥ* (1 *tan*), *tatanāḥ* (2 *tan*), *dīdīcīḥ*, *dīdīyāḥ*, *dādīrīḥ*, *pipreṣi*, *piprīyāḥ*, *bābōdīḥ*, *jabhīrāt*, *mamandāt*, *māmdīḥ*, *mūmucīḥ*, *mūmucāt*, *mūmurāt*, *rārācīḥ*, *vāvādīḥ*, *vīvidāt*, *vāmpīḥ*, *śīśuvāt*, *śīśvāt*, *śīśdhāt*, *śīśūdāt*, *paśpāśāt*, *jaghāvat*.

25. All subjunctive, optative, and imperative forms of the perfect middle, namely *anūśīmahai*, *cākananta*, *cikramanta*, *caṣamīthāh*, *jaḡasāta*, *tatinanta*, *śatipate*, *duḍabhaṇta*, *duḍhiṣe*, *duḍhiḍhvam*, *duḍhiḍhve*, *duḍhaviṭa*, *pipriṣasva*, *māmahaṇta*, *manuḥasva*, *manuḥantaṁ*, *māmāḡita*, *yuyūḡate*, *ruṇuanta*, *vīrydhūte*, *vīrydhānta*, *vīrydhīsa*, *vāyrdhīthāh*, *vīrydhasva*, *śaśimate*, *śaśucīta*, *śaśaṣīthāh*.

26. Perfect participles without reduplication, except *vidvāns*: namely *khidvāns*, *dūvāns*, *mūhāvāns* (with *mūhāsmat*), and *sahvāns*.

27: Forms of the second person dual and plural of the root-verbist having strong stems, namely *kartam*, *kārtā*, *kārtana*; *gāntam*, *gāntā*, *gāntana*; *dhātā*, *dhātana*; *yāntam*; *vartam*, *vartā*; *vartam*; *śrūta*; *sōta*, *sōtana*; *ahetana*, *hetā*. For the quantity of final vowels see § 159.

28. The aorist imperative forms in *-si*, namely **kār̥si, jēsi, jasi, dārsi, daksi, dhāksi, nuksi, nēsi, pūrsi, prāsi, bhāksi, mātsi, nusi, yāksi, yāmsi, yāsi, yōtsi, rātsi, rūsi, vīksi, vēsi, sṛsi, saksi, kṛtsi, huṣi*.

29. The aorist imperative form *bodhi*, whether from *buddh* or *bhū*.

30. All forms of the root-aorist imperative middle: *kṛsvī* (for the quantity of the final vowel see § 188), *kṛdhvam*; *trāsvī*, *trādhvam*; *dhīsvī*, *mātsvī*, *māsvī*, *yāksvī*, *yuksvī*, *rāsvī*, *vāṁsvī*, *saksvī* (*sac*), *sāksvī* (*sak*).

31. The active participle of the root-aorist: *rdhānt* (with *rdhadrī*, *rdhādvāra*), *krānt*, *gmānt*, *citānt*, *dyutānt* (in *dyutādvāra*), *dhṛyānt* (including *dhṛyān-manas*, *-varya*, *-vin*), *pānt* (in *pādādvāra*), *bhidānt*, *viddānt* (in *viddādvāra*), *vilhānt*, *vrānt* (in *vrāntānī*), *sthānt*.

32. The middle participle of the root-aorist, in *urayā*, *krand* (including *krāṇḍ*), *cūtāna*, *cyāvāna*, *dyutānā*, **dhyayānā*, *nidānā*, *piśānā*, *pīyāna*, *prathānā*, *budhānā*, *bhīyānā*, *manānā*, *yakānā*, *yātāna*, *yujānā*, *yodhānā*, *rucānā*, *vipādā*, *urānā*, *subhāna*, *śritānā*, *śucānā*, *sahānā*, *śāna*, *śrjānā*, *śrubhānā*, *spṛdhānā*, *dhṛayānā*.

One or two forms remain in use later, namely *jushdā*, *dyūtāna*, *vidānā*: for the last see also D 3. Whitney regards it as a present.

33. The augmented passive forms of the root-aorist : *ākāri*, *agāmi*, *āceti*, *āchedi*, *ājani*, *ājñāyi*, *ādarsi*, *ādihāyi*, *āpāyi*, *ābodhi*, *ābhraji*, *āmoci*, *āmyaksi*, *āyāmi*, *āyoji*, *ārādhi*, *aroci*, *avāci*, *āviri*, *avedi*, *āsoci*, *āśrayi*, *asarji*, *āsādi*, *asāvi*, *astāri*, *astāvi*, *āhāvi*. Cf. No. 22 above.

34. The active participle of the *a*-aorist, in *kṛtādvasu*, *guhāda-vadya*, *trpānt*, *rīṣant*, *rīṣant*, **rudhānt*, *vrhānt*, *śiṣant*, *śucānt*, *sadānt*, *sādādyoni*, *sānant* (and *sanādrayī*, *sanādvāja*), *huvānt*.

35. The middle participle in *-sānā*, from the *s*-aorist, and participial adjectives of the same form: in *arca*, *ūrdhva*, *rāja*, *oka*, *jraya*, *dhiya*, *nama*, *manda*, *yama*, *rabha*, *vr̥dha*, *śava*, *saha-sānā*.

36. The infinitives in *-tāye* and their derivatives: *īṣtāye* (and *vasya*); *pūrvācittāye*; *maghātāye*, *vāsuttāye*, *havyādātāye*; *pītāye* (and *pūrvā*, *sōma-pītāye*); *vītāye* (and *devā-vītāye*); *sātāye* (and *medhā*, *vāja-sātāye*).

37. The infinitives in *-dhyai*, namely *iyā*, *irā*, *iṣā*, *iṣāya*, *īrāya*, *kṣāra*, *gāma*, *carā*, *jarā*, *taṁsayā*, *tarā*, *duhā*, *dhiyā*, *nāṣayā*, *pība*, *pr̥dā*, *bhāra*, *mandā*, *mandayā*, *mādayā*, *yāja*, *riṣayā*, *vandā*, *var-tayā*, *vāha*, *vājayā*, *vṛjā*, *vāvṛdhā*, *śayā*, *śucā*, *sacā*, *sāha*, *stand*, *syandayā*, *huvā-dhyai*.

38. The infinitives in *-vane*: *turvāne*, *dāvāne*, *dhārvane*.

39. The infinitives in *-se*, *-ase*: *arhāse*, *ṛcāse*, *rñjāse*, *kṣādāse*, *cardāse*, *javāse*, *jīṣe*, *tujāse*, *dohāse*, *dhātāse*, *dhruvāse*, *puṣyāse*, *prākṣe*, *bhiyāse*, *bhojāse*, *rājāse*, *vrñjāse*, *vr̥dhāse*, *sobhāse*, *śrīyāse*, *stusē*, *spṛāse*, *spṛrdhāse*, *hārāse*. But *cakṣāse* and *jīvāse* remain in use later.

40. All verbal forms from certain conjugational stems, namely *īyar*, *ī-* (in *īmahe*, *īyānā*), *jigā*, *pīpī* (present), *pāva* (except the participle *pāvamāna*), *yuvā* (from *yu* 'join'), *yuyā* (from *yu* 'separate'), *śiṣu*, *śaś-* (including *śaścāt*, *śaścat*), *sād-* (not including the causative), *stāva*: the perfect *pīpī* and its participle *pīpīnā*: the aorist *pā* 'drink' (except the augmented indicative), and the aorist optative *āyā*: the desiderative *vivāsa*.

With the flexional forms may be classed a number of pronouns and adverbs; as these also belong to the grammar of the language:—

41. The pronoun *syā*, *tyā*.

42. Adverbs in *-vāt*, namely *aṅgiras*, *atṛi*, *athurva*, *apnavāna*, *ṛṣi*, *aurvabhṛgu*, *kanva*, *jamadagni*, *jāmi*, *nabhāka*, *pāka*, *pitr*, *purāṇa*, *pūrva*, *priyamedha*, *pratna*, *bharadvāja*, *bhṛgu*, *manu*, *manus*, *yayāti*, *vasiṣṭha*, *virūpa*, *vyāśva*, *sthūrayūpa-vāt*.

43. *ādha* (*ādḥā*) in combination with other particles (of which *tmānā*, *dvitā* are themselves old, see No. 15 and below), namely *ādḥā* *kīm*, *ādḥā* *ca*, *ādḥā* *cid*, *ādḥā* *tmānā*, *ādḥā* *dvitā*, *ādḥā* *nū*, *ādḥā* *smā*, *ādḥā* *ha* (for the quantity of the final *a*, see § 161): *ānuṣāk* (and *sānuṣāk*), *tū* (*tū*), *dvitā*, *nā* 'as', *makṣā* (and in *makṣunigumā*, *makṣū-javas*, *makṣūyū*), *sācā* (and in *sacābhā*), *sātrā* (and in *sutrākārā*, *sātrāc*, *sātrā-jūt*, *-sāh*, *-sāhā*, *-hā*, *-hān*), *śim*.

85. B. WORDS CHARACTERISTIC OF THE RIGVEDA PROPER.

1. *aktā* 'beam,'

2. *atyā* 'swift,'

3. *ādri* 'stone,' and its compounds *adri-jā*, *-jūta*, *-dugdha*, *-barhas*, **budhna*, *-bhā*, *-mātar*, *-ṣuta*, *-samhata*, *-sānu*.

4. *andhas* 'sap.' Cf. D 12.
5. *abhīṣṭi* 'help,' and its compounds *abhīṣṭi-kṛt*, *-dhyumna*, *-pā*, *-māt*, *-śavaś*, *su-abhīṣṭi*, *su-abhīṣṭi-gumna*.
6. *abhīka* 'face.'
7. *arati* 'minister.'
8. *aruṣā* 'red,' and *aruṣāstūpa*.
9. *arj* (ṛj, ṛñj) 'stretch.'
10. *ārṇas* 'stream,' with *ārṇasā*, *ārṇorjī*, *khādo*, *gō*, *dhānu*, *mādhū-ārṇas*.
11. *āvas* 'help,' except the form *āvasa*, which remains in use later: also *avasy*, *avasyū*, *su-āvas*.
12. *avīdār* and *avitrī* 'helper.'
13. *āvya* 'sheep,' with *avyāya* and *avyaya*.
14. *dāvya* 'of horses.'
15. *asurīa* (text *asuryā*) 'lordly,' and *asuryā* (text *asuryā*) 'lordship.'
16. *āyū* 'age,' with *āyusik*, *ēkāyu*, *vīrvāyu*, *vīrvāyupapas*, *vīrvāyupapas*.
17. *indu* 'drop.'
18. *uruṣy* 'widen,' *uruṣyā*, and *uruṣyū*.
19. *uṣij* (proper name) with *auṣij*.
20. *ūtī* (except the dative *ūdye*, which remains in use later), with *ān*-, *ānti*-, *ūtā*-, *uro*-, *śatām*-, *auṣyā*-, *sahāra*-, *śahisaram*-, and *su-ūtī*.
21. *ṛjīṣin* 'direct.'
22. *ṛlay* 'order,' with *ṛlayā*, *ṛlayū*, *ṛtāyāt*, *ṛtāyān*, *ṛtāyān*.
23. *ṛbhukṣān*, *ṛbhukṣā* (proper name).
24. *ṛvā* 'upright,' with *ṛvā-ujas* and *ṛvāvira*.
25. *kā* 'regard,' with *ākāyā* (also included in A 17).
26. *kūṣa* (proper name) with *kūṣa-pultrī*, *-vatsā*, and *kūṣid*.
27. *kṣitī* 'dwelling,' with *uru*-, *dhārāyāt*-, *su-kṣitī*.
28. *gabhasī* 'arm,' with *gabhasī-pūta*, and *pūrṇā*-, *sū*-, *su*-, and *syūma-gabhasī*.
29. *gīrā* 'songs' in the plural: *gīr* 'voice' remains in use in the singular. Also compounds of *gīr*, namely *gīrāvīdh*, *gīrvaṇas*, *gīrvaṇasyū*, *gīrvāhas*, *muhurgīr*, *samgīr*, and *satyāgīrvāhas*.
30. *gōmant* 'rich in cattle.'
31. *cānas* 'delight,' with *canasy*, *cāniṣṭha*, *cānohita*.
32. Compounds beginning or ending with *candrā* 'gold'; namely *āva*-, *puru*-, *viśvā*-, *su*-, *svā*-, *hāri-candra*: *candrā-agra*, *-nirṇij*, *-budhna*, *-ratha*-, *-vat*, and *-varṇa*. *candrā* itself remains in use later.
33. *camū* 'cup,' with *camūṣṭā*.
34. *carṣaṇī* 'mortal,' with *carṣaṇī-dhī*, *-prā*, *-pā*, and *prā*- and *vī-carṣaṇī*. *viśvācarṣaṇī* remains in use later.
35. *jūr* 'aging,' with *a*-, *amā*-, *ṛta*-, *dhiyā*-, *ni*-, *śanā-jūr*, and *djūryat*.

36. *tánaya* 'offspring.' Cf. D 25.
37. *táviṣi* 'strength,' with *táviṣi-mat*, -y, -yá, -vat and *anibhṛṣṭa-taviṣi*.
38. The verb and adjective *tuj* 'grow,' with *tujī*, *tūji*, *tuṣṭ*, *tūtujī*, *tūtujī*, *ātujī*. The noun *tūj* remains in use later.
39. Compounds ending in -*tur* 'conquering,' namely *ap-*, *āji-*, *prṭsu-*, *mīthas-*, *rajas-*, *ratha-*, *radhra-*, *viśva-*, *vṛtra-*, *supra-tūr*.
40. *turá* 'strong,' with **turá-gātu*, *turayá*, *turāśdh*.
41. *turvāśa* (proper name) and *turedśāyadū*.
42. Compounds beginning with *tuvi-*, namely *tuvi-ijās*, -*kūrmī*, -*kūrmīn*, -*keratu*, -*kṛd*, -*grī*, -*grābhū*, -*grī*, -*grīva*, -*jātī*, -*deśya*, -*dyumnī*, -*nṛmā*, -*prātī*, -*bādhā*, -*brahman*, -*maghā*, -*manyu*, -*mātrā*, -*nirakṣā*, -*rādhas*, -*vāja*, -*śagma*, -*śiṣma*, -*śravas*; *tuviṣṭama*, *tāviṣmat*; *tuviṣvaṇś*, -*svānī*, -*śvan*; *tuvi-magha*, -*rāva*, -*rāvat*.
43. *daṁś* 'excel,' with *daṁśāna*, *daṁśānā*, *daṁśānāvat*, *dāṁśas*, *dāṁśiṣṭha*, *dāṁsu*, *dāṁsujāta*, *dāṁsupatnī*; *purudāṁśa*, *purudāṁśas*, *suddāṁśas*.
44. *dasmd* 'wondrous,' with *dasmāt*, *dasmāvarcas*, *dāsmia*, *puru-dasmā*.
45. *dasrā* 'wondrous.'
46. *dasasy* 'do worship,' with *dasasyá*.
47. *dās* 'do worship,' with *dāśu-adhvāra*, *dāsuri*, *ādāśu*, *adāsuri*. The participle *dāśvāṁś* is already included in A. 26, and the noun *dās* in A. 15.
48. *durond* 'house,' with *duroṇa-yā* and -*sdd*.
49. *dūvas* 'worship,' with *duvasy*, *duvasyī*, *duvoyá*, *duvoyā*.
50. *duṣṭdra* 'hard to overthrow.'
51. *devātāt* and *devātāti* 'divinity.'
52. Compounds beginning or ending with *dyumnā* 'brilliance,' namely *abhiṣṭi*, **ṛta-*, *tuvi*, *tvṛṣā*, *vībhūta-*, *su-dyumnā*; *dyumnāvat*, -*vārdhana*, -*śrāvas*, -*sāh*, -*sāti*, -*hūti*; *dyumnīn*. The simple noun *dyumnā* remains in use later, and also the proper name **pāśadyumna*, for which see D 2.
53. Compounds ending in -*druh*: *a-*, *akṣṇayā-*, *antaka-*, *dnabhi-*, *abhi-*, *asma-*, *puru-*, *viṣu-drūh*.
54. *dhav* 'run.'
55. *dhī* 'insight,' and *ṛtādhī*.
56. *dhūni* 'roaring,' with *dhūmay*, *dhūni-mat*, -*vata*, *dhūnicūmuri* and *dhūnēti*.
57. *nārya* 'heroic,' and *ndriāpas*.
58. *nāvya* and *nāvyaś* 'young.'
59. *nītya* 'own,' with *nītya-aritra*, -*stotra*, -*hotaṛ*.
60. *niyāt* 'car,' with *niyātvat* and *niyādratha*. Cf. *andāvala* in D 2.
61. *nīṭama* 'most heroic.'
62. *paty* 'rule.'

63. *pāyū* 'protector.'
64. *pavākā* 'brilliant,' with *pavākā-varcas*, *-varṇa*, *-socio*.
65. *pīti* 'drink,' with *ā-*, *pūrvā-*, *sā-pīti*: most of the former are already included in A 36 above.
66. *pūramdhi* (proper name), with *pūramdhivat*.
67. *puruspīh* 'much desired.'
68. *purūvāsu* 'very wealthy.'
69. *paūṁsia* 'heroic.'
70. *pratnā* 'ancient,' with *pratnāthā*. *pratnavāt* is included in A 42 above.
71. *prāyas* 'sustenance,' with *prāyasvat*, and *ghṛtā-*, *su-*, *hitā-prayas*.
72. *prāsasi* 'plenty,' with *prasastikṛt*.
73. *mañh* 'be mighty,' with *mañhānū*, *mañhanesthā*, *mañhayād-rayi*, *mañhayā*, *māñhiṣṭha*, *māñhiṣṭharāti*, and *māñhiyāñs*.
74. *maghā* 'wealth.'
75. *maghāvan* 'lord,' except as used of Indra.
76. *matsarā* 'excited,' with *matsurāvat* and *matsurin*.
77. *mandrā* 'glad,' with *mandrā-ajani*, *-jihva*, *-yā*, and *purumandrā*.
78. *mānman* 'thought,' with *manmāñh*, *manma-sāthana*, and *dur*, *yajñā-*, *vīpra-*, *satyā-*, and *su-mānman*.
79. Compounds ending in *-mahas* 'might': *citrā-*, *prā-*, *mitrā-*, *vājapra-*, *vī-*, *vidyūt-*, *vīśvā-*, *vṛddhā-*, *sū-mahas*.
80. *yajātā* 'worshipful,' with *yājatra*, *yājīṣṭha*, and *yājīyāñs*.
81. *yahū* 'quick,' with *yahvī*.
82. *raṇvā* 'pleasing,' with *raṇvāsandṛś*.
83. *rādhas* 'wealth,' with *rādhaspati* and *rādhodēya*, and the compounds *anavabhṛā-*, *dāva-*, *ghṛī-*, *citrā-*, *turi-*, *pañkti-*, *vīti-*, *satyā-*, *su-*, *spārthā-rādhas*. *arādhas* remains in use later.
84. *vakṣ* 'grow.'
85. *vanūs* 'charm,' with *vanuṣy*.
86. *vāriyas* 'free room,' with *varivas-y*, *-yā*; *varivo-kṛt*, *-dhā*, *-vā*.
87. *vārtis* 'path.'
88. *vārpas* 'wonder,' with *ghordā*, *puru-*, *prātijūti-*, *bhāri-*, *hāri-varpas*.
89. *vāja* 'prize,' with *vājayāt* and *vājayū*, and the compounds *citrā-*, *jyā-*, *tuvi-*, *puru-*, *bharād-*, *bhārad-*, *sātā-*, *sanād-*, *sahāsravāja*: *vāja-kṛtya-*, *-gaṇhā-*, *-jathara-*, *-dā-*, *-dāvan*, *-draviyas*, *-pati*, *-patni*, *-pastia*, *-peśas*, *-pramahas*, *-prasūta*, *-bandhu*, *-bharman*, *vājambharā*, *vāja-ratna*, *-vat*, *-śravas*, *-śruta*, *-sāni*, *-sā*, *-sīt*. *vājasāti* is included in No. 104.
90. *vājīnivasu* 'liberal.'
91. *vāra* 'hair, tail,' with *vāravat*, l. *puruvāra*, l. *vītāvāra*.
92. *vāhas* 'waggon,' with the compounds *ukthā-*, *gīr-*, *nr-*, *brāhma-*, *mṛktā-*, *vīpra-*, *satyāgīr-*, *sindhv-*, *stōma-vāhas*. *yajñdvāhas* is in use rather later.
93. *vīpra* 'poet,' with *vīpra-jūta*, *-manman*, *-rājia*, *-vacas*, *-vāhas*, *-vīra*: *a-*, *sāma-*, *sū-vīpra*.

94. *vīti* 'obtaining,' with *vīti-rādhas* and *-hotra*, and *ghaūrī*, *devā*, and *rādha-vīti*. *vītaye* is included in A 36.

95. *vīravat* 'rich in men.'

96. Compounds in *-vṛkti*, namely *nāmo*-, *su*-, and *svā-vṛkti*.

97. *vṛdhā* 'furtherer': *vṛdhasnū*; *a*-, *kavi*-, *namo*-, *marūd*-, and *sē-vṛdha*; *saddāvṛdha*. *tuṭvṛdha* is included in A 12.

98. *sāṁsa* 'praise.'

99. *sāvas* 'strength,' with *savasāvat*, *savasān*, *savasā*, *sāviṣṭha*; *āpratidhṛṣṭa*, *abhīṣṭi*-, *asāmi*-, *dvī*-, *ndkṣatra*-, *vṛddhā*, *satyā-sāvas*.

100. *sūsna* (proper name) and *sūsnaśatya*.

101. Compounds ending in *-sosis*: *āgrbhīta*-, *ajirā*-, *ūrdhvā*-, *citrā*-, *tigmā*-, *dirghāyū*-, *durōka*-, *pavākā*-, *vṛddhā*-, *śirā*-, *sukrā*-, *śrēṣṭha*-, *svā-sosis*.

102. *śrāvas* 'glory,' with *śrāvas-kāma*-, *-y*-, *-iā*-, *-yā*-, *-yū*; *sūtravasyā*; *śrāviṣṭha*; *śrava-śā*, *śravojit*; *upamā*-, *gāthā*-, *gūrtā*-, *citrā*-, *tuṭ*-, *dirghā*-, *devā*-, *dyumnā*-, *pṛthu*-, *prathamā*-, *prā*-, *bṛhāt*-, *vāsu*-, *vāja*-, *vṛddhā*-, *satyā*-, *su-śrāvas*.

103. *sātputi* 'master.' Cf. D 6.

104. *sāti* 'attainment,' with *arkā*-, *ārṇa*-, *lokā*-, *dhāna*-, *medhā*-, *vāja*-, *śāra-sāti*. *sātaye* is included in A 36.

105. *sānu* 'back,' with *sānukā*; also *adri*-, *ūrdhvā*-, *pṛdāku-sānu*-. *snū*, *ghṛtānu*, *ghṛtāsnū*.

106. *sukrātu* 'wise,' with *sukratūy* and *sukratūyā*.

107. *sumnā* 'blessing.'

108. *suvitā* 'prosperity.'

109. *suvtṛia* 'heroism.'

110. *sūra* 'sun,' and *sūracakṣas*; *asūrā*.

111. *sūri* 'lord.'

112. *stotār* 'singer.'

113. *spārṇā* 'desirable,' with *spārṇārādhas*, *spārṇāvīra*.

114. *su-adhvarā* 'happy in the sacrifice.'

115. *sūarvat* 'glorious.'

116. *haryatā* 'desirable.'

117. *haviṣmat* 'bringing offerings.'

86. C: FORMS CHARACTERISTIC OF THE POPULAR RIGVEDA AND ATHARVAVEDA.

1. All words containing the palatal *ṣ* (except *vāṣat*, *śraṣṭat*, which are found in use earlier): namely *araṣṭvā*, **āghāṣi*, *iṣṭah*, **kāṭruka*, *kāṣā*, *kākaṣa*, *kāṣa*, **kāṣa*, **kṣpīṣa*, *kēvaṣa*, *bīriṣa*, *bekandāṣa*, **mahāvaṣṭūrīn*, **renūkakāṣa*, **vaṣṭūrīn*, **vikāṣa*, **śukāṣi*.

2. Words containing *ṇḍ*: *ākhaṇḍala*, *āṇḍā*, **dandā*, **piṇḍa*, **puṇḍārika*, **maṇḍūka*, **maṇḍ*, *mārtāṇḍā*, *sāṇḍika*, *sāṇḍā*, *hiranyapiṇḍā*.

3. Words containing *l*, excepting the following, which are established in use in the Rigveda proper: *ulokā*, *kalāsa*, *kilā*, *kēvala*, *jālāsa*, *nīla*, *palitā*, *phalitā*, *bahulā*, *-mīsla*, *valā*, *valg*, *vispālā*, *ślōka*. A list of other words containing *l* is given in *Historical Vedic Grammar*, pp. 258, 259: *ālārṣi*, *ālartī*, and *āvicācali* are to be added to it.

4. Duals in *-au* before consonants or at the end of an even pāda. To the lists given in Lanman's *Youn-Inflection in the Veda* pp. 340, 341, 342, and 576 are to be added *aṣṭau*, **kaū*, **dvaū*, *nanu*. Before vowels (except *u*) *-āu* is found throughout the Rigveda: but see §§ 128, 129.

5. Case-forms in *-yai* (*-iai*), *-yāḥ* (*-iāḥ*), *-yām* (*-iām*) from nouns with *-i* stems: **ānumatyāḥ*, *ārātiāḥ*, *turyai*, *devāhūtai*, **nābhyāḥ*, **nīrṛtyai*, **nīrṛtyāḥ*, *puṣṭyai*, *piśunāḥ*, *bhuṣṭyai*, *bhṛtyai*, **bhṛtyām*, *yuvatyāḥ*, *yuvatyām*, *śrutyai*, *sāngatyām*. Forms from *bhāmi*, *śudhi*, *keti* are included in 10 and D 12, 52 below.

6. The accusative *divam*.

7. The accusative plural *āpaḥ*.

8. The locative form *mayi*.

9. Nouns adapted to stems in *-a*: (a) in *-anta*; *tarantī*, **dānta*, **pānta*, **vasantā*, **vaiśantā*, *sāmantā*, **hemantā*: (b) compounds in *-akṣā* 'eye'; *adhi-*, *an-*, *catur-*, *bhūri-*, *suḥ-*, **sam-*, *sahas-*, *hiranya-*, *akṣā*: (c) compounds in *-yājā*, *-rājā*; *ati-*, **anu-*, *jīva-*, **pra-yājā*: **adhirājā*, *rājakā*: (d) **pāda*, with **nipādā*, **pāncapāda*, **pādakā*, **pādaghṛhyā*: (e) **pūruṣa*, with **puruṣā*, *paūruṣeya*, **pūruṣa*, **pūruṣād*, *pūruṣaghṇā*, **apūruṣā*, *āpūruṣaghṇa* [the forms *puruṣitā*, *puruṣatṛā*, *puruṣatvātā*, and *puruṣā* are established in the Rigveda proper, and should either be derived from a stem *pūruṣ-* or treated as the beginnings of the transition]: (f) **māṁsā*, with **māṁsabhikṣā*: (g) *māsa*: (h) *hṛdaya*, with **hṛdayāvīdh* and **hṛdayā*. For *avarājā* (conjecturally) see § 151 iii.

10. Certain other noun-stems, namely *bhāmi* with *dyāvābhūmī* and *bhūmīd*; **sakūni*, **sakūnti* and **sakuntikā*.

11. Forms of the 1st person singular conjunctive (or imperative) in *-āni*: *kārāni*, **gamāni*, **gāni*, *carāni*, **daviṣāni*, **dudhāni*, **mīyāni*, **pacāni*, *brāvāni*, **bhajāni*, **randhayāni*, **rājāni*, **rahāni*, **sṛjāni*, **stoṣāni*, **jaṅghānāni*.

12. Subjunctive forms in *-sai*, *-tai*: **yajātai*.

13. Imperative forms in *-ām*, *-rām*, *-ratām*: **duhām*.

14. *mā* with the aorist injunctive middle or passive. For the occurrences see Avery, JAOS. xi pp. 346, 347, 361, and add *mā bibhi-sathāḥ* viii 79 8b.

15. Precatives in *-āsam*: *kriyāsam*, **bhūyāsam*.

16. Future forms from stems in *-sya*, *-īsya*, not including the participles, which are established in use (chiefly as desideratives) in the Rigveda proper: **jasyā-*, *vaksyā-* (*vac*), *karisyā-*, *janisyā-*, *dhārayisyā-*, **bhavisyā-*, *manisyā-*, *vāsaisyā-*, *sanisyā-*, *stavisyā-*. Past tenses of this formation must be looked upon as desideratives: such too are *karisyāḥ* i 165 9d, iv 30 23b, *karisyāsi* i 1 6b.

17. Causatives in -p: *arpāya-*, *kṣepāya-*, **glāpāya-*, **dhāpāya-* (1 *dhā*), *dhāpāya-* (2 *dhā*), **vāpāya-* (1 *vā*), *sthāpāya-*, *snāpāya-*, *ālīpāya-*, **jīhāya-*.

18. Augmented forms of the imperfect passive: *ājāya-*, *anīya-*, *apṛcya-*, *āmucya-*, *aricya-*, **āpaśya-*.

19. Absolutives in -tvā (-luā): *pūtvā*, *bhittvā*, **bhūtvā*, *mitvā*, **mohayitvā*, *yuktvā*, **vṛtvā*, *śrutvā*, **snātvā*, *hatvā*, *hitvā*.

20. The imperfect forms *āsīh*, *āsīt*.

21. All forms from the following verb-stems: **rchā-*, **kurā-*, **kṣīṇā-*, **grhṇā-*, *nudā-* (active), *brāvi-*, *bibhū-*, *muñcā-*, *mṛṇā-*, *hār-* (*hī-*), including with the last the noun 2. *hāras* 'taking.'

22. The pronoun *adās*, with its adverbs *adīh*, *amītaḥ*, and *amuyā*: the form *etād*, whether neuter singular or adverb: the pronoun *ena* (the adverb *enā* is earlier): and the pronominal words *ādharu*, *adhamā*, *ītara*, *ūdac* (*ūdaktāt*, *udaktāḥ*, and *uccā* are earlier: for *uccāḥ* see No. 23): *tāvat*, *tiryāc* and its derivatives, *pīrīc* (for *parīcāḥ* see No. 23), *bahū* (*bahulā* is earlier) with **bahu-annā*, **bahuntrā*, **bahunthā*, *bahupāyā*, **bakuprājā*, **bakuśīvan*: *yatarā*, *yātuma*: *yīvat* with **yīranmūtrām*: *sārva* 'all' (but not *sārva* 'whole'), with **sarvātuh*, **sarva-aṅga*, **-hūt*, *-hād*.

23. Adverbs in -aiḥ, namely *uccāḥ*, *nīcāḥ*, *parācāḥ*, *prācāḥ*, *śānāḥ*, and *śanakaḥ*: in -āt, namely *apākāt*, *uttarāt*, *paścāt* (and in *āpuscāldaghran*); for *adharāt* see No. 22: in -taḥ, with the exception of *ātuh*, *āntitah*, *abhītaḥ*, *kūtuh*, *yātuh*, and *viśvātah*: and also the following: *ātho* (§ 171), *antarā* (and *antarābhurā*), *anyātṛa*, *evām*, *kathām*, *tātra*, *tāthā*, *dūrām*, *vaṭ*, *sahā*, and *sāyam*: and *ṭra* when required by the metre in place of *iva* (see below, § 129).

87. D. WORDS CHARACTERISTIC OF THE POPULAR RIGVEDA AND THE ĀTHARVAVEDA.

1. Names of the body and its parts: *āṅga* 'limb,' with **āṅgia*, *cātur-*, *vīṭū-*, **sarva-* and *su-āṅga*; *asthān* 'bone,' with **anusthā*, **anassthān*, **asthanvāt*, and **aṣṭhīvāt* 'knee'; *ūrā* 'thigh'; *cākṣus* 'eye,' with **āghora-*, **viśvātah*, **hradē-cākṣus*, and **cākṣusmat*; *pārus* 'limb'; **prṣṭi* 'rib,' with **prṣṭi-āmayin*; *najjān* 'marrow'; *mākha* 'mouth,' with *viśvātomukha*; *sārīra* 'body,' with *bṛhucchurīra*; **śrōtra* 'ear.'

2. Names of other objects of common life: **akṣā* 'die'; *ayghnyā* 'ox, cow'; *anāqvaḥ* 'waggon'; *āśvatthā* 'fig-tree'; **ulakā* 'water,' with **anudakā*, *āpodaka*; *ṛṣabhā* 'bull'; *odanā* 'broth'; *kumbhā* 'jug,' with **kumbhīn*; **kṛṣṭi* 'ploughed land,' with *ākṛṣivāda*; *kṣīrā* 'milk,' with *kṣīrapākā*; *goṣṭhā* 'stall'; *grāma* 'village,' with *āriṣṭa-*, *mahā-*, *śūra-grāma*, *grāma-jū-*, **nī-*, and **grāmiā*; *camī* 'pot'; *jāyā* 'wife,' and **brahmayājyā*; **tṛṇa* 'grass'; **darbhā* 'wisp'; **dundubhī* 'drum,' *nalā* 'reed,' with *nālī*; *nārī* 'woman'; *pāśa* 'snare,' with **pāśadyumna*, *pāśin*, and *bhūripāśa*; *pūṁś* (*pūmāṁś*) 'man'; *pṛdāku* 'serpent' in

p'dākusānu; *vaśā* 'cow,' with *vaśāna*; *śvān* 'dog,' with *śrāpada*, **śvāyātu*, and *śūneṣita*; **sarpa* 'serpent'; *skambhā* 'post,' with *skambhādeṣa*; *strī* 'woman,' with **straiṇa*; *sphālī* 'fattening.'

3. Verbs of common life: compounds of *ad* 'eat,' **āmāḍ*, **ūrjād*, *karambhād*, **kravyād*, **pīruśād*, **mudhu-ād*, *yavaśād*, **yavād*, *risād*, *śukhād*, **śūyavaśād*, **somād*, **haviśād*, *havyād*; *an* 'breathe,' with *āvyanant*, *ānā*, *prāyā*, *apiprāya*, *prāyana*; *aś* 'eat,' with **ānaśmant*, *āśna*, *prāśā*, *prāśāya*, and **sāśanāśana*; *ikṣ* 'see,' with *ikṣāya*; *khan* 'dig,' with **khanitār*, **khanitra*, *khanitrima*; **gup* 'watch'; **gopāy* 'tend'; *ghas* (*jaks*) 'swallow,' with **ghāst*, *jaydhā*, **jaydhāya*; *crt* 'knot,' with *vīcrt* and *sañcrt*; *chid* 'break,' with *āchidyamāna*, *āchinnaputra*, *ukhāchid*, **chidra* (but *āchidra* and its compounds are established earlier); *jīu* 'live' (but *jīvase* is earlier); *duṣ* 'pollute', *dris* 'hate'; *nart* (*nṛt*) 'dance,' with *nṛtī*, *nṛtā*; *naś* 'be lost,' with **ānaśtu-paśu*, *-vedas*, and *manāśas*; *naḥ* 'sew'; *pac* 'cook'; *pad* 'go,' with **anipādyamāna*; *bandh* 'bind' (but *baddhā* is earlier); *āllī* *brū* 'comfort'; *mar* (*mṛ*) 'die'; *muh* 'be bewildered'; *vad* 'speak'; *śaṁ* *vidānā* 'possessed of'; *vyadh* 'wound,' with **ānāvidilha* and **hṛdayārtiḥ*; *śap* 'curse,' with **śupātha*, **śapathā*; *śar*, *śir* 'break'; *śiṣ* 'remain over'; **śuṣ* 'be dry'; *sarp* 'creep'; *śumanasy* 'be kind'; *hiṁs* 'hurt,' with *āhiṁsat*, *āhiṁsāna*, *āhiṁsyamāna*, and **hiṁsra*.

4. Words connected with disease, magic, and popular belief: *āñjana* 'salve,' in *abhi-*, **ā-*, *vi-āñjana*, and **āñjanagandhi*; *apsarāś* 'water-sprite'; *aranyānt* 'forest-sprite'; *āśura* (hostile deity), with *asurhān* and **āsura*; *kṛtyā* 'witchcraft'; *garuḥarvī* (proper name), with *gandharvā*, *gāndharvā*; *jarāś*, *jarā* 'age,' with *jarāyu*, *jyātir-jarāyu*; *devajānā* 'troop of devas'; *nīrṛti* 'destruction'; *piśāci* 'will o' the wisp'; *brāhmanā* 'by magic'; *bhṛṣajā* 'medicine,' with *jālāśa-*, **viśvā-bhṛṣaja*; **mrtyū* 'death,' with *āmṛtya* and *mrtyu-kāndhu*; *yākṣma* 'disease,' with *ayakṣmā*, **ajñātayakṣmā*, **rājayakṣmā*; *yandā* (proper name), with **yamā* and **yamārājan*; *yātudhāna* 'wizard,' with **yātudhānt*; *-royā* 'disease,' in **hṛdrogā*; *viṣā* 'drug,' with *ariṣā*, **viṣāvat*.

5. Technical terms chiefly of ritual and philosophy: *āsat*, *āsat* 'non-existent'; *āsu* 'existence,' with **asutīp*, *āsuntī*, **gathāsu*; *ājya* 'sacrificial butter,' with *piṣadājya*; *ātmin* 'soul,' with **ātmadā*, *ātmanvānt*, *satātman*; *āśū* 'zone'; *gārhapatya* 'householdership,' with *sugārhapatya*; *gāyatrī* (the metre); **brahmacārīn* 'student,' with **vratācārīn*; *cittā* 'thought'; *chāndas* 'hymn'; *-jñānā* 'knowledge' in **sam-*, **suvi-jñānā*; *tāpas* 'penance,' with *tāpasrut*; *tējas* 'vital force'; *dīs* and *pradīs* 'region'; *devitā* 'divinity'; *devayāna* 'directed to the devas'; *dhātār* 'creator,' with *vīdhātār*; *pīpi* 'sinful' (but *pāpatvā* 'feebleness' is earlier); *pītāra* 'ancestors,' with **pitr-yajñā*, *-yāna*, and *-vittā*; *prajāpati* (proper name); *brāhmanā* 'Brahmin,' with *brāhmana*; *bhāvya* 'future'; *bhūgaṇḍhēyu* 'portion'; *bhūtā* 'past'; *yājus* 'rite'; **rathantārā* (a metre); *vācās* 'energy'; **virāj* (a metre); *viśvākarman* 'first cause'; *viśvārūpa* (proper name) and **viśvarūpi*; *śraddhā* 'faith'; *sapta-rṣāyaka* 'seven singers'; *sabdhā* 'meeting,' with *sabhāvat*, **sabhāsādhā*, *sabhāya*; *sukṛtām* 'good work'; **svargā* 'heaven'; *svāhā* 'amen,' with *svāhākṛta*, *svāhākṛti*.

6. *ādhipati* 'lord,' in *ādhipatya*. Cf. B 103.
7. **ānumati* 'reflection.'
8. *āyana* 'going,' in **ā-, ud-, upa-, *nir-, *ni-, *parā-, *vi-, suprā-, sūpa-ayana*.
9. *āraṇya* 'strange,' and *āraṇyā*.
10. **ākūti* 'attention.'
11. *iṣu* 'arrow,' with *iṣu-kṛt-, -dhī-, *bala-, -mat-, *hasta-, *āsann-, kṣiprā-, *tigmā-, and su-iṣā-*; and in **aniṣavyā*. The group *iṣudhy-, iṣudhyā, iṣudhyū* is earlier.
12. *śadhi* 'herb,' except in the form *śadhiṣu*. Cf. B 4.
13. **kaśyāpa* (proper name).
14. *kīrti* 'glory.' But *sukīrti* belongs to the Rigveda.
15. **gandhā* 'smell': with **āñjana-, *dhūmā-gandhi-, sugāndhi- and sugandhī*.
16. *candrāmās* 'moon.'
17. **tarh* 'destroy,' with **tārhaṇa* and *dasputārhaṇa*.
18. **tīkṣṇā* 'sharp,' with **tīkṣṇāśṛṅga*.
19. *abhi dās* 'plot.'
20. The phrase **nāma(h) astu* 'worship be done.'
21. **nāth* 'need,' and **anāthā*.
22. *pāyusvant* 'rich in milk.'
23. *paridhī* 'enclosure.'
24. **pūṇya* 'fragrant,' with **pūṇyagandha*.
25. *prajā* 'family.' The compounds are common in the Rigveda. Cf. B 36.
26. *pratiṣṭhā* 'rule, standard.'
27. *bhūti* 'subsistence.'
28. *bhrātṛvya* 'clanship' in *abhrātṛvyā*.
29. *maṇi* 'jewel,' and *maṇigrīvā*.
30. **rājania* 'of royal blood.'
31. *rātrī* 'night,' with **ati-, *aho- rātrā*.
32. *rāṣṭrā* 'royalty,' with **abhīrāṣṭra*.
33. *rudh, rundh* 'hinder.'
34. *-vatsarā* 'year' in *pari-, saṇi-vatsarā-*; *puri-, saṇi-vatsarāṇa*.
35. *vārman* 'shield,' with *vārmaṇvat* and *varmīn*.
36. *varṣā* 'rain,' with *varṣā-nirvṛj-, *varṣā*.
37. *vaśin* 'ruler.'
38. *vāsas* 'robe': one or two compounds are earlier.
39. *vīrūdh* 'herb.'
40. *vikṣā* 'tree,' with *vikṣākeśa*.
41. **śvāsura* 'father in law,' with **śvāsūrā*.
42. *ṣaṣ* 'six.'
43. *sajātā* 'related.'

44. *sapātna 'rival,' with *asapatnā, supatnahān, and sapātñ.
45. sāmītī 'meeting.'
46. sam sṛj 'provide with,' with *samśij, *samśṛjijit, and *sām-sraṣṭan.
47. sēnā 'army,' with āyuddha-, *intra-, *citṛā-, *dera-, muhā-, vṛddhā-, sārva-senā, and senāñ.
48. stanayitnū 'thunder.'
49. syonū (sionū) 'soft'; and sionā-kīt, -ś.
50. svāpna 'sleep,' with *jāgratsvapnū.
51. 1 *hāras 'heat,' with *vīlūhuras, hārasvant.
52. hetī 'lance,' with tigmāheli.

APPENDIX II.

88. LIST OF DOUBTFUL HYMNS AND FRAGMENTS.

Maṇḍala I.

13 9-12. The second section of the Āpriya hymns, both here and elsewhere, contains late linguistic features: but only in ix 5 *8-11 do we find either of the characteristic metres of the popular Rīgveda.

22 16-18. Stanzas 17, 18 are repeated AV. vii 26 4, 5.

22 19-21. Stanzas 19, 20 are repeated AV. vii 26 6, 7.

*24 1, 2. These stanzas seem to have the character of a charm: much depends on the interpretation of the phrase *pīṭāraṇ ca mātāraṇ ca*, for which parallels are found in *i 163 13b, viii 69 15d, ix 73 5a, *x 88 15d, those in the popular Rīgveda being the nearer. For the form of question and answer compare *v 44 14, 15.

*24 6-15. The linguistic indications receive some confirmation from slight contamination in 15c. Part of stanza 9 is repeated AV. vi 97 2, and stanza 15 in AV. vii 83 3.

27 13. Uncertain: cf. i 139 11, iii 9 9.

28 1-6. The metre shews some trace of epic rhythm, and the linguistic notes indicate late date. On the other hand it is difficult to separate these stanzas from 7-9, which are similar in their subject: and the whole hymn may therefore be assigned to the transition period.

29. This hymn has to some extent the character of a charm; it can hardly be earlier than the transition period, and like 28 1-6, is possibly later.

32. Stanzas 1-3 are quoted AV. ii 5 5-7.

35. This hymn, if standing by itself, would naturally be referred to the popular Rīgveda in consequence of its metre: but it can hardly be separated from the other hymns of its group.

50 1-9. Quoted AV. xiii 2 16-24.

*84 16-18. Out of order, and not of the character of a hymn. Stanza 16 quoted AV. xviii 1 6.

*89 10. Fragment of a cosmogony, quoted AV. vii 6 1.

*90 9. Appended Anuṣṭubh stanza, quoted AV. xix 9 6.

*93. The metre of 1-3 may be epic Anuṣṭubh, and 4-8 is out of order, besides shewing contamination. The combination of Agni and Soma is so strange to the Rīgveda proper that it is probable that the whole hymn is late.

*97. This appears to be of the nature of a charm: stanzas 1-8 are quoted AV. iv 33 1-8.

105 1-3. Stanza 1 quoted AV. xviii 4 89.

105 16-18. Stanza 16 shews a trace of epic rhythm.

115. Stanza 1 is quoted AV. xiii 2 35: but the hymn can hardly be separated from the other hymns of its group. Compare i 35.

*120 10-12. The character of this fragment is very uncertain: it disturbs the order of the hymns.

*126 6, 7. Appended Anuṣṭubh stanzas.

*133 1-5. These stanzas have the character of a charm: but it is very unusual to find such verses *prefixed* to one of the hymns of the ordered collection.

139 11. Uncertain: cf. i 27 13.

*161. A typical mythological hymn, assigned to the late Rīgveda on linguistic grounds.

*170, *179. See on i *161.

188 8-11. See on i 13 9-12.

Maṇḍala II.

3 8-11. See on i 13 9-12.

*8 6. The metre may be interpreted either as Gāyatrī with extra verse or as epic Anuṣṭubh, but the association of Indra and Soma with Agni is contrary to the practice of the Rīgveda, and the nearest parallel is perhaps in the popular hymn *x 173 5c 6a.

*32 4, 5. Quoted AV. vii 48 1, 2.

39, 40. The linguistic notes indicate late date, but this is unconfirmed, and it seems better to assign the hymns to the same group as i 35, 115.

Maṇḍala III.

*8 10, 11. This fragment has late linguistic notes, and disturbs the order of the hymns.

9 9. Uncertain (compare i 27 13), but required here by the order.

*28. Out of order, and similar in metre to the next hymn. Cf. also iii 52.

*29. In spite of the linguistic notes, the general character of this hymn, the traces of epic Anuṣṭubh metre, and the fact that stanza 10 is partly repeated in AV. iii 20 1, and stanza 16 is repeated AV. vii 97 1, all contribute to mark it as belonging to the popular Rīgveda.

33 1-12. Uncertain : cf. iii 53 9-16.

*33 13. Appended Anuṣṭubh stanza, repeated AV. xiv 2 16.

*37 11. Appended Anuṣṭubh stanza.

*52. This hymn is out of order, and being closely parallel to iii 28, is probably a late addition.

53 1. An independent hymn, in its proper order as one of the Indra hymns.

53 2-16. A series of fragments, as to which it is only clear that they are of the same period as iii 33 1-12, which also deals with the personality of Viśvāmitra. Cf. vi 47 1-25.

53 24. Appended Triṣṭubh verse.

Maṇḍala IV.

12 6. Uncertain : cf. i 27 13, iii 9 9. Repeated x 126 8.

*13 5. Apparently a fragment of a cosmogony : cf. i *89 10.

24 *9 *10. These verses form no part of the hymn : their meaning is much disputed, but they seem to have the character of the popular hymns. Cf. i *120 10-12.

*39 6. Appended Anuṣṭubh stanza.

42 1-7. A mythological dialogue, which appears to belong to the Rigveda proper.

57 1-3. This hymn is not out of order, and by its analogy with the hymns to Bṛhaspati, Sadaspati, and Vāstospati belongs to the Rigveda proper.

*58. The position of this hymn is the principal reason for assigning it to the popular Rigveda rather than to the cretic period, with which it is connected by subject and language. Stanza 10 is repeated AV. vii 82 1. Stanza 11 may be regarded as a contamination of the Triṣṭubh metre, or it may be an appended stanza. Cf. x *94, *175.

Maṇḍala V.

5 8-11. See on i 13 9-12.

*30 15. The reference to the Pravargya ceremony is isolated in the Rigveda, and may indicate later date.

40 4. Appended Triṣṭubh stanza.

*44 14, 15. The metre indicates late date.

46 7, 8. Repeated AV. vii 49 1, 2.

*51 14, 15. Appended Anuṣṭubh stanzas.

61 6-8. The language, and perhaps the subject, may indicate later date.

62. The language indicates late date, but this is unsupported.

78 4. Appended Triṣṭubh stanza.

*83. Verse 7a repeated AV. iv 15 6a : stanza 8 AV. iv 15 16.

Maṇḍala VI.

9. The language alone indicates late date: cf. ii 39, 40, v 62.

15 16-18. These stanzas appear to form a separate hymn, rightly placed in the arrangement.

*15 19. Out of order, and late by the linguistic notes.

*16 47, 48. Appended Anuṣṭubh stanzas.

47 1-25. This hymn consists of a number of fragments, all of which are out of order in the collection, though they seem to be roughly arranged amongst themselves. The first three fragments are really separate hymns, viz. 1-5 (Soma), 6-10 (Indra), 11-14 (Indra): they shew no indication of late date, except that several stanzas are repeated elsewhere, namely 1 in AV. xviii 1 48, 6 AV. vii 76 6, 8 AV. xix 15 4, 11 AV. vii 86 1, 12-13 RV. x 131 6, 7, and AV. vii 91 1, 92 1. It does not seem clear that these hymns belong to the popular Rīgveda. On the other hand stanzas 15-18 are late by metre and language, but do not appear in AV.: stanzas 19, 20, 21 give no certain indications, and stanzas 22-25 appear rather to be early in character.

*48 22. Appended Anuṣṭubh stanza: cosmogonical.

*51 16. Appended Anuṣṭubh stanza.

*52 1-3. Stanza 2 repeated AV. ii 12 6. If stanzas 1-3 are a later addition, the remainder of the hymn is in its proper order.

52 4-6. Uncertain.

53-57. The Pūsan group shows a large proportion of the popular linguistic notes, especially 54, of which stanzas 9, 10 are repeated AV. vii 9 3, 4.

60 14, 15. Uncertain.

72. The metre alone indicates late date.

Maṇḍala VII.

2 8-11. The metre indicates that these stanzas really belong to iii 4, which see.

17. This hymn is a play upon an Apriya hymn of seven verses, such as vii 1 1-7. Although out of order, it does not appear to be late.

*33. Mythological poem.

*35. Uncertain: stanzas 1-10 are repeated AV. xix 10 1-10; stanzas 11-15 in AV. xix 11 1-5.

41. Uncertain: repeated AV. iii 16 1-7.

*49. Uncertain: stanza 3 repeated AV. i 33 2.

55 1. Compare the preceding hymn, and iv 57 1-3.

*55 2-4. Apparently a charm, but the metre is lyric: cf. x 126.

59 7, 8. Stanza 8 repeated AV. vii 77 2.

59 9-11. Out of order. Stanza 9 repeated AV. vii 77 1.

*66 16. Unmetrical and probably late.

89 5. Repeated A.V. vi 51 3.

101, 102. The Parjanya hymns shew late linguistic notes, but they are in their order in the collection.

Maṇḍala VIII.

*1 33. Out of place, and with late linguistic notes.

*1 34. Mythological.

*3 24. Appended cosmogonical verse. The metre is probably Paṅkti.

*33 16-18. Perhaps late: but cf. v 61 6-8.

*33 19. Appended Anuṣṭubh stanza: mythological.

47 1-12. Uncertain.

*47 13-18. The language and the epic rhythm in 15c 17d point to late date. Stanza 17 is repeated A.V. vi 46 3, xix 57 1.

*48. The metre seems to indicate late date.

*59 1-5. The position of this hymn between two others that are clearly late, suggests late date.

*66 15. Appended Anuṣṭubh stanza.

69. This hymn contains some elements of uncertainty: verse 11a shews epic rhythm: for the phrase *pitṛé mītré* see on i 24 1, 2.

*100. In the section 7-9 the metre, in 10-11 the subject plainly indicate late date. In the other sections the probabilities are on the same side.

*101 14. Cosmogonical stanza, repeated A.V. x 8 3.

*101 15, 16. Probably late, as following stanza 14.

*102 19-21. Probably late: stanza 20 is repeated A.V. xix 64 3.

*102 22. Probably late, as following stanzas 19-21.

Maṇḍala X.

2. Stanzas 3, 4 are repeated A.V. xix 59 3, 2.

9 1-5. Repeated A.V. i 5 1-3, 6 1, 5 4.

*11-13. Hymns 11, 12 are repeated in their entirety in A.V. xviii 1, and hymn 13 is repeated in A.V. xviii 3 39-41, vii 57 2. There are also other marks of agreement in the collection 10-14 which make it undesirable to separate its parts, though it is probable that some fragments of earlier date are included in it.

*27, *28. The dialogue form contributes to make late date probable.

*32 6-9. Mythological poem (Agni in the waters).

40. Stanzas 10, 12, 13 repeated A.V. xiv 1 46, 2 5, 6.

*51-53. Mythological poems (Agni and the gods).

54-56 3. Uncertain. The stanza 55 5 is repeated A.V. ix 10 9, and 56 1 in A.V. xviii 3 7.

*59 1-4, *60 1-6. In the absence of more definite indications these hymns may be presumed to be of the same late date as those attached to them.

62. Uncertain.

*87 22-25. The position amongst hymns clearly popular makes late date probable.

*94. The date of this ceremonial hymn, as of *iv 58, *x 175, is open to some doubt.

*95. Mythological poem (Purūravas and Urvaśī).

*101, *102. These hymns must be considered together, owing to the similarity of position and metre. Late date is indicated by the repetition of 101 3, 4 in AV. iii 17 2, 1, and by the mythological subject of 102.

*108. Mythological poem.

110 1-11. Āpriya hymn, repeated AV. v 12 1-11. See on i 13 9-12.

*119. Out of order. Decisive indications of date are wanting.

*120. Repeated AV. v 2.

123. Stanza 6 is repeated AV. xviii 3 66.

124. This hymn as a whole is out of order. Stanzas *1-5 containing the dialogue between Indra and Agni appear to be late. On the other hand the Vṛtra myth in stanzas 6-8 has the signs of early date. For the 'swan' myth in stanza *9 close analogies are wanting, but it is more probably late.

127. Uncertain: for the subject cf. v 61 17-19.

*139 1-3. Uncertain: stanza 3 is repeated AV. x 8 42.

*139 4-6. Mythological poem.

*141. The metre indicates late date.

*142 1-6. Uncertain.

*149. Uncertain: verse 2c suggests contamination.

*153. Uncertain: the position favours late date.

*157. Mythological poem (slaying of the Asuras).

*167. The dialogue form suggests late date.

*168. For the subject cf. *x.146: verse 2c suggests contamination.

*170. The reference to the slaying of the Asuras suggests late date: cf. *x 157.

*175. See on *x 94.

*179. Repeated AV. vii 72.

*180. Stanzas 2, 3 are repeated AV. vii 84 3, 2.

185. The metre suggests early date: but the position makes this doubtful.

*187. Repeated AV. vi 34.

*191 1. Repeated AV. vi 63 4. The position confirms the presumption of late date.

CHAPTER III.

REARRANGEMENT OF THE RIGVEDA PROPER.

89. It has been indicated above (§§ 57-62) that large parts of the Rigveda proper are on the whole metrically homogeneous, and that these parts can on general grounds be arranged in three periods. More precisely, the greater part of the Rigveda may be divided into ten groups of hymns as shewn on the next page, six of the groups being roughly equivalent to six of the Maṇḍalas, and the remaining four being of a more composite character. Of these ten groups, five have the characteristics of the *bardic* period: two are regular in metre, and therefore to be assigned to the *normal* period: two have the characteristics of the *crētic* or transition period: and the last group comprises the hymns of the popular Rigveda.

90. It is not practicable to define the limits of any of the first nine groups with the same accuracy with which the popular Rigveda has been defined. It is nevertheless desirable to revise the groups as presented in the Sāṁhitā text, in order that at least those individual hymns which are in most striking disagreement with the groups to which they belong in the text may be separated from them, and also that these hymns, as well as those which belong to those parts of the Sāṁhitā which are not homogeneous, may find some appropriate place in the grouping, and thus be brought under review in our examination of the metre.

We shall therefore attempt first to *detach* from each group those hymns that are not homogeneous with it, or at least those which clearly belong to a different period: and then to *attach* these hymns, and those not yet included in the grouping, to those groups to which on the whole they bear most resemblance. These processes cannot of course alter the general character of the

respective groups as already defined : but if carried out with any success, they will greatly help in removing difficulties which otherwise might prevent us from obtaining a clear view of the less striking characteristics of each group.

91. TABLE SHEWING THE HOMOGENEOUS GROUPING OF
THE RIGVEDA.

Group	Period	Hymns included	Family	Distinctive metrical features
I	Bardic	i 127-139	—	Atyaṣṭi
		viii 12-18	—	Dimeter Uṣṇih
		" 19-22	Sobhari	Kakubh-Satobṛhati Pragāthas
		" 23-26	Vyaśva	Uṣṇih
		" 27-31	—	Mixed lyric metres
		" 43-46	—	" "
		" 95-101	—	" "
		" 102, 103	Sobhari	Kakubh-Satobṛhati Pragāthas
II	"	v (part)	Atri	Anuṣṭubh with occasional extra verae
		x 20-26	Vimada	Anuṣṭubh varied
III	"	i 165-190	Māna	Decasyllabic Triṣṭubh
		vi	Bharadvāja	" "
IV	"	vii	Vasiṣṭha	Iambic Triṣṭubh
V	"	i 36-43	Kaṇva	Bṛhati-Satobṛhati Pragāthas
		" 44-50	"	" "
		viii 1-5	"	—
		" 6-11	"	—
		" 32-34	"	—
		" 49-57	"	Bṛhati-Satobṛhati Pragāthas
VI	Normal	iv	Vāmadeva ?	Regular Triṣṭubh and Gāyatri
VII	"	i 1-11	Kuśika ?	Gāyatri
		" 12-23	—	"
		" 24-29	—	"
		" 30	—	"
		iii	Kuśika	Regular Triṣṭubh and Gāyatri
VIII	Cretic	i 94-115	—	Cretic Triṣṭubh and Jagati
IX	"	" 31-35	—	" "
		x 35-34	—	" "
X	Popular	x 14-19	—	Contaminated Triṣṭubh and epic Anuṣṭubh
		" 85-191	—	" "

92. The criteria available in individual cases have already been summarized in § 59, and must now be considered in more detail. Hymns which have any of the characteristics of the popular Rigveda must generally be referred at earliest to the cretic period, and unless there is some reason to the contrary, they will be classed with the hymns x 35-84 in Group IX. Otherwise no single criteria are very certain: in other words, such change as we observe in the Rigveda proper is slow and continuous. On the other hand the concurrence of two or more indications in the same hymn may generally be trusted. Generally speaking, stronger evidence is required to justify the detachment of a hymn that belongs to a homogeneous Samhitā group than is sufficient to guide us in the corresponding attachment: and it will be at least prudent to err on the side of caution rather than unnecessarily to disturb the existing grouping.

93. The whole grouping being merely a provisional aid to the study of the metre, any full discussion of the position of individual hymns would be out of place here. It must be sufficient to state generally that there are numerous small indications of a close connexion between particular hymns which cannot be included in a catalogue of criteria. Consequently the argument in the remainder of this chapter must be regarded merely as an outline.

As an indication of the value of the respective criteria, the instances in which their indications are not accepted at present are enclosed in square brackets []. In the shorter lists the references are extended to the popular Rigveda, for convenience of reference later.

94. The most important indications of date are those furnished by metre. The following features appear to be characteristic of the bardic period:—

(i) *All lyric metres* (§ 24): Uṣṇih, Atyaṣṭi, Kakubh-Satobṛhatī Pragāthas, and mixed lyric metres being specially characteristic of Group I, and Br̥hatī-Satobṛhatī Pragāthas of the Kauva collection (Group V).

Hymns entirely composed in Br̥hatī seem to be quite as common in the normal period, and occasional verses in Br̥hatī and even Br̥hatī-Satobṛhatī Pragāthas seem to be found still later. Such cases are iii 9 1-8, 44, 45; vi 59 1-6 (Br̥hatī hymns); iii 16 (hymn in B-Sat.); i 105 8 (Br̥hatī with refrain verse), *170 1 (B.), *179 5 (B.); iii *53 18 (B.); vi 47 19 (B.); x *14 15 (B.), 33 2-3 (B-S.), 62 6-7 (B-S.), *101 5 (B.), *102 1, 3, 12 (B.).

Other instances of lyric metre outside the bardic period are i *23 19 (12.8.8), *164 42 (11.11.8.8), *191 13 (8.8.12.8.8);

iii 10 (Uṣṇih), 21 4 (11.11.11.8), 5 (Satob.), 23 3 (Satob.), *28 3 (Uṣṇih); iv 1 1-3 (Atyaṣṭi, etc.), *57 5 (11.8.8); vii *55 2-4 (8.8.8.8.4), *66 16 (12.8.8); x *17 13 (11.8.8.8), *18 11 (12.12.8.8), *170 4 (8.8.12.12).

For viii *3 24, ix 67 30, *x 85 34, see the 'Metrical Commentary.' In several other cases in the late Rīgveda the metre seems to be confused rather than lyric.

(ii) Dimeter verse containing a *varying number of verses* in the stanza. This is particularly common in Group II (Ātri hymns).

(a) The most important class of hymns consists of the Anuṣṭubh hymns of Maṇḍala v, in which the last stanza usually shews an extra verse: hymns 9, 10, 19, 52, and 86 shew further variations. Other examples are viii 69 7-11, 12-16: and in a less regular way *viii 91, *x 145, *164, and other hymns in connexion with epic Anuṣṭubh.

(b) Gāyatrī hymns with an additional verse in the first stanza, or in the first of each triplet of stanzas are [iii 24]; v 28 4-6, 82 1-3; viii 3 21-23, 9 19-21, 63 1-9, 68 1-12, 74 1-12, 92; ix 101 1-3; x 20.

(c) Gāyatrī with an additional verse in the final stanza is found i 43 7-9, 90 6-9; vi 16 25-27, 45 31-33, [56]; vii 94 10-12; viii 31 5-9, 10-14, 79; ix 66 16-18, 67 25-27; *x 60 1-6. For *ii 8 6 see p. 42.

(d) Otherwise the mixture of Gāyatrī and Anuṣṭubh (or Pañkti) stanzas seems not to be specially characteristic of the bardic period, the instances being i 187; iii 53 12, 13; iv 30; vi 53; viii 2, 55, 56; x *19, 176.

For the use of Mahāpañkti (8.8.8.8.8.8) in connexion with Anuṣṭubh or Pañkti see below, § 95 iv.

(iii) *Decasyllabic Trīṣṭubh* (§ 49) variations are characteristic of Group III (i 165-190, vi): they are found occasionally in other groups of the bardic period. Hymns in the Dvīpaḍā Virāj, Virāṭsthānā, and Bhārgavā metres also appear to belong chiefly to the bardic period.

(a) The extent to which decasyllabic variations are admitted in the Rīgveda depends greatly on the view taken of the proposed restorations *indara* for *indra*, *-aam* for gen. pl. *-ām*. The occasions for the former restoration are found almost exclusively in hymns which also shew undoubted decasyllabic variations, and therefore the restoration seems at first sight unnecessary. On the other hand the restoration *-aam* is suggested in different parts of the verse, and in numerous hymns in which all other verses have the normal number of syllables: and this restoration therefore seems to correspond to the intention of the bards generally. If we admit the restoration *-aam*, but not *indara*, we find that the following Trīṣṭubh or Jagatī hymns have at least two decasyllabic variations, being at least one in every

ten verses: i 60, 61, 63, 77, 104, [145], 148, 153, 167, 169, 173, 174, 178; ii 4, 19, 20; [iv 21]; v 33 1-7, 41, 51 11-13; vi 20, 21, 24, 30, 33, 35, 63, 66, 68 1-8; x 23, 49, 50, 99, 148. Also the following lyric hymns: i 120 1-9, 127, 129, 135; x 22, 93, 105, 132; and i 149, in which the stanza consists of three Triṣṭubh verses.

In the long hymns i 122, v 45, x 61 the proportion of decasyllabic variations is slightly less than as above.

(b) Hymns in *Dvīpada Virāj* are [i 65-70], vi 44 7-9, vii 34 1-21, 56 1-11, ix 109. [The hymn iv 10 is of a cognate type (5.5.5.11.).] The hymns x 1, 6, [46] are partly in this metre, partly in Triṣṭubh. The metre seems most characteristic of Group IV (Maṇḍala vii); but several hymns stand in the text in association with hymns in normal Triṣṭubh, and are therefore probably later.

(c) The only hymn in *Virāṭsthānā* metre is ii 11, in which almost half the verses are Triṣṭubh. This hymn will naturally be associated with those in Maṇḍala ii already noticed as having decasyllabic variations. Hymn i 61 is nearly allied to this type.

(d) The *Bhārgavā* hymns x 77, 78 (§ 52) most resemble ii 11 in their general character, about half the verses in each hymn being Triṣṭubh or Jagatī.

(iv) Hymns in metres which contain *more or less than four trimeter verses* in the stanza are most common in the Vasiṣṭha group. Occasional extra verses are most common in the Bharadvāja group.

Hymns composed in stanzas each of which contains two or three trimeter verses are i 149; [iii 25]; vii 1 1-20, 17, 22, 31 10-12, 68; viii 9 10-12; ix 110 4-6, 7-9, 10-12; [*x 157].

Occasional extra verses are found in [*ii 43; iv 17, 27]; v 2, 41, 42 1-17, 43; vi 2, 10, 15 4-6, 13-15, 17, 31, 49, 63; [*vii 50]; x 115 6-9. In vi 15 1-3 a dimeter verse is appended to a Jagatī stanza.

(v) In trimeter verse *iambic variations* (§ 46) are characteristic of the bardic period, and in particular of the Vasiṣṭha group.

The principal iambic variations are the rhythms $\bar{\cup} - \cup$, $\cup \bar{\cup} - \cup$ at the break, but we also include the rhythms $\bar{\bar{\cup}} - - \cup$, $- \bar{\bar{\cup}} - \cup$, which are generally found in the same hymns. The occurrences of these rhythms are to a large extent found in the hymns already marked out as belonging to the bardic period by the features noticed under (i), (iii), and (iv) above.

Thus the following hymns in classes already noted have each at least *two* iambic variations, being *one in every eight* verses: i 36, 40, 77, 79 4-6, 88, 92 13-15, 120 1-9, 122, 127, 128, 131, 133 6-7, 135 4-6, 149, 153, 167, 169, 173; ii 11, 19, 20; [iii 25; iv 10, 27;] v 24, 41, 53, 87; vi 2 11, 10, 15 1-3, 13-15, 31, 35, 46, 48, 63, 66, 68 1-8; vii 1 1-20, 14, 17, 22, 31 10-12, 68, 81; viii 4, 18 1-21, 19, 20, 21, 22 7-12, 23, 25, 26 1-15, 29, 33 1-15, 35 1-21, 36, 46, 60, 70 7-12, 87, 90, 97 11-15, 98 7-12, 99, 103; ix 108, 110 7-9; x 6, 23, 50, 61, [62 5-10], 77, 93, 99, 105, 115 6-9, 132, 140, 144, 172. A very

large proportion of these hymns are in lyric metre, which suggests that the rhythm may be due to the influence of dimeter verse.

Hymns in Tristubh (rarely in Jagati) metre shewing this rhythm to the same extent are i 55, 56, 57, [59, 83], 85, 87, 91 1-4, 92 9-12, [117], 155 1-3, 156, 158 1-5, 180, 181, 184, 190; [ii 9, 11 21, 17, 26, 31, 33; iii 14, 15, 19, 26 4-6, 35, 51 4-6, 58, 61; iv 4, 6, 12 6, 29, 37 1-4; v 8, 31, 46 1-2, 7-8, 49, 77]; vi 4, 11, 12, 13, 15 10-12, 16 46, 23, 26, 29, 37, 38, 40, 44 10-12, 13-15, 50, 60 1-3, 73; vii 1 21-25, 3, 4, 7, 8, 19, 20, 21, 23, 24, 26, 27, 30, 34 22-25, 36, 37, 38, 39, 40, 42, 43, 56 12-25, 57, 58, 60, 61, 62, 64, 65, 67, 70, 72, 73, 77, 84, 85, 86, 87, 88, 92, 95, 97; ix 70, 76, 79, [85 9-12, 86 4-6, 34-36], 88, 93, 94, [96 17-20, 97 19-21, 52-54]; x [4, 32 1-5, 39 14], 48, 73, 74, [76, 79], 115 1-5.

To the above are to be added several hymns in which this rhythm is found side by side with other features which indicate late date, with which we include all hymns in the popular Rigveda: *i 93 4-8, 111 (§ 111 i), 116 (§ 95 ii, 110 iv), *133 1-5; iii 21, 22 1-3, 53 9-11, and 57 (§ 95 i, ii); v 28 1-3, 36 1-5 (§ 95 i); vi 64 (§ 95 ii); *viii 100 1-6; x *59 1-7, 62 1-4 (§§ 95 i, 98 viii), 65 (§ 95 ii), *95, *120, *123.

It appears therefore that iambic rhythm is very much commoner in the bardic period than elsewhere: but it is not rare in Maṇḍala iii (see § 110), is sometimes accompanied by indications of later date, and occasionally found even in the popular Rigveda. Its use therefore extends considerably beyond the groups I-V, and the appearance of this feature in an individual hymn affords by itself only a slight presumption of date.

(vi) Anuṣṭubh and Gāyatrī verse are most commonly found in association with the lyric metres: but both are fairly frequent in the groups belonging to the normal period. The changes in rhythm are on the whole too slight to be used here as a criterion.

Catalectic and heptasyllabic verses (elsewhere than in the semi-cadence of epic Anuṣṭubh) indicate early date: the only hymns which shew at least *two* occurrences, being *one in every ten* verses, are viii 68 14-19, x 26, and the following which are wholly or partly in lyric metres: i 120 1-9, 175 1-5, x 22, 105.

(vii) The *iambic re-opening* (opening of pādas *b* and *d*, see § 41) in Anuṣṭubh verse, if regular, indicates the bardic period.

This rhythm is regular in the Anuṣṭubh hymns of Maṇḍala v: in addition the following hymns have each at least *two* such re-openings, being *one in every four*: [i 10, 28 1-6], 84 1-3, 4-6, 176 1-5, 187 1-7; ii 5; [iii 13]; v 19; vi 2 1-10, 14, 44 1-3, [*51 16]; viii 9 1-9, 16-18, 19-21, 95; ix 98, 99, 100, 101 7-16; x 21, 26, [*58, *87 22-25].

(viii) *Trochaic Gāyatrī* appears most commonly in the bardic period.

Hymns and fragments mainly composed in Trochaic Gāyatrī are

i 2 7-9, 3 4-6, 27 1-6, 10-12, 30 13-15, 41 7-9, 43 7-9, 90 1-5; ii 6;
v 68, 70, 82 7-9; vi 16 25-27, 61 10-12; vii 2, 16, 71 1-9, 79, 81;
ix 62 4-6, 66 16-18, 19-21; x 20, 185.

Occasional Trochaic stanzas are found in the following hymns:
i 2 1-3, [22 9-12], 30 7-12, 38; [iii 11, 41; iv 55 8-10]; v 19;
vii [89]; viii 3 21-23, 5, 7, 11, 53, 56, 94.

In connexion with other metres trochaic dimeter cadence is very rare: but we find *Trochaic Bṛhatt* in iii 16, a trochaic Anuṣṭubh stanza in viii 95 7, and trochaic rhythm in uneven lyric metre in i 120 1-9.

95. In striking contrast to the variety of metrical form which characterizes the bardic period are the few and slight indications which specially mark the cretic period, but are also not uncommon in the normal period and in the popular Rigveda.

(i) *Contamination* in Tristubh and Jagatī verse.

External contamination, including the combination of Tristubh or Jagatī stanzas with Gāyatri or Anuṣṭubh, seems seldom to be much earlier than the cretic period. It is however difficult to define, as in some cases we may be dealing with composite hymns. The appearance of one or two Tristubh stanzas towards the end of Jagatī hymns is not included. Probable examples are i 35, 125; ii 3 1-7; iii 8 1-9, 22, 53 9-11, 15-16; iv 7, 40 1-4, 57 1-3; v 28 1-3, [36 1-5], 60; vi 7, [47 22-25], 58; vii 41, 44; x 44, 69, 124 6-8, 131; besides numerous examples in the popular Rigveda.

Internal contamination of Jagatī stanzas by Tristubh verses is found in at least two instances in each of the following hymns: i 110, 114; x [23], 62 1-4, 11, 63, 66, 75, [115 1-5], 122. Similarly of Tristubh stanzas by Jagatī or hybrid verses: i 35, [180]; vi 47 15-18, 72; ix 85 9-12. Both variations are common in the popular Rigveda.

(ii) *Cretic variations*, i.e. occurrences of the rhythm — — after an early caesura (§ 46), are not rare in any part of the Rigveda: but they are proportionately much more common in the cretic period. Hymns of any length in which this rhythm is frequent probably belong to the cretic period, unless indeed they belong to the popular Rigveda: but in short hymns the same relative frequency may be accidental.

Hymns which shew *at least two* cretic variations, being *one in every five* verses, are found as follows: i *24 1-2, 30 16, 51, *84 16-18, [91 12-23], *93 12, 94, 96, 100 1-15, 103, 106, 109, 112 24-25, 113, 118, 125, 140, 146 1-4, 159, 160, *162, 182; ii 3 8-11, 30 1-10, 39, *42; iii 5, 6, 9, 17, 20, 36, 39, 49, *52 5-8, 53 1-6, 54; iv 11, 34, 50 1-6, 10-11, *58 1-10; v 4, 34 9, 46 3-6, 60 7-8, 76, 78 4, 80; vi 6, *15 19, [22, 27 8, 32], 47 20, 52 4-6, [61 1-3], 70, *74; vii 5, 9, 10, 13, 18 1-21, 54, 59 7-8, [69], 78, 79, 80, 101, *104 1-7, *8-17;

viii 40 12, *58; ix 80, 90, 97 1-3, 34-36, 37-39, 40-42, 43-45, 49-51; x 5, 8 7-9, 30, 36 1-12, 13-14, 37 1-10, 38, 44 4-9, 47, *52 1-5, *6, *53, 54, 65, 70 1-7, *87 1-11, 106, *107, 111, 112, *164, *169, 178, *179 2-3.

The following hymns have both iambic and cretic variations to the extent indicated above: i *93 4-8, 111, 116; iii 22 1-3, 57; vi 64.

In lyric or decasyllabic hymns cretic variations occur only as follows, several of the hymns having also iambic variations: i 48, 134; iii 21, 23; viii 10; ix 110 4-6; x 78, 105, 140.

Although a few of the hymns, as indicated by the brackets, probably belong to the bardic period, the following table shews in a striking way the extent to which the iambic variations are associated with the lyric and decasyllabic metres¹, and the rarity of cretic rhythm in them: whilst on the other hand in the popular Rigveda iambic variations almost disappear.

Metres	Iambic hymns	Cretic hymns
Lyric and decasyllabic metres ¹	85	9
Others in Rigveda proper	133	91
Popular Rigveda	6	21

(iii) In the Gāyatrī and Anuṣṭubh metres the absence of those variations which characterize the bardic period is to some extent an indication of later date. For this reason it seems likely that the great body of Gāyatrī verse extending from ix 1 to ix 67 is not earlier than the normal period, though it probably includes some material of an earlier date. In Anuṣṭubh metre the absence of iambic openings in the second and fourth verses, combined with irregularities of cadence restricted to the first and third verses, marks an approximation to the rhythm of the popular Rigveda. But there are very few single hymns of sufficient length to enable these tendencies to be confidently traced in them.

Iambic re-openings are rare in the following hymns: i 45, 49, 105 1-3, 9-12, 142 1-8; iii 8 1-9, 21; iv 7 2-6, 37 5-8, 47; vi 59 7-10; viii 8, 62 1-3, 89 5-7; ix 101 4-6.

Irregularities in semicadence only are found as follows: i 28 1a 2a, 105 4a 5a 5c 15a 16a 17a, 142 2a 7a, 158 6a, 187 5a; iii 8 3c; iv 37 6a 6c; v 19 3c; vi 2 2a, 44 4a, 47 23a; viii 8 20a 21a 21c, 9 9a, 34 1a, 69 11a; ix 101 6a 12a 16a; x 62 5a 5c.

¹ Including the metres referred to in § 94 iv.

The combination of the two features is therefore found in i 105, 142 1-8; iii 8 1-9; iv 37 5-8; [viii 8; ix 101 4-6]. Thus a tendency in the direction of the later rhythm can perhaps be observed, not only in hymns of the normal and cretic periods, but even in some of still earlier date. See further in Ch. vii.

(iv) Hymns in *Mahāpañkti* belong to the normal or cretic period.

For this the presumption is only slight. The hymns that shew this metre are *i 191 10-12, viii 39, 40 1-11, 41, 47 1-12, *13-18, x *59 8-10, 133 1-6, 134 1-6, *166 5. In x *59 8-10, 133 1-6 the number of verses in the stanza varies.

The extreme regularity of the metre distinguishes these hymns from the Anuṣṭubh hymns of Maṇḍala v, in which also as many as six verses are found, though rarely, in one stanza: and it deserves notice that nearly half of the hymns are in the popular Rīgveda.

96. The larger collections of the Rīgveda shew a general uniformity in their subject-matter, consisting usually of three parts about equal in bulk, of which one is composed of hymns to Agni, the second of hymns to Indra, and the third of hymns to other deities.

On the other hand the smaller collections present us with a different picture. In most of these collections (such as those of which Group I is composed) the hymns to Indra greatly predominate: in some, as in i 65-73, 140-164, and the Anuṣṭubh hymns of Maṇḍala v the hymns to Agni are most numerous.

It is therefore probable that the earliest collections were often devoted to the honour of one or two favourite deities, and that the uniformity of the large collections has been reached by a process of supplementing. This process is most easily to be traced in the Agni hymns, which are so slightly represented in most of the smaller collections: thus the *Āpriya* hymns, as well as the hymns to *Agni Vaiśvānara* and *Agni Jātavedas*, all of which are included in the Agni sections, appear to be unknown to the earliest groups, and in consequence no hymns of any of these types are found in any lyric metre.

The instances in which the subject-matter seems to afford a clue to the position of individual hymns are given in the next two sections: but these indications are on the whole less trustworthy than those of metre.

97. The deities which appear chiefly in the collections of the

barbic period are Mitra-Varuṇa (and Mitra-Varuṇa-Aryaman), Vāyu (and Indra-Vāyu), Viṣṇu and Sarasvatī: and in the same period we find almost all of the songs of thanks to patrons for their munificence (*dānastutayaḥ*). These features are unevenly distributed amongst the different collections of the period.

(i) Hymns to *Mitra-Varuṇa* are found i 2 7-9, [23 4-6], 41 1-6, 7-9, 90 1-5, 136, 137, 151-153; ii 41 4-6; [iii 62 16-18]; v [62, 63], 64-68, [69], 70-72; vi 62 8-9, 67; vii 50-66; viii 19 34-35, 25 1-9, [47 1-12], 101 1-6; x 126 1-7, 132, 185.

(ii) Hymns to *Vāyu* and *Indra-Vāyu* occur i 2 1-3, 4-6, [23 1-3], 134, 135; ii 41 1-3; [iv 46-48]; v 51 1-4, 5-7; vii 90-92; viii 26 20-25, 46 25-28, 101 9-10.

(iii) Hymns to *Viṣṇu* are [i 22 16-18, 19-21], 154-156; vi 69; vii 99, 100.

(iv) Hymns to *Sarasvatī* are i 3 10-12; ii 41 16-18; vi 61; vii 95, 96.

(v) The *dānastutayaḥ* are [iii 53 7; iv 15 7-10, 32 22-24]; v 27 1-3, 4-6; 30 12-14, 33 8-10, 36 6, 52 15-17, 61 5-10; vi 27 7-8, 45 31-33, 47 22-25, 63 9-11; vii 18 22-25; viii 1 30-32, 2 40-42, 3 21-23, 4 19-21, 5 37-39, 6 46-48, 19 36-37, 21 17-18, 24 28-30, 25 22-24, 34 16-18, 46 21-24, 29-33, 55, 56, 65 10-12, 68 14-19, 69 17-18, 70 13-15, 74 13-15; ix 58. A mock *dānastuti* seems to be found in *i 120 10-12. (See R. Pischel, *Vedische Studien* i 1 seq.)

98. The deities Brhaspati, Vāstospati, Kṣetrapati and Sadasaspati, and Dadhikrā appear to be most prominent in the normal period: whilst hymns to Agni Vaiśvānara and Jātavedas, Dyāvā-Prthivī, Sūrya, Parjanya, and the Āpaḥ, as well as the Āpriya hymns and most of those which have a ritual character, are found chiefly in the cretic period and the popular Rigveda. Here too belong a few hymns praising liberality (*duḥṣiṇā*), and easily distinguished from the earlier *dānastutayaḥ*.

(i) Hymns to *Brhaspati* or *Brahmanaspati*: i 18 1-5, [40 1-6, 190]; ii 23-26; iii 62 4-6; iv 49, 50 1-6, 10-11; vi 73; [vii 97, 98]; x *42 11, 67, 68, *182. To *Vāstospati*: vii 54, 55 1; [viii 17 14, 15]. To *Kṣetrapati*: iv 57 1-3. To *Sadasaspati*: i 18 6-9.

(ii) Hymns to *Dadhikrā*: iv 38-40, vii 44.

(iii) Hymns to *Agni Vaiśvānara*: i 59, 98; iii 2, 3, 26 1-3; iv 5; vi 7-9; vii 5, 6, 13. To *Agni Jātavedas*: i 99; iii 17; x 4; x 188.

(iv) Hymns to *Dyāvā-Prthivī*: i 22 13-15, 105 (refrain), 159, 160, [185]; ii 32 1-3; iv 56; vi 70; vii 53.

(v) Hymns to *Sūrya*: i 50 1-9, 115; iv 13 1-4; *vii 66 16; [viii 101 11-12]; x 37 1-10, *189.

(vi) Hymns to *Parjanya*: *v 83; vi 52 16; vii 101, 102.

(vii) Hymns to the *Āpaḥ*: i *23 16-18, *19-21; vii 47, *49; x 9 1-5, *17 10, 30.

(viii) *Āpriya* hymns: i 13, 142, 188; ii 3; iii 4; v 5; vii 2; ix 5 1-7, *8-11; x 70, 110. Other *ritual hymns* appear to be i 28, 105 4-6, 9-12, *162, *163, [187]; iii 8 1-9, *10-11, *29; iv 23 8-10, 40 5, *58 1-10; viii *66 15, [72]; x 62 1-4, 76, *94, *101, *175.

(ix) *Praise of liberality*: i 125, 126 1-5; [vi 27 8]; x *42 9, 62 5-10, 11, *107, *117 1-7.

99. It has already been noticed (§ 59) that the mention of the family name of the poet is characteristic of the bardic period only. The subject has been discussed by H. Oldenberg, in an article *Ueber die Liedverfasser des Rigveda* (ZDMG. xlii 199-247): and he has shewn that as a rule the singular and plural forms, e.g. *Vasiṣṭhaḥ* and *Vasiṣṭhāsaḥ*, are used side by side, and therefore both alike usually indicate the name of a family, not of an individual poet. The interpretation of the occurrences in the Rigveda is not always easy: several hymns contain references to more than one family, and the later hymns of the Rigveda frequently refer to the ancient poets (or supposed poets) by name, whilst in many cases we cannot be sure whether we have a contemporary record or a mythological reference.

The use of family names is dealt with in detail below (§§ 104-110) in connexion with the separate groups; but the treatment makes no claim to be complete. In some collections, as for instances those of the Kaṇvas, the evidence of family authorship is very complete, and the name occurs in almost every hymn: in others, as for instance in Maṇḍala iv., the evidence is so slight that the use of the family name to describe the collection can only be regarded as conventional. To the traditional lists of authors it is impossible to attribute any independent historical value.

100. *Refrain verses* concluding each of a series of hymns occur in Dimeter and in Triṣṭubh metre, but the latter occasionally close Jagati stanzas. They are chiefly found in the bardic period, but their use occasionally extends to later hymns. A refrain distich is found in the cretic collection i 94-115.

The refrain verses regularly used in the Rigveda are *prātār makṣā* i 58-64, viii 80 10, ix 93: [*tād no mitrāḥ* i 94-115, ix 97 57-58]: *vidyāmeṣām* i 165-190: [*bṛhād vadeṃa* ii, ix 86 47-48]: *mādeṃa satāhimāḥ* vi: [*tā tureṃa* vi: *yūyam pātā* vii; [ix 90, 97 1-3, 4-6; x 65, 66, 122]. In Dimeter metre: *utardhi prṣṭā no vṛdhē v*; *vī vo māde...vīvakase* x 20-26; [*nābhantām anyaké same* viii 39-42, cf. x 133].

The following are used in a few hymns only: *svetrāso vidātham ā*

vadema i 117 25, ii 12 15, *viii 48 14: *vayātm siāma pātayo rayānām* iv 50 6, v 55 10, viii 40 12, *48 13, *x 121 10: *suvīriasya pātayaḥ siāma* iv 51 10, vi 47 12, ix 89 7, 95 5, x 131 6: *rāyā madema bṛhatā tubtāḥ* vi 19 13, cf. 49 13: *rākṣā (trāsvā) utā nas tanūo āprayucchan* x 4, 7 (cf. i 143 8, iii 5 6, 20 2): *devair dyāvāpṛthivī prāvataḥ naḥ* i 31 8, x 67 12: *īṣam ārjani suksitīm viśvam ābhāḥ* x 20 10, 99 12. Of these only two belong to the hardic Rigveda. The refrain verse *indrāyendo pāri sraṇā* in *ix 112-114 is an artificial addition, borrowed from ix 106 4b.

Concluding stanzas common to two or more hymns are found in many parts of the Rigveda, and usually indicate a close resemblance between the hymns thus connected.

101. Many hymns even in the Rigveda proper are out of their strict order: such hymns are often foreign to the collections in which they stand, but are not necessarily of late date.

For the discussion of the order of the hymns reference has already been made to H. Oldenberg's *Prolegomena*, ch. II.

In numerous cases there is a slight displacement amongst hymns which are obviously cognate: but the following cases seem to be of more importance: i 2, 3, 10, 24 3-5, 27 13, 104, 189; ii 9, 10, 41 10-12; iii 53 2-16; iv 15 7-10, 48 5; v 61 5-10, 84, 87; vi 47 1-25; vii 17, 44-55, 59 9-11; viii 1; in addition to numerous hymns belonging to the popular Rigveda.

102. The recurrence of more than a single stanza of a hymn, or of an independent stanza, in the Atharvaveda, most commonly indicates the cretic period at the earliest.

Most hymns of this kind have been already assigned to the popular Rigveda. Those that remain are i 22 16-18, 19-21, 32, 50 1-9, [154]; iv 2; v 46 7-8; vi 47 6-10, 11-14, 54, 68 9-11; vii [32], 41; [viii 24]; x 2, 9 1-5, 40, 110.

103. In the hymns of the Rigveda proper the linguistic forms recorded in §§ 84, 85 greatly preponderate over those recorded in §§ 86, 87: but in those of the cretic period the later linguistic forms constitute a tangible proportion of the whole. Conversely, if in any hymn the number of late linguistic forms approaches the number of early forms, there is a presumption that the hymn belongs to the cretic period.

Such hymns are i 13 9-12, 22 13-15, 23 13-15, 28 1-6, 29, [41 7-9, 43 4-6], 83, 84 13-15, [135 7-9, 136 1-6], 145, 182, 188; ii 12, 13, 28, 39, 40, 41 10-12; iii 21, 33 1-12, 45, 53 2-6, 55; iv 12 6, 42 8-10; v 5, 47 1-6, 62, 81; vi 9, [16 16-18], 47 19-21, 52 4-6, 54, 59 1-6, [60 14]; vii 46, 59 7-8, [76], 101, 102; [viii 17 11-13, 34 refrain, 41, 55, 69 12-14, 77]; ix 85 1-4, 86 28-30, 97 7-9; x 2, 91, 106,

110 8-11, 126 8, 127; besides numerous hymns in the groups i 31-35, 94-115, x 35-84.

104. We proceed to revise the grouping of the hymns, with such assistance as is given by the indications noted in §§ 93-103.

I. The short collections of Maṇḍala viii, arranged without preference for the Agni hymns, and composed in metres almost entirely unknown in the time of the popular Rigveda, not only bear the most evident indications of early date, but have been least disturbed by later additions. On account of their small bulk they are included in one group. All the collections in bk. viii which have no special affinities to other groups are here included, and also the collection i 127-139, which has Atyaṣṭi as its distinctive metre.

GROUP I. The collections included are:—

(i) viii 12-18. Hymns chiefly to Indra, and mostly in Uṣṇih metre, either Dimeter or Trimeter. *Attach* ix 102-106, in similar metres.

(ii) viii 19-22. The distinctive metre is Kakubh-Satobhratī; the author's name *Sobharī* occurs 19 2c 32a, 20 2d 8a 19b, 22 2c 15c. *Attach* viii 102 1-18, 103 (st. 8-13 Kak.-Sat., 8c Upastuta, 14c Sobharī); ix 108 (Kak.-Sat.); x 115 (8b 9b Upastuta, connecting this hymn with viii 103: see also § 94 iv, v).

(iii) viii 23-26. The distinctive metre is Uṣṇih. *Vyaśva* is named as author in 23 16a 23b, 24 22a 23b 28c 29b, 26 9b 11a.

(iv) viii 27-31, in lyric metres and Gāyatrī, addressed to the Ādityāḥ and Viśve Devāḥ.

(v) viii 43-46, in similar metres to Agni, Indra, and Vāyu. For 47 1-12 see §§ 95 iv, 109 iv.

(vi) viii 95-101, in Dimeter Uṣṇih and various lyric metres, addressed chiefly to Indra.

(vii) i 127-139, in Atyaṣṭi and similar metres. *Attach* ix 111.

105. II. Stanzas consisting of a varying number of dimeter verses are specially characteristic of Maṇḍala v: much the most common form is Anuṣṭubh with an extra verse in the last stanza, but we also find Gāyatrī with an extra verse in the first stanza (28 4-6, 82 1-3) and other variations. There are also several lyric hymns in this collection. The trimeter hymns mostly shew the characteristics of the normal or cretic period, and are therefore probably later additions. A similar collection is found in x 20-26.

Several of the short collections in Maṇḍala viii are more akin to this group than the last, though a strict line cannot be drawn.

The second Maṇḍala contains a nucleus of early hymns which have features in common both with this group and with the next.

GROUP II. The hymns included are:

(i) Early hymns of Maṇḍala v. These include all the lyric, Anuṣṭubh, and Pañkti, and at least those Gāyatrī hymns in which the number of verses in the stanza varies: also those Triṣṭubh hymns which have decasyllabic variations or extra verses, and all hymns containing *dānastutayah*. The following list will be roughly correct: 2 (§ 94 iv), 6, 7, 9, 10, 16-25, 27 (§ 97 v), 28 4-6 (§ 94 ii), 30 1-14 (§ 97 v), 33 (§§ 94 iii, 97 v), 35, 36 (§§ 94 v, 97 v), 38-40 3, 41 (§ 94 iii-v), 42 and 43 (§ 94 iv), 45 (§ 94 iii), 50, 51 1-13 (§§ 94 iii, 97 ii), 52, 53, 56, 61 (§ 97 v), 64-67, 68 and 70 (§§ 94 viii, 97 i), 71 and 72 (§ 97 i), 73-75, 78 1-3, 79, 82 (§ 94 ii, viii), 84, 86, 87.

The family names found are *Atri* in 2 6, 7 8, 10, 22 1, 4, 39 5, 51 8, 67 5, 72 1, 73 6, 7, 74 1, and *Syāvāśva* 52 1, 61 3, 9.

The appearance of cretic variations makes us hesitate to ascribe 4, 78 4, and 81 to the original collection, though the proper names reappear in them, as also in 15 and *40 5-9.

The refrain stanza *sām aśvinoḥ* is only appropriate to 76 and 77, and would therefore seem to have been added later to 42 and 43.

Attach ix 98-101, on account of the similarity of metre (§ 94 vii).

(ii) In the collection x 20-26 the prevailing metre is Anuṣṭubh, with several variations. In 21, 24, 25 half verses occur which form a refrain *vī vo mādē...vivakṣase*, containing the family name *Vinada*, which also occurs 20 10a, 23 6a 7b [*24 4c]. In 20 we have Trochaic Gāyatrī, in 22 uneven lyric metre; in 26 a large proportion of the verses are catalectic. 23 is in contaminated Jagatī, but this hymn is not to be separated from the rest, for it also contains the family name (*vv*. 6a 7b), and the frequency of catalectic caesure finds a parallel in 26.

Attach x 99 (§ 94 iii), which has the refrain *īṣam śrjam* ... in common with x 20; and, on its analogy, the other lyric, early Anuṣṭubh, and decasyllabic hymns in bk. x, and those with which they are associated, viz. 93, 105, 132 (all in uneven lyric metres), 126 1-7 (lyric), 143 (Anuṣṭubh; *Atri* is named 1a 2d 3a), 144 and 172 (§ 94 v).

(iii) The collection viii 35-38 is connected with Maṇḍala v by the name *Atri* in 35 19a, 36 6a 7b, 37 7b, 38 8b, usually with the addition of the name *Syāvāśva*, and by the use of a lyric metre somewhat resembling that of v 87 and x 132. This metre however appears to glide into Mahāpañkti, and so far it is associated with a later period.

(iv) Other groups in the eighth Maṇḍala which are generally similar are those which extend from 60 to 79, and 92 to 94. For resemblance of metre see § 94 ii a, b. The proper names that occur are *Atri* 73 3a 7a 8b, *Priyamedha* 69 8b 18b, *Purumilla* 71 14c, *Virūpa* 75 6b.

Attach x 73, 74 (*Priyamedha* 73 11b: cf. § 94 v).

(v) The nucleus of early hymns contained in Maṇḍala ii may be roughly defined to consist of the following hymns: 4 (§ 94 iii a), 5 (§ 94 vii), 6 (§ 94 viii), 11 1-20 (§ 94 iii c), 19, 20 (§ 94 iii a), 22 (lyric), 41 1-9 (§ 97 i, ii), 16-18 (Anuṣṭ. and Brh., cf. ix 98, 99: see also § 97 iv). The name *Gṛtsamarka* occurs in 4 9a, 19 8a, [39 8b], 41 18c, and *Sunahotra* in [18 6c] and 41 17c. The refrain *bhād valma* is wanting in ii 4: it occurs in 11, 19, 20 as concluding a single final stanza which may have been attached to these hymns later.

A similar nucleus is found in hymns i 120 1-9 (uneven lyric), 121, and 122 (§ 94 iii a, v), the name *Pajra* occurring i 122 7b 8c, and *Pajriya* 120 5b.

Attach i 2, 3 (§ 110 ii), x 61, which has iambic rhythm (§ 94 v), and many decasyllabic verses, and the verses 11c 11d in common with i 121 (5c 5d); x 77, 78, of which the metre appears to be parallel to that of ii 11 (§ 94 iii d); and x 147, 148, of which the latter is decasyllabic, and has verses 2b 2c in common with ii 11 (4d 5a).

106. III. With the sixth Maṇḍala we first meet a large homogeneous collection in the existing Saṁhitā text. The principal metre is Triṣṭubh, and decasyllabic and iambic variations are frequent: the family name *Bharadvāja* is common, refrain verses are occasional. Much the same is the character of the collections i 58-64 (Gotama Nodhas), 74-93 (Gotama), 165-191 (Māna).

GROUP III. The collections included may be defined as follows:—

(i) i 58-64. Hymns 60, 61, 63 contain a very large proportion of decasyllabic variations. The name *Gotama* occurs in 60 5b, 61 16b, 62 13a, 63 9a; *Nodhas* in 61 14d, 62 13c, 64 1b. All the hymns except 59 contain the refrain *prātār maksiā*...

Detach i 59. This hymn has iambic rhythm, and the family name *Bharadvāja* in 7b: but it clearly does not belong to this collection, and the ascription to Agni Vaiśvānara seems to indicate a late date (§ 98 iii).

Attach viii 80-87 (80 has the Gotama Nodhas refrain), ix 93, 94 (§ 94 v; 93 has the Gotama Nodhas refrain).

(ii) i 74-93. This collection has a greater variety of metres than any collection of the same length, most of them indicating the bardic period. The name *Gotama* occurs 77 5a, 78 1a 2a, 79 10b, 85 11b, 88 4c 5b, 92 7b. The collection is distinguished by a small group of Soma hymns (91).

Detach i 83 and 84 13-15 (§ 103).

Attach viii 88-90 (Gotama 88 4d) and ix 88, in which stanza 8=i 91 3 (see also § 94 v).

(iii) i 165-190. The prevailing metre is Triṣṭubh, with many decasyllabic variations. The name *Māna* or *Mānya* occurs 165 14b 15b, 169 8a, 171 5a, 177 5b, 182 8b, 184 4b 5b, 189 8b: *Agastyā* only in 184 5d. The refrain *vidyāmesām*... is regular: in 165-168, 175-176, 183-184 respectively it concludes stanzas which are common

to the hymns thus connected. The collection is remarkable in containing only a single Agni hymn. A connection with Maṇḍala vi is indicated by the recurrence of 174 2b as vi 20 10c, and of 174 9 as vi 20 12.

Detach i 182 (§§ 95 ii, 103), 188 (§§ 98 viii, 103).

Attach i 104, x 48-50, which are marked by decasyllabic variations (§§ 94 iii a, v).

(iv) vi. Besides Tristubh hymns, which have often decasyllabic variations, this Maṇḍala contains several hymns in Gāyatri and in Br̥hati-Satob̥rhati Pragāthas, the latter seldom being quite regular. Several hymns, both lyric and trimeter, have occasional extra verses. The name *Bharadvāja* occurs 10 6c, 15 3c, 16 5c 33a, 17 14c, 23 10b, 25 9d, 31 4c, 35 4d, 47 25b, 48 7c 13a, 50 15b, 51 12b, 63 10c, 65 6b. The refrain verse *tā tarema* ... occurs 2 11e, 14 6c, 15 15c, and partly in 68 8d; the verse *mādemu satihimāh* ... ends hymns 4, 10, 12, 13, 17, 24; the verse *rayā mādemu* ... ends hymn 19 and recurs 49 13d; the resemblance between these verses seems to point to a common authorship. The collection is marked by a large group of hymns to Indra (30-41), of which each consists of five Tristubh stanzas. There are a few *dānastutayah*.

These characteristics are wanting in the Agni hymns 1, 5-9, in hymns 47 and 52, 59-62, and generally from 68 9 to the end of the Maṇḍala; and the Pūsan group 53-58 is marked by late linguistic forms. It would therefore seem that considerable additions have been made to the collection at some later period.

Detach 1, 5, 6 (§ 95 ii), 7 (§ 95 i) and 8 (§ 98 iii), 9 (§§ 98 iii, 103), 47 1-21 (§§ 95 i, ii, 102, 103), 52 4-12 (§ 95 ii), 16, 17 (§ 98 vi), 53-57 (§§ 102, 103), 58 (§ 95 i), 59 1-6 (§§ 94 i, 103), 68 9-73 (§§ 95 i, ii, 98 i, iv, 102). The position of several other hymns is doubtful: see especially § 95 ii.

107. IV. The seventh Maṇḍala is also on the whole homogeneous. The predominant metre is Tristubh, in which iambic rhythm is far more marked than elsewhere in the R̥gveda, but decasyllabic variations are rare: there are found also several Br̥hati-Satob̥rhati Pragāthas of a very regular character. Although these metres are quite strange to the later periods of the R̥gveda, they are employed with a regularity which contrasts strikingly with the variety of form exhibited in Groups I-III, and brings this collection nearer to the normal period. The name *Vasiṣṭha* is common both in the singular and plural. Some hymns of a similar character are found in the group i 140-160, and in the ninth Maṇḍala.

GROUP IV. (i) The long list of iambic hymns in Maṇḍala vii is given in § 94 v: the collection is also marked by several hymns in Virāj metre (§ 94 iv).

The name *Vasiṣṭha* appears as follows: vii 1 8b, 7 7a, 9 6a, 12 3b,

22 3b, 23 1b 6b, 26 5a, 37 4d, 39 7a, 42 6a, 59 3b, 70 6c, 73 3d, 76 6a 7b, 77 6b, 80 1a, 86 5d, 88 1b 4a, 90 7b, 95 6a, 96 1d 3d: and outside the Maṇḍala in x *15 8b, 65 15a, 66 14a, 122 8a, 150 5c, and in association with the names of other bards in *x 181 1d. It also occurs in i 112, vii 18, *33, and in *x 95, but not as an author's name.

The refrain *yūyām pītā* ... is usually found at the end of a stanza common to two consecutive hymns, viz. 1 1-20 and 21-25, 3-4, 7-8, 20-21, 24-25, 39-40, 60-61, 62-63, 61-65, 67 and 69, 70-71, 72-73, 84-85, 90-91, 97-98, 99-100. Also the hymns vii 28-30, 34 and 56, 41 and 80, and x 65, 66 have the same concluding stanzas in each group. The refrain is found independently in hymns vii 9, 11-14, 19, 22, 23, 26, 27, 35-37, 42, 43, 45-48, 51, 53, 54, 57, 58, 75-79, 86-88, 92, 93, 95; ix 90, 97 1-3, 4-6; x 122.

Many hymns shew cretic variations (§ 95 ii). Four of them are Agni hymns, and of these two are addressed to Agni Vaiśvānara (§ 98 iii): two of the four want the refrain. Another (54) is addressed to Vāstospati, and out of order (§§ 98 i, 101). Another (101) is addressed to Parjanya (§ 98 vi), and this also wants the refrain. These, like the four Agni hymns, will most naturally be explained as late additions. Hymn 69 occurs in the Aśvin group, from which there is not sufficient reason to separate it. The historical hymn vii 18 1-21 wants the refrain, but it is accompanied by a *dānastuti* (st. 22-25) which has the usual iambic rhythm: the Uṣas hymns 78-80 form a group of three, and have the usual refrain. But the change of rhythm, in the one case running through 21 stanzas, and in the other through three successive, though short, hymns makes it difficult to think that any of these hymns are really homogeneous with the rest of the collection. If this is a right view, neither the mention of Vasiṣṭha (9 6a, 18 *passim*), nor the refrain verse is a sure indication that a particular hymn belongs to the original collection.

The characteristic iambic rhythm is wanting in the whole series of hymns which extend (out of their order) from 44 to 55 (§ 101) and in all hymns outside the Maṇḍala: whilst hymns 82, 83 are in Jagatī, a metre strange to the collection as a whole; they have a concluding stanza in common, but it does not include the refrain verse. All these hymns are probably the work of a later period, though some of them may have been composed by members of the Vasiṣṭha family. The general regularity of the Gāyatrī hymns to Agni and some others, and the absence of any mention of Vasiṣṭha in them, makes it likely they are also later additions.

Detach 2 (§ 98 viii), 5 and 6 (§ 98 iii), 9-13 (§ 95 ii, 98 iii), 15, 18 1-21, 41 (§ 102), 44-48 (§ 98 ii, vii), 51-55 1 (§ 98 iv, vii), 59 7-8 (§ 95 ii), 9-11 (§ 101), 78-80 (§ 95 ii), 82 and 83 (Jagatī), 89, 101 and 102 (§§ 95 ii, 98 vi, 103).

Attach i 55-57 (§ 94 v), ix 70 (§ 94 v) with 71, 76 and 79 (§ 94 v), 107 (Brh.-Sat. and Virāj), 109 (§ 94 iii b), 110 (§ 94 iv), x 1 and 6 (§ 94 iii b and v), 150 (lyric metre, Vasiṣṭha 5c).

(ii) Outside Maṇḍala vii there appears in the collection i 140-160 a nucleus somewhat resembling it, in that iambic rhythm is common (§ 94 v), and hymn 149 is in Virāj metre. The name *Māmateya*, 147 3a, 152 6a, and 158 6a, is also a connecting link. The hymns

that agree in character are i 141, 144, 147-156 and 158. See also § 97 iii.

Detach i 140 (§ 95 ii), 142 (§§ 95 iii, 98 viii), 145 (§ 103), 146 (§ 95 ii), 159 and 160 (§§ 95 ii, 98 iv). Also hymns 143 and 157, though their rhythm is not very marked, would seem more probably to belong to the later additions.

108. V. The *Kaṇva* collections, although scattered in Maṇḍalas i and viii, are easily recognized by their distinctive metres (Gāyatrī, Truḥaie Gāyatrī, and Bṛhatī-Satobṛhatī Pragāthas), and by the family name. These collections are i 36-43, 44-50, viii 1-5, 6-11, 32-34, 49-57.

GROUP V. The name *Kaṇva* appears i 36 8c 10c 11b 17b 19c, 37 1c 14b, 39 7d 9b; 44 8c, 45 5c, 46 9a, 47 2c 4c 5a 10c, 48 4c, 49 4d; viii 1 8c, 2 16c 22a 38c 40b, 3 16a, 4 2c 3d 20a, 5 4c 23a 25a; 6 3a 8c 11b 21b 31a 34a 43c, 7 18b 19c 32b, 8 3d 4c 8c 20a, 9 3c 9d 14d, 10 2b; 32 1b, 33 3a, 34 1b 4a; 49 5d 10a, 50 10a, 52 8d, 55 4a: also x 115 5a, for which see § 104 ii. Further we have the names *Praskaṇva* i 44 6c, 45 3d, viii 3 9d, 51 2a, 54 8d, *Medhyātithi* or *Medhātithi* i 36 10c 11a 17c, viii 1 30d, 2 40b, 8 20a, 33 4b, 49 9c, 51 1c, and ix 43 3c (see below), and *Vatsa* viii 6 1c, 8 7c 8d 11c 15b 19d, 9 1b 6c 15d, 11 7a. The names *Upastuta*, *Vimada*, *Virūpa*, *Sobhari*, *Atri* and *Priyamadha* also occur in *Kaṇva* hymns, and connect them with others contained in Groups I-III.

Detach i 50 1-9 (§§ 98 v, 102).

Attach i 14 (*Kaṇva* 2a 5b), 27 1-12 and 30 1-15 (§ 94 viii), ix 43 (*Medhyātithi* 3c), 58 (§ 97 v), 62 4-6 (§ 94 viii), 66 16-18 (§ 94 ii, viii), 19-21 (§ 94 viii), 67 25-27 (§ 94 ii), x 140 (cf. 6c with i 45 7c: see also § 94 v), 185 (§§ 94 viii, 97 i).

109. VI. The principal collections of the normal period are Maṇḍalas iii and iv: to these are to be added the larger parts of Maṇḍalas ii and v, and of the collections i 1-30 and ix 1-67, 68-97. All of these shew a very close adherence to the normal forms of the Gāyatrī, Tristubh, and Jagatī stanza: but the third Maṇḍala has certain features almost peculiar to itself which make a separate treatment desirable.

GROUP VI. The hymns included fall under five headings:--

(i) The hymns in Maṇḍala iv are chiefly in Tristubh metre, but there are several Gāyatrī hymns. Common concluding stanzas are found in the Agni hymns 13, 14, the Indra hymns 16, 17 and 19 to 24, and the hymns 43 and 44 to the Asvins. The name of *Vāmadeva* appears iv 16 18a, and may be that of the author of the hymns: if we are to interpret iv 4 11b literally, the author of that hymn is a son of Gotama: other proper names that occur are *Kutsu* 16 10b 11a 12a, 26 1c, 30 4b, *Kakṣvat* 26 1b, *Uśanā* 26 1d, *Divodāsa* 26 3d, 30 20c,

and again *Gotama* 32 9a 12a. Both iambic and cretic rhythm are rare: lyric and other early metres are occasional, as in 1 1-3, 10, 17, 21, 27, and sometimes take forms peculiar to this Maṇḍala. On the whole there seems little reason to suppose that the Maṇḍala contains either a nucleus of older hymns or a supplement of later additions: in any case only a very small part of the Maṇḍala is not homogeneous.

Attach x 126 8=iv 12 6, and x 131 (refrain *suṁśrīasya*... as in iv 51).

(ii) The greater part of the hymns of Maṇḍala ii seem to form a similar collection, except that *Jagatī* is common. The Indra hymns ii 15-18 have the concluding stanza *nānūm sī te*..., which is also appended to the earlier hymns 11, 19, 20: its refrain verse is further found in the hymn-pairs 1 and 2, 13 and 14, and in the stanza which concludes each of the hymns 27-29, though it is only appropriate in 28. But, unlike Maṇḍala iv, many hymns which are not homogeneous appear to be included in the Maṇḍala.

Detach 3 (§§ 95 i, ii, 98 viii), 4-6 and 11 1-20 (§ 105 v), 12 and 13 (§ 103), 14 (connected with 13 by the concluding stanza *asmūbhyam tād*...), 19, 20 and 22 (§ 105 v), 39 and 40 (§§ 95 ii, 103), 41 1-9 (§ 105 v), 10-12 (§§ 101, 103), 16-18 (§ 105 v).

Attach ix 86 46-48 (refrain *bṛhād vadema*...), x 91, 92 (x 91 10=ii 1 2).

(iii) Of similar character are the majority of the Trimeter hymns of Maṇḍala v, *Jagatī* being again common: and here we may naturally place those *Gāyatrī* hymns in that Maṇḍala which we have no special reason to assign to an earlier date. Amongst these hymns 57, 58 have in common the refrain stanza *haye nīrah*..., and 76, 77 the stanza *sām aśvīnoh*.... The hymns thus included are 1, 3, 8, 11-15, 26, 29, 31, 32, 34, 37, 40 4, 44 1-3, 46-49, 54, 55, 57-60, 63, 69, 76, 77, 78 4, 80, 81, 85.

Detach v 4 (§§ 95 ii, 98 iii), 5 (§§ 98 viii, 103), 28 1-3 (§ 95 i), 62 (§ 103).

(iv) The group viii 39-42, having *Mahāpañkti* metre (§ 95 iv) with the refrain *nābhantām anyaké same*, containing a play on the family name *Nabhāka* (40 4a 5a), perhaps belongs to this period: for although the punning refrain reminds us of the *Vimada* hymns (x 20-26), yet the regularity of the metre stands in great contrast to them. Further the concluding verse viii 40 12d is identical with iv 50 6d.

Attach viii 47 1-12 (also *Mahāpañkti*), x 133 (refrain *nābhantām anyakéśam*...) and 134 (*Mahāpañkti*).

(v) The indications of date in the *Soma Pavamāna* hymns are very slight, and therefore a great number of them probably belong to this period. The great number of hymns in *Gāyatrī* metre, and the comparatively large number in *Jagatī*, further favour this conclusion. In ix 89 the refrain *suṁśrīasya*... is found, as in iv 51 10d.

Detach 5 1-7 (§ 98 viii), 43 (§ 108 v), 58 (§ 97 v), 61-67 (§ 110 ii), 70, 71, 76 and 79 (§ 107 i), 80 (§ 95 ii), 88 (§ 106 ii), 90 (§ 111 ii), 93 and 94 (§ 106 i), 97 1-6 (§ 111 ii), 34-51 (§ 95 ii), 55-58 (§ 111 i), 98-111 (lyric metres).

110. VII. The third Maṇḍala has a metrical character of its own, in that iambic variations of the type $\cup \text{—} \cup$ only are fairly common, side by side with cretic variations: so that the hymns seem to be intermediate in character between the Vasiṣṭha hymns and those of the cretic period. The metres used are Triṣṭubh and Gāyatrī. The family name *Kuśika* appears occasionally.

The collections which extend from i 1 to 30 are almost entirely composed in Gāyatrī, the triplet being specially common: this metre may perhaps be connected with that of the third Maṇḍala.

GROUP VII. The hymns included are as follows:

(i) Maṇḍala iii. The refrain stanza *īlām agne ...* connects hymns 1, 5-7, 15, 22, 23: and the refrain stanza *śunūm huvema ...* hymns 30-32, 34, 36, 38, 39, 43, 48-50. The family name *Kuśika* appears 26 1d 3b, 30 20d, 33 5d, 42 9c, 50 4d, 53 9d 10d 11a: we find also *Viśvāmitra* 1 21b, 18 4c, 53 7c 9c 12c 13a, and *Jamudugni* 53 15b, 62 18a. Hymns in Brhatī (9 1-8, 44, 45) appear to be characteristic of this collection: such hymns as 10, 11, 13, 16, 23-25, 41 may be of earlier date than the rest, but of this we cannot be sure in so peculiar a collection: cf. § 94 i, ii, iv, v, viii.

Detach 2 and 3 (Jagatī hymns: see also § 98 iii), 4 (§ 98 viii), 8 1-9 (§§ 95 i, 98 viii), 17 (§ 98 iii), 26 1-3 (as 2 and 3).

Attach x 89 and 104 (refrain *śunūm huvema ...*), 160 (5d *vayām indra tuā śunūm huvema*).

(ii) i 1-30. It is very doubtful whether any of these hymns can be rightly attributed to the *Kuśika* family, since the name only occurs in i 10 11a, in a hymn out of order, and in an unusual metre (Anuṣṭubh). The majority of the hymns are in Gāyatrī triplets, though one series (4-9) consists of hymns each containing ten stanzas.

Detach 2 and 3 (§§ 94 viii, 97 i, ii, iv, 101), 13 (§§ 98 viii, 103), 14 (§ 108), 22 13-21 (§§ 102, 103), 27 1-12 (§ 94 viii), 28, 29 (§§ 98 viii, 103), 30 1-15 (§ 94 viii).

Attach ix 61-67 3c, (except as in § 108) also composed in Gāyatrī triplets.

(iii) i 65-73. The series 65-70 in Dvīpadā Virāj might suggest the bardic period, but we do not find elsewhere hymns in this metre. The number of stanzas in the hymns regularly employed in the series i 4-9. If the hymns 71-73 are rightly associated with 65-70, it follows from the regularity of the rhythm that the whole group must be assigned to the normal period; also the stanza i 73 3 is almost identical with iii 55 21.

(iv) The hymns i 116-119 are marked by the extreme frequency of iambic and cretic variations side by side (§§ 94 v, 95 ii): thus they correspond metricaly more nearly with the standard of Maṇḍala iii than that of any other collection. There are numerous proper names; but as they are used in historical references they supply no clue to the authorship. As to the refrain *svitrāsaḥ ...* in 117 25d see § 100.

Detach 120 1-9 (§ 105 v) and 122 (§§ 94 iii a, 105 v): the colourless hymn 121 perhaps belongs to these also: 123-126 5 (§§ 95 i, ii, 98 ix).

111. VIII., IX. Of the hymns with which we still have to deal, a large number are marked by cretic rhythm, and again a large number by the comparative frequency of late linguistic forms. Although in many cases these two features are combined, yet we may distinguish the collection i 94-115 as being on the whole more strongly marked by its metre, and the collection i 31-35 and the hymns remaining in Maṇḍala x, as being more regularly distinguished by the language. In both groups Triṣṭubh and Jagatī are almost the only metres used, except so far as they are occasionally contaminated by Anuṣṭubh and Gāyatrī stanzas.

GROUP VIII. The hymns included are

(i) The collection i 94-115, in which the hymns are connected by the refrain distich *tān no nītró vāruṇah...*: a refrain which itself bears the stamp of comparatively late date in its reduction of the Pantheon to a catalogue, and the inclusion in it of Sindhu and Dyāvā-Pṛthivī. The refrain is found in 94-96, 98, 100-103, 105 19, 106-115. The hymn 111 differs in a startling way in its rhythm, which is markedly iambic; but it is connected with the rest by its refrain.

Detach i 104 (§ 94 iii a, 101).

Attach ix 97 55-58 (stanza 58 has the refrain as above), x 33 (2ab, 3ab=i 105 8). Also i 51-54 (see § 95 ii, and compare the mention of Vimada in 51 3c with that in 112 19a: of Kaksīvat 51 13b with that in 112 11c; of Kutsa 51 6a, 53 10c with 112 9c, and so forth).

(ii) The numerous additions to Maṇḍala vii, of which many have the refrain *yūyam pāta...*, constitute another collection very like i 94-115, and consisting of the following hymns: 2 1-7¹, 5, 6, 9-13, 15, 18 1-21, 41, 44-48, 51-55 1, 59 7-11, 78-80, 82, 83, 89. See especially §§ 95 ii, 107 above.

Attach ix 90, 97 1-3, 4-6, x 65, 66, 122, all having the Vasiṣṭha refrain, but a general cretic rhythm (§ 95 ii).

(iii) The following hymns, detached from the groups with which they stand in the Sāmhita text for reasons already indicated: i 59, 123-126 5, 140, 143, 145, 146, 157, 159, 160; iii 2, 3, 17, 26 1-3; v 4; vi 1, 5-8, 52 4-12, 16-17, 53-59 6, 68 9-73; ix 80, 97 34-51.

GROUP IX. The following hymns may be assigned to the cretic period, not so much on account of the rhythm (though, as will be shewn later, it approximates to the cretic standard), as on account of the comparative frequency of late linguistic forms, and other notes indicating an approximation to the popular Rigveda:—

¹ It seems not improbable that the Āpriya stanzas vii 2 1-7, which have some traces of iambic rhythm, are earlier than the stanzas 8-11, which occur also in iii 4. In any case some association between the younger Vasiṣṭha hymns and the third Maṇḍala is indicated.

(i) Hymns i 31-35 (see also §§ 95 i, 102).

(ii) The small groups extending from x 35 to x 84.

Detach as above the hymns that have early metres, viz. 48-50 (§ 106 iii), 61 (§ 94 iii), 73 and 74 (§ 105 iv), 77 and 78 (§ 105 v), and on account of the refrain 65 and 66 (§ 107 i).

(iii) The following isolated hymns in the first nine Maṇḍalas, for the reasons indicated in the lists of hymns detached from each group: i 13, 22 13-21, 28, 29, 50 1-9, 83, 84 13-15, 142, 182, 188; ii 3, 12, 13, 14, 39, 40, 41 10-12; iii 4, 8 1-9; v 5, 28 1-3, 62; vi 9, 47 1-21; vii 101, 102; ix 5 1-7.

(iv) The following hymns in Maṇḍala x, for which (where other indications fail) the position in that Maṇḍala affords some presumption of late date: 2 (§§ 102, 103), 3 and 4, 5 (§ 95 ii), 7, 8 (§ 95 ii), 9 1-5 (§ 102), 29, 30 (§§ 95 ii, 98 vii), 31, 32 1-5, 96, 100, 106 (§§ 95 ii, 103), 110 (§§ 98 viii, 102, 103), 111 and 112 (§ 95 ii), 113, 116, 118, 123, 124 6-8 (§ 95 i), 127 (§ 103), 138, 139 1-3, 156, 171, 176, 178 (§ 95 ii), 187, 188 (§ 98 iii).

x 106 is further connected with ii 39 by the numerous duals in each hymn which are combined by Sandhi with *iva*.

112. The hymns of the Rigveda proper being thus roughly divided into nine groups, it becomes of interest to enquire into the linguistic character of these groups, and the relative nearness of each to the popular Rigveda. The ninth group, containing as it does most of the single hymns which shew a large proportion of later linguistic notes, is naturally the nearest: but even here the early linguistic notes are three times as many as the late. In the remaining groups the order of time provisionally adopted, that of the bardic, normal, and cretic periods, corresponds to the slow but steady relative increase of the later features. To this general statement there are two important qualifications. In the hymns in various metres, chiefly lyric, which compose Group I, late linguistic forms are extremely rare, and these may therefore, so far as the argument goes, claim to be the earliest hymns in the Rigveda. On the other hand, the hymns of the Kaṇva family appear to approach linguistically the hymns of the normal period.

This linguistic argument must not be unduly pressed. The conclusion last indicated seems probable in itself, because the Bṛhatī-Satobṛhatī Pragāthas of the Kaṇva family shew, both in external and internal form, a regularity which corresponds sufficiently with the character of the Tristubh of the normal period: and also because the groups concerned have one metre in common, the normal Gāyatrī. On the other hand, it must not be expected that the statistics now to be given are in themselves sufficient to establish an order of time throughout the nine groups.

113. The treatment of individual hymns in this chapter has necessarily been summary and inadequate; but the general results are confirmed by the tables on pp. 54 and 69, and will be further tested by the metrical enquiries in the following chapters. In this way it will be possible to verify, or perhaps necessary, to qualify, this provisional arrangement of the hymns in a chronological order. Just so far as the hymns which are assigned to one period reveal points of agreement other than those upon which the grouping is based, there will be good reason to believe that the original grouping really corresponds to the historical facts.

114. TABLE SHEWING THE CONTENTS OF THE RIGVEDA AS DIVIDED INTO HOMOGENEOUS GROUPS.

Group	Trimeter verses			Dimeter verses				Linguistic notes		
	Lyric	Jagati	Total ¹	Lyric	Anust.	Trochaic Gāyatri	Total ²	Early	Late	Per cent. ³
I	755	32	895	1459	56	36	2174	1456	85	5·5
II	869	56	1429	542	992	165	2971	2226	169	7
III	119	435	3058	248	276	61	1246	2607	166	6·5
IV	167	340	2463	258	4	8	361	1514	102	6·5
V	887	4	871	613	208	251	1924	959	81	8
VI	17	1632	4633	10	90	3	1954	3094	290	8·5
VII	32	100	2083	105	22	21	1748	1661	181	10
VIII	10	999	2628	36	64	3	318	1220	291	19
IX	4	1016	2646	8	53	0	480	971	305	24
X	18	552	3463	44	1478	0	1824	414	2112	83·5
Total	1823	5166	23,669	3308	3243	543	15,000	16,122	3782	19
I—V ⁴	96	14	85	95	47	94	57			
VI, VII	2	35	29	3	4	5	26			
VIII, IX	1	40	22	1	4	1	5			
X	1	11	15	1	45	0	12			

¹ The verses not included in the two preceding columns are Triṣṭubh or Decasyllabic Triṣṭubh verses.

² The verses not included in the three preceding columns are Gāyatri, Pañkti, or Mahāpañkti verses.

³ The figures in this column shew the proportion of later linguistic forms and words in each 100 of the early and late forms and words taken together.

⁴ The figures in this part of the table shew how the matter in each of the metres as classified is distributed between the four periods. Thus almost the whole of the matter in the lyric metres and in Trochaic Gāyatri is found in the bardic period; Anuṣṭubh verse is found chiefly in the first and last periods, and Jagati chiefly in the two intermediate periods.

CHAPTER IV.

SANDHI.

115. IN classical Greek and Latin verse a final vowel is usually *elided* or omitted from calculation if the next word begins with a vowel. According to the rules of classical Sanskrit a vowel in such a position is regularly *combined* with the vowel following, so that the two syllables coalesce in one. In the Rigveda the vowels are sometimes combined, as in classical Sanskrit: but at other times each retains the character of a separate syllable, in which case *hiatus* is said to occur. Although hiatus is rarely shewn in the Samhitā text, it can be restored with certainty in a great number of passages by the aid of the metre.

Thus in the verse vii 40 3d

nā tāsyā rāyāḥ pari-etaḥ asti (text *paryetaḥ*)

it is clear from the metre that the final syllables of each part of the word *parietaḥ* retain the character of distinct syllables.

In the Rigveda final *-a* and *-ā* are usually combined with an initial vowel following, whatever it may be: but final *-i -ī -u -ū* are only combined when followed by 'similar' vowels. It is the object of the present chapter to determine the practice of the Rigveda in these points and others of the same character, the extent to which exceptions are permitted, and the historical importance of these exceptions.

116. The discussion in this chapter is limited to the consideration of the treatment of final vowels and diphthongs, and of final syllables ending in *h* and *m*, so far as syllabic combination is possible with the latter. By a final vowel is meant a vowel occurring at the end of a word or the first part of a compound, and so with the other final syllables concerned. The treatment of final consonants does not affect the metre except as included above, for there is no reason to think that any final consonant does not contribute to make position.

The Sanskrit Grammar includes under the heading of Sandhi the treatment of the final vowels of stems: this subject is here reserved for the chapter on 'Syllabic Restoration.'

A final long vowel or diphthong, if not combined with a vowel following, is frequently reckoned as short: this subject is discussed in the chapter on 'Quantitative Restoration.'

117. The Sāṃhitā text rarely admits hiatus, but follows the artificial rules of the later Sanskrit (Whitney, *Sanskrit Grammar*, § 103). As the metrical character of the R̥gveda is almost entirely destroyed by this method, commentators both native and western claim a general permission to *restore hiatus* in all cases. The consideration of the metre however shews that the Vedic poets were guided by principles and that deviations from these principles are comparatively rare.

Where the Sāṃhitā text shews hiatus, it appears often to be guided by a true appreciation of the metre: but even so the text is practically of no value to us as evidence.

In a few cases, which will be noticed in their order, the text uses diacritical signs to denote hiatus.

118. There are many verses in which the restoration of hiatus is doubtful, either because the normal number of syllables can be obtained in more than one way, or because the verses in question may be interpreted as decasyllabic or defective. In all such instances it will be reasonable to give the verse that interpretation which brings it as a whole most nearly into agreement with the metrical character of the hymn to which it belongs and the general rules of Vedic prosody. Thus it is generally desirable to assign to each verse a normal number of syllables, but if in a particular hymn the number of shorter verses is considerable, as in the hymns described in § 94 iii as decasyllabic, it becomes more probable that the particular verse is also shorter. Where the required number of syllables can be obtained in more than one way, there is usually one method which is in better agreement with the rules of prosody than any other. In this way the number of cases which involve any serious doubt becomes very small: the consideration of these cases in detail is reserved for the 'Metrical Commentary': the interpretation implied in the lists included in the text is always that which appears to the writer on the whole the most probable.

119. Each verse in the R̥gveda is an independent metrical unit as regards Sandhi: a final vowel may therefore stand at the end of any verse, whether the next verse begins with a vowel or not, without hiatus arising.

Within the verse hiatus is relatively more common at the caesura than elsewhere.

The Sāṃhitā text takes as its unit the *distich*, or pair of trimeter or dimeter verses. But the appearance of hiatus seems to be quite as common at the end of verses *a* and *c* as at the end of verses *b* and *d*, and very much commoner at the end of the verse than at the caesura.

Similarly Sandhi combination is almost unknown at the end of the verse, but there are many occurrences at the caesura.

Instances of exceptional hiatus or combination at the caesura are separately recorded in the lists that follow. Instances of combination at the caesura by ordinary rules are given in Ch. VIII below.

The only probable case of Sandhi combination at the end of the verse is in *ix 113 7cd:

tāsmīn mātīn dhehi paramām' | āmṛte lokā ākṣite

Here the two dimeter verses of epic Anuṣṭubh are regarded as forming one verse of 16 syllables. Somewhat similarly we find combination in viii 13 15cd (Dimeter Uṣṇih), but these verses may be regarded as forming a single trimeter verse.

Other cases in which metrical difficulties would be removed by the hypothesis of Sandhi combination are i 110 9ab, *164 24cd, v 7 7cd, vi 27 5ab, ix 97 43bc.

120. Final *-a*, *-ā* are regularly combined with an initial vowel or diphthong following: and final *-i* *-ī* *-u* *-ū* are regularly combined with similar vowels, that is *-i* or *-ī* with either *-i* or *-ī*, and *-u* or *-ū* with either *-u* or *-ū*.

But many monosyllables are uncombined, especially *nā* 'as,' *sā*, and *u* or *ū*: and less regularly *prā*, *d*, *smā* and other monosyllables in *-i* or *-u*.

Duals in *-ā*, *-ī*, *-ū* are also regularly uncombined.

There appears to be no instance of the combination of the particle *u* or *ū* with a vowel following: the writing *ūñ iti* in the Pada-pāṭha text seems to assert the principle that the long vowel is uncombined. Similarly such forms as *ō*, *prō*, *mō* (where the Pada-pāṭha has *ō iti*, *prō iti*, *mō iti*) are never combined with a vowel following: it is occasionally necessary to restore for them *ā ū*, *prā ū*, *mā ū*, etc., with hiatus before *ū*.

The combination of *nā* 'as,' and *sā* 'he' is comparatively rare, and the instances are therefore given as exceptions in § 122. The readings *sāh*, *sō*, *sā* in the Saṃhitā text seem all to result from later theories: they are often used even when there is really combination, as in v 4 6d.

In the cases of the other words in *-a*, *-ā* named above, and also of *evā*, it appears sufficient to note the instances of hiatus in the general lists, combination being on the whole more common. Hiatus is sometimes denoted in the Saṃhitā text by the sign *ñ*, as *sarāḍyñ* i 113 1c, *śāśadanāñ* i 123 10a, *evāñ* v 6 10a.

Duals in *-ā* usually appear in the text as ending in *-āṛ*, but *-ā* stands before *u*, and at the end of odd verses combination appears in the text.

Duals in *-ī*, *-ū* are usually written in the Saṃhitā text with hiatus; in the Pada-pāṭha text as in the example *prācī iti prācī*, indicating that the final vowel is not capable of combination.

Nevertheless there are many instances of the combination of duals in *-ā*, and some of duals in *-ī*; see § 128. Combination of duals in *-ā* is usually given correctly in the Saṃhitā text, but combination of

duals in -ī is more often ignored, no doubt as a result of the later theory indicated by the Pada-pāṭha reading.

Locatives in -ā are frequently found before consonants within the verse, but there are only four cases of combination with a following vowel, namely in vi 12 2b, *viii 91 1b, *x 101 11b (text -ā), and vii 39 3b (text -āv). The text also gives -ā before u- (Lanman, *Noun-Inflection in the Veda*, p. 386): but in these cases it would seem right to restore -āv rather than postulate hiatus.

The compound which appears as *saptarṣi* in the Saṁhitā text has in the R̥gveda the value *saptarṣi*, according to rule.

It is evident that particles such as *īm* and *id* are frequently used to prevent hiatus. Thus Professor H. Oldenberg points out (*Prolegomena*, p. 435, Note), that final vowels are combined with *īm* 59 times when a vowel follows, whilst there is only one occurrence in which a consonant follows. Again though *evā* is often used with hiatus, *evā id* is never found with hiatus, but the combination *evéd* is found, most usually when a vowel follows. Whether these particles were so used by the poets themselves, or are due to reciters and editors, we have no means of determining, and it is therefore reasonable to accept the text as it stands.

For the quantity of final vowels in such words as *evā*, *adyā*, see the chapter on 'Quantitative Restoration.'

121. Hiatus is found after -a in the following passages, combination being eight times as frequent:

(a) in Dimeter verse: i 27 3a¹, 30 3b 9a, 40 3a² 8d², 41 7b, 74 1b, 79 10b, 80 9d, 105 9c 10a, 120 5c², 127 3g² 8a, 129 1c² 4d 5c 9e, 176 5c; ii 5 7c¹, 6 6a, 41 8a²; iii 13 1a, 41 8b, 51 12b², 53 13b; iv 31 13c; v 6 4b, 7 1b¹ 7a, 9 3b 5a, 16 1b, 17 1d, 18 1b, 25 8b, 33 7a, 35 8a, 50 2b¹, 51 5c, 65 5a, 67 1c 5a, 70 4a; vi 14 1d 5c, 16 3b 42b, 44 6c; vii 14 1d, 66 11b¹; viii 1 21a, 4 13a, 16 4a, 18 21a, 19 11a, 23 23a, 24 1b 25a, 27 7d¹, 40 9d, 43 11c, 44 27c, 46 19b 28d², 52 9b, 61 3b 61a 7d 14b, 62 1a², 66 9a 9b 12b, 67 4b, 68 17b¹, 69 1b 8a² 9d 18a, 70 12a, 71 14a, 72 7a, 74 7d, 75 8b, 78 7b, 80 5a, 81 7a, 82 3a, 83 7a, 89 3b, *91 5c, 92 5a² 6b, 95 2c, 98 10a, 101 5a², 103 10b; ix *5 11b, 11 1b, 24 3b, 29 1a² 1b, 55 3b, 58 1b, 59 2b, 61 19b, 63 22a, 98 2b 5d, 101 13a; x 20 8a¹, 22 7b 8c, 26 4d¹ 8c, *59 10a, *85 41c¹, *86 2c², *90 10b¹ *13c¹, 93 12d 13d¹, *97 10c², *103 13a², 105 8b, 126 2b, 134 1b, *166 5c, 185 2b². In verses of four syllables: viii 12 31d = 32d = 33d², 46 18c²; ix 102 8d².

(b) in Trimeter verse, at the caesura: i 31 8c, 33 1a 13c, 52 10a, 61 1c, 62 3a, 77 1a, 89 8b, 91 22c, 114 2a, 116 18b, 117 1a 8b 11a 21a 22a, 119 9b, 120 4b, 128 4b, 133 7f, *170 5d, 173 12a, 174 7b, 177 5a, 180 2a, 181 9a, 190 5a; ii 4 8a, 11 12a, 14 5d 6b, 18 7a, 19 1a 7a; iii 32 4c; iv 4 1b, 5 1b, 16 2a, 23 7c², 28 5b, 51 3b; v 33 3a 4b, 37 2c, 54 1ud; vi 3 2b, 6 6c, 12 3a, 13 5d, 15 3a 3b, 16 46b, 20 1a 4c 4d², 21 12d, 24 6b, 31 3a 4b, 33 2a 3a 4a 5a, 36 4c, 47 4d, 48 13a; vii 1 20c, 4 1b¹ 8a, 6 3d, 14 2c, 21 4a, 22 4b, 28 1a 4a, 32 10c, *33 10c, 41 6a, 52 2c, 90 1d, 98 3c; viii 1 3c 8c, 4 13c, 10 4c, 18 15c¹, 19 26a, 22 15b, 25 3c, 96 17c; ix 76 4c, 88 4d; x *10 13a,

*12 3a *6a⁵ *8c⁵, *13 5c, 32 1d, 40 11d, *42 10a, 49 2b¹, 61 3d 14a 14c, 73 9a 10a, 74 4a, *88 12c, 92 7c, 99 10d, 115 5b, *120 7b. *124 5d.

(c) in Trimeter verse elsewhere: i 57 3c, 61 5b 8b 8d³ 15c², 62 1d 3a¹ 4b, 63 5a 6a, 79 2a, 104 4a, 115 1b, 120 3c², 122 4d 13c⁴, 127 3f², 129 6a, 141 12a⁴, 149 3c⁴, 155 1b¹, 167 1a, 168 3a⁴ 9c, 174 2c 5b 6a⁴ 7a, 180 2d, 186 10a², 190 6a² 4; ii 4 6c⁴, 17 8b, 19 3b⁴, 20 4d, 27 6c, 35 6a, 38 9a 9c³; iii 5 2a², 32 16b³; iv 2 18d, 3 11a, 6 2c, 16 7c² 20b, 19 7a², 21 7d², 28 5d¹, 40 3d; v 4 4a, 12 1a², 33 1b 10c, 41 3d² 5a⁴ 9b⁴ 12d 14b¹ 14c⁴ 19d, 45 9a⁴; vi 4 4b, 10 4b⁴, 18 5c, 20 1a 6c², 21 9a², 24 9b², 34 1d⁴, 37 2a² 2a, 47 2b, 49 7a⁴ 8c⁴, 63 2a 2d² 3d², 66 3b¹, 67 8c⁴, 72 3c²; vii 1 3a² 7c 22b⁴, 3 1d⁴, 5 1a², 13 1a², 22 1b 4a, 25 1a, *33 10c, 36 1a, 40 1d, 42 46b, 46 1b⁴, 59 1c, 61 3a², 79 4d², 87 1b², 97 9b; viii 4 4a, 19 23b¹ 35c, 20 18a¹, 22 2a⁴, 23 24c, 24 15c², 70 10c, 96 10b²; ix 81 1a, 89 1a², 91 5b² 4, 92 5a, 96 22a²; x *10 6a *13a², *15 13a¹, *17 9c⁴, 22 11a⁴, 23 7b¹, 29 5a², *32 7b², 40 8d⁴, 49 7b², 50 1a 1b⁴ 6d 7d, *53 4c⁴, 61 24d¹ 25a, *88 9a *14c, 93 11a, *94 5a *8c, *95 10d², 96 9d, 105 6a² 6a⁴, *108 5a², 115 4a, *121 4a *4c, 133 7c⁴, 148 5b.

¹ ca. ² *prā*. ³ *nā* negative. ⁴ the hiatus is at the end of the prior element of a compound. ⁵ *dtra* or *yātra*. ⁶ augment with hiatus.

122. Combination of *nā* 'as,' *sā* 'he' is rare.

nā 'as' is found with hiatus about 60 times: with combination only in i 104 5b, x 46 5d, 106 7c, no one of the instances being quite certain.

sā 'he' is found with hiatus about 150 times: with combination about 50 times, chiefly in hymns of the normal and cretic period, as follows:

(a) in Dimeter verse: i 14 11c, 16 5a 9a, 26 1c; iii 10 3c; iv 8 4a, 37 6a; vii 15 6a; viii 43 9b; x *86 16a *16c *17a *17c, *97 23c.

(b) in Trimeter verse: i 31 15d, 32 15c, 102 9c, 156 2d; ii 9 6a, 12 5a 5c, 13 2d 3d 4d, 15 6a, 17 6a, 18 2a, 22 1g 2g 3g, 24 1a 1d, 35 7c 10b 13c, 37 2b; iii 4 2c 10c, 31 11a, 39 2d, 55 17b; iv 4 7a; v 4 6d; vii 1 14a 15a, 40 3a; viii 66 8c; ix 74 2c 7c; x 2 3c, *27 1a, 44 5c, *53 1a, 68 9a.

123. Hiatus after -ā occurs in the following passages, combination being again eight times as frequent:

(a) in Dimeter verse: i 8 1a², 30 17a¹ 21b¹, 38 6a², 120 6c¹, 127 6c¹ 10g, 129 7e¹ 9b, 133 6c; ii 41 17b; iii 13 1b⁴; iv 52 2a, *57 7b; v 6 10a², 25 9a², *51 15c, 53 14b, 61 5a², 75 2b, 86 6a²; vi 16 27a² 42b¹, 46 5d¹; vii 59 6a¹; viii 1 23a², 5 29b, 7 33a¹, 9 13a², 10 5a², 16 7a, 17 1b⁴, 20 17c, 22 1a¹, 33 13a¹ 13d² 15a², 34 1a¹ 11b⁴, 46 10b 29b, 61 9b² 17a², 65 5c⁴, 70 12d⁴, 98 4a¹; ix 29 6a¹, 108 14d¹; x 21 1a¹, 26 1d 9b, *60 7a, 105 4a 11b 11c, *145 3a.

(b) in Trimeter verse, at the caesura: i 53 3c¹⁰ 5d 8b, 61 4b, 62 8c, 66 7a, 77 1b, 94 8c¹¹, 117 1b, 120 2b, 129 5a², *162 13c, 167 10a², 169 3c¹², 173 4a 11a¹², 174 1a, 178 2a, 180 7c¹² 8a¹², 183 2d,

184 2c¹⁴, 186 6c, 190 3c; ii 20 3a 7a, 24 3b; iii 54 12b; iv 2 11d¹², 10 1a⁷ 5a, 16 18b, 34 5a¹¹, 35 3b⁴, 40 2d; v 3 9d, 11 5b, 31 12c, 34 1b, 44 3d, 45 6b 7d, 46 4d, 51 11c, 53 9a; vi 13 3d, 20 3b, 21 9b¹², 25 1b 7b, 36 5b⁴, 41 5a, 49 15c, 50 5b, 61 13b, 64 5a⁸, *75 18d; vii 3 7a, 21 6a, 34 5a¹¹, 60 1c, 70 4b 7a, 87 4b⁴, 93 7d 8b; viii 4 20c, 19 26c, 20 2c⁷ 24c¹¹, 35 2b, *48 14b, 96 20a 21a, *100 11c; ix 86 44b 45a, 97 4a⁴, 107 2c, 109 1a⁴; x 1 7c¹⁴, *15 4c¹¹, 23 5b, 55 8d, 64 5a⁸, 73 7d, 74 6b, *95 16a, 99 3a, 105 4b, *117 7c, *121 2c, 132 4d 6a, 139 3b, 148 4a⁸.

(c) in Trimeter verse elsewhere: i 48 7c 16c, 58 9c⁴, 60 4b, 61 16c¹, 62 8d, 69 9a, 77 1a⁶ 5a⁵, 87 4c, 104 1c¹⁰ 5a 6c⁸, 108 4d¹, 113 14d¹, 120 6b, 127 6f¹², 130 1a¹, 133 6b, 140 13c, 173 4a, 174 8a, 185 4a, 186 6a, 189 4d²; ii 13 10a, 17 1b, 18 4c¹, 19 3d; iii 6 6c¹⁰; iv 2 18b⁸, 3 13b², 16 1a, 19 6c, 33 10a, 38 6a¹² 8a¹² 9a¹², 40 3a¹², 43 4b¹; v 29 15b, 41 16b³ 16c³, 45 2d; vi 4 4b, 12 5a¹², 19 9b¹, 20 8d, 21 8d¹³, 23 4a, 24 5d 9a, 48 17c², 64 5a⁸, 66 3d⁸ 6c¹² 6d¹, 67 6d¹, *75 3d; vii 1 7a⁴, 4 6d⁴, 6 7d¹, 8 1d¹, 22 6c⁸, 32 14c, 34 1a 4a¹¹, 39 5a¹, 40 1a¹ 3d 4b 6a², 42 6a³, 69 3a, 71 3d¹; viii 1 16c, 70 12c⁴, 96 9d¹, 101 13c, 103 13a³; ix 71 6c¹; x 5 +5d, 30 2b¹⁴, 49 10b 11c, 50 2d⁸, 61 9c 14d 18c, 65 15b, *94 10b, *95 4a⁸, *101 3b¹¹ *7a¹¹, 115 7a⁵, *129 5d, 132 4d, 144 5b¹.

¹ ā. ² mā. ³ at end of the prior element of a compound. ⁴ imperative in -ā (-a). ⁵ evā (evā). ⁶ kī, yā, sā. ⁷ adyā (adyā). ⁸ plural in -ā (-a) from stems in -an, -man or -van. ⁹ rā. ¹⁰ gerund in -yā (-ya). ¹¹ 2 pers. plural in -tā (-ta). ¹² smā (smu). ¹³ aorist imperative in -svā (-sva). ¹⁴ āchā (āchā). ¹⁵ ātha (ātha). For the true value of the final vowels of variant quantity see below, §§ 158-163.

124. After final -i, -ī, -u, -ū before similar vowels combination and hiatus are more evenly balanced. After monosyllables hiatus is regular, particularly after *vī* as in x 32 2a, and *hī* as in i 102 5d. So *uī* *ū* should probably be restored in i 64 15a, 120 2c, i 16 21a, v 10 6a, 16 5a, 17 5a, 52 15a, 74 6c, vi 68 8a, vii 62 6a, 93 6c, 100 1a. Combination is rare; the examples are *vīva* *vii 55 2c, *x 86 7d, *vītaḥ* *x 161 2b, *vīdām* vi 9 6b, *hīm* ii 30 3c.

On the other hand longer words, and compounds beginning with *su-*, are generally combined. The exceptions are as follows:

(a) in Dimeter verse: iv 47 2c, 57 1d; vi *16 47c, 44 5a; viii 21 3a, 24 22a, 46 32d, 47 1f¹ 2f¹ 3f¹ (in refrain), 49 6d, 53 3d, 62 5b, *91 5b, 93 27a; ix *5 8b, 13 7a, 21 1a, 40 4b.

(b) in Trimeter verse, at the caesura: i 36 1c¹, 53 11a, 112 1d = 2d; 3d, 122 11d, 127 6b, 169 6a, 171 6a, 173 5a; ii 34 12b; iii 57 5b; *iv 18 4d; v 58 3a, *83 7d; vi 5 6a, 10 7a, 21 8a, 47 9c; vii 28 3a, *35 10b; ix 109 18a; x 50 3d, *88 4c, 110 3d.

(c) in Trimeter verse elsewhere: i 52 7b, 70 5b¹, 134 5b; ii 17 8c; iii 55 12c; v 29 6c, 49 5b¹; vi 9 7c 7d; vii 1 3b¹, 29 3a¹, *49 4b, 58 6b¹, 65 1a¹, 66 12b¹, 68 9a¹; viii 96 19d; ix 97 49d; x 61 26b¹, 116 7d, *169 1a.

¹ compounds beginning with *su-*.

125. Before dissimilar vowels final *-i -ī -u -ū* are regularly used with hiatus: but disyllabic prepositions followed by the augmented tenses of the verbs to which they belong, as *āthy atigṭhan*, are used freely in combination from the normal period onwards. Other combinations in which a disyllable is the first element are also fairly common, so that the phonetic type, not the grammatical connection, appears to be the essential condition.

Disyllabic prepositions are combined with an augmented form of a verb following as below:

(a) in Dimeter verse: i 11 6b, *23 23a, 49 2b, 80 9c, 135 6d, *191 5a; *v 40 9c; viii 69 11d; ix 26 2a, 47 1b; 99 4b, *113 3c; x *9 9a, *72 3c *5c, *85 38a, *90 1d *5c, *135 2c, *159 1d.

(b) in Trimeter verse: i 32 8c 12b, 33 10b, 113 7a, 116 15d 17c, 117 8d, 118 7d, 124 3a, 146 4c, *161 12a, *163 2b *9d, *164 25b, 168 9d, 182 7b; ii 12 1b 11b, 17 2d 4b; iii 26 8d, 51 1b; *iv 18 3a *11a, *58 4b; v 11 6b, 30 12d *15b, 31 5d; vi 38 3b, 47 25b; vii 76 4c, 78 3a, *103 3a; viii *59 6d, 96 16c, *100 5c; ix 68 8b, 69 4c, 80 2a, 86 8c 17c, 110 6b; x 4 6b, 8 8b, *13 3a *5b, 43 6a, *51 2b, 68 8a, *71 3b, *81 4d, *109 5c, *121 6b *8a, 123 2d 6b, *139 4c, *157 5b.

Words consisting of two short syllables are also found in combination as below:

(a) in Dimeter verse: i 50 5a² 5b², 80 12c; v 19 1a, 52 6c, 73 3c; vii 81 1a; viii 7 24c, 43 24b¹; ix 6 5c¹, 13 1b¹, 17 3a¹, 45 4a 5b¹, *67 31a *32a, 101 16d, 106 11b¹; x *18 11d, *86 8d *11c *22c¹, *87 24a *25a, 118 8b, *119 5b, *141 1b², *145 4a, *146 6b¹, *179 1d.

(b) in Trimeter verse: i 34 1d¹, 79 5c¹, 116 12c², 118 3c, 120 8a, 122 12b, 139 9a², 156 2d, *161 8a, *162 2d *7c, *179 1d *3d; ii 3 1b², 15 9a¹, 26 1b, 38 3c¹ 5d; iii 9 4c, 31 4c, 58 3c; iv 4 11b, *58 10a; v 28 1b², 76 2d; vi 27 5b¹ 8c¹; vii *33 1a¹, 65 3b¹, 83 8c¹, *104 2a; viii *1 34a; ix 72 3c, 80 3c², 97 10c; x 1 4c, *27 6d, *52 3b, *53 6a, *87 15b² *17d², *88 13d¹ *16c¹, 89 13a, *98 11d, *109 2c¹, *116 4c, 123 7b², *124 4d, *128 1d¹ *3b *6c², *129 7c¹, *130 7d¹, *142 1b, *157 5a².

Combination of words other than those which consist of two short syllables is comparatively rare, except in the compounds *rtvij*, *yāvvyūti*, *svāhā* and *svīd*, in which it is regular.

Combination is found exceptionally as follows:

(a) in Dimeter verse: *i 191 3d (*nī*); v *51 14c and *15a (*svastī*); *vii 55 5d (*sāstu*); viii 16 11b (*svastī*); ix 15 1a (*yāti*); x 134 1e 1f in refrain verses (*janitrī*), *146 4b (*dāru*).

(b) in Trimeter verse: *ii 32 4c (*stvyatu*); viii 51 4c (*tā*), 90 5c (*haṁsi*); ix 96 4b (*svastīye*); x *14 11d (*svastī*), 61 13a (*nī*), *95 4b (*vāṣṭi*), 99 12c (*svastīm*), 110 11c (*pradīśīrtānya*, not *pradīśy rtānya* as in the text), *121 8c (*dēveṣu*), *142 1b (*astī*). For i 110 9 see § 116 above.

On the other hand *svāhā* occurs in iii 32 15a.

¹ prior element of compound.

² *dadhyāc*.

³ *pratyāc*.

⁴ *svityāc*.

126. Words ending in *-ah*, *-e*, *-o* lose their final element before an initial vowel following, and are therefore all alike treated as ending in *-a* with hiatus: and similarly words ending in *-ai* and *-au* are treated as ending in *-ā*. But duals both of nouns and of verbs ending in *-e*, and the locative *tué* (*teé*), are unaltered.

These rules are so far in general agreement with those of classical Sanskrit. The unalterable character of the dual endings, and of *tué* is recognised in the Pada-pāṭha text by the addition *iti*: as to *asmé yusmé* see § 170.

127. According to the rules of classical Sanskrit, final *-ah* becomes *-o*, and final *-e* is unaltered, if the next word begins with *a-*, but the initial *a-* is lost. This result is comparatively rare in the Rigveda proper, but is occasionally found in all parts of it: in the popular Rigveda it is considerably more common. As many of the instances are found at the caesura, it seems that the loss of the initial vowel was not regarded by the poets as equivalent to combination of the syllables.

After *-ah* and *-e* initial *a-* is lost as follows:

(a) in Dimeter verse: i 79 11a', 81 1e; v 61 2a; vii 66 5c; viii 2 34b 40c, 27 22d, 50 5b; ix 9 4b, 59 4b; *x 72 4c, *85 17d, *90 3c *4b *12a, 126 3a, *127 1c, *145 6a', *161 5d', *166 3a *4d, *190 1b. At the beginning of a verse of four syllables viii 13 15d: see above § 119.

(b) in Trimeter verse, at the caesura: i 59 2c, 70 4b, 118 7a', 168 9c, 186 8c, 190 3d; iii 59 2d; iv 1 12d; vii 1 19b', 61 3d; x 61 7c, 89 13d, *103 1c.

(c) in Trimeter verse, elsewhere: i *24 8c', 30 16d, 33 13b, 51 3a 5a, 52 9d, 53 2c, 59 3b', 85 7a', 89 6c, 103 7b, 122 1a, 167 2a, 186 11a; ii 23 16b; *iii 29 3d'; iv 16 18a, 55 1d; v 29 10b', 30 3d' 10a, 31 3d, 61 9a'; vi 9 2b', 22 4d, 41 19b, 47 22b, 50 10c; vii 18 7c, *33 11b, 57 5c, 71 5a; viii *58 1c *3c', 96 20c; ix 86 23d; x 7 5c, 43 2c, 49 5c', 56 3d, 63 6c, 75 2a', 79 6c', 92 11b, *95 6d, 99 7c 7d, *108 5b, 116 6b.

The Sandhi text usually shows this combination correctly where it occurs, and also incorrectly at the end of odd verses.

¹ forms in *-e*.

128. Duals in *-ā*, *-ī*, *-e* are very frequently combined with following *iva*: the instances are given in the next section. In addition the following examples of combination of duals are found, chiefly in the normal and cretic periods:

(i) Combination of duals in *-ā*:

(a) in Dimeter verse: i 47 9a; iii 12 4b; v 73 6d; viii 5 2c 16c, 8 6c, 22 5d, 31 9b, 35 22c, 38 2b; *x 85 9b, *141 4b.

(b) in Trimeter verse: i 34 9d, 102 2c, 108 3d, 110 8d, 112 1d, 116 3a 8c 9a 10a 14b 19c, 117 1d 11d 12d 13d 18b, 118 9b, 119 2d, 152 3b, *161 7b, 182 4d, 183 2b 3c 5d; ii 16 5c, 31 1a, 39 8c; iv 2 4b, 21 9a, 44 3d 4b; v 43 8c, 46 3a, 62 5c 5d *bis* 6b, 63 1c, 76 1c 2b *bis* 3d 4b; vi 49 5c, 68 11b; vii 9 5c, 44 1a, 63 5d, 64 2c, 71 4c, 72 5a, 83 1d 2d 3d; viii 22 10c 12a, 57 4b, 86 3a; x 22 5a, 39 3b 10a, 41 2a, *52 2c, 64 5b, 73 3d, *87 3a, 106 11b, *125 1c *1d, *128 7c, 131 5a.

(ii) Combination of duals in *-ī* with following *i-* is found in i 121 8a, 177 4d, iv 56 1a, vii 87 2c, 90 3a, the combination being correctly given in the text in the last two instances. Combination with dissimilar vowels following appears to be found also, namely *prācī 'dhwārā* in iii 6 10c, and *rōdasī 'bhē* (for *rōdasī ubhē*) in i 33 9a, iii 34 1d, v 31 6c, vi 30 1d. There is no instance of the combination of a dual in *-ā*.

(iii) Combination of duals in *-e* is very rare; there is perhaps an instance in vii 72 3c.

(iv) In the dvandva duals as *indrāgnī, nāklośāsā*, combination is the more usual: but the following examples of hiatus are found:

(a) in Dimeter verse: v 86 1a 4b 6a, vi 59 2b 5a 6a 8a 9a, 60 4c 5b 7a, viii 40 1a 3b.

(b) in Trimeter verse, at the caesura: vi 60 13a.

(c) in Trimeter verse elsewhere: vii 93 1b 3d 4c, x 65 2a.

129. The particle *iva* is so frequently found in combination with preceding words, without regard to the form of the ending, that the simplest explanation is the presence of the parallel form *va*, regularly used in Pali and in the verses of Buddhist Sanskrit. As such, the occurrences have already been taken account of amongst the forms which indicate late date. As however they may also be regarded as examples of a peculiar form of Sandhi, it will be well to give the list here.

(i) Duals in *-ā -ī -e* are combined with *iva* following:

(a) in Dimeter verse: i 28 7c¹; iv 32 23a²; v 64 1c, 74 9d, 86 5d; viii 5 21c, 34 9b, 73 4b.

(b) in Trimeter verse: i 166 1c³ 1d³, 173 4d, 184 3a² 3d, 185 1d; ii 3 6b², 39 21 times; iii 6 10c, 30 4d², 58 2b; iv 41 5b 5c 7d; vi 8 3c¹; vii 69 6a, *104 6d¹; viii 26 15c, 35 7a 7b; ix 88 3b; x 4 6a, 40 2c 3a 3d 4a, *59 1b, 106 27 times.

¹ duals in *-ī*.

² duals in *-e*.

(ii) Words ending in *-āh, -āḥ, -īh, -īḥ, -uḥ, -eḥ, -aiḥ* appear to be combined with *iva* following in i 141 11c, 175 6b; ii 6 7c, *43 2b; iii 36 6b; v 7 8b, 54 6b 6d; vi 46 4a, 48 18a, *75 14a; vii 56 8b; viii 19 14d, 35 5a, *91 3c; ix 96 15d; x 62 9b, 69 5c 6c, *84 2a, *97 10b, *146 2c, *149 4a *4c, *166 2b, *173 2b *2c.

Words ending in *-am*, *-im*, *-um* appear to be combined with *iva* following in *i 97 8a; ii 13 4b; *iv 18 5a; vi 19 3c; vii 41 6d, *59 12c; viii 49 4d; x 49 6b, *149 1c.

130. The occurrence of Sandhi combination in the Rigveda in positions in which it is not admissible by the rules of classical Sanskrit is proved in the case of duals (§ 128 above). In other cases in which it is suggested by the metre it is not always possible to determine whether the irregularity is in the metre or in the combination.

Probable instances of irregular combination are :

(i) *-ah*, *-a* with following vowel other than *a* : ii 20 8d, iii 43 5c, v 52 14c, vii 86 4d, viii 1 26c, 46 28c, x *85 40b, *87 15c, *90 4a, 93 10d, *166 5d.

(ii) final *-āh* : i 177 4a, ii 20 2b, iii 30 21c, iv 34 3d, x *51 9a, 75 3a.

(iii) final *-ai*, *au* : iii 32 6b, v 17 3a, vii 39 3b.

(iv) final *-am*, *-ām*, *-im* : i 14 3b, *161 8a, iv *18 2a, v 46 2b, *51 15a, vi 17 7b, 48 4d, vii 19 5c, x 20 2a, 49 6d, *114 4a.

131. The distribution of the principal variations from the Vedic rules of Sandhi combination is shewn in the table following. The whole number of variations is about 1200: the instances in which the rules are observed may be estimated at ten times that number. About one half of the variations are in favour of hiatus, and one half in favour of combination. Of those in favour of hiatus two-thirds are found in the bardic period; of those in favour of combination only a quarter are so found. This result is a substantial confirmation of the view that the hymns of the bardic period are earlier in date than the rest of the Rigveda.

The history can be pursued in more detail by considering the number of occurrences of each kind in relation to the bulk of the groups: except that Group V contains so little trimeter verse, and Groups IV, VIII, and IX so little dimeter verse that no comparisons can usefully be made in these particulars. It then appears that hiatus is far more common in Groups I—III than elsewhere. In Groups IV and V hiatus is only half as common as before, but combination is unaltered. In Group IX irregular hiatus hardly exists; in 3000 trimeter verses there are only 20 examples, and of these 13 are at the caesura: combination of all kinds has greatly increased. In the popular Rigveda some reaction is to be noticed: hiatus is more common, and combination

of *sá*, of duals, and with *iva* is rarer; but combination of final *-i*, *-ī*, *-u*, *-ū*, *-aḥ*, *-e* is much more common than in Group IX, and a close approximation to the standard of classical Sanskrit is reached.

In trimeter verse the occurrences of hiatus at the caesura are equally common with the occurrences in all other positions in Groups I to VI; in Groups VII to IX they are twice as common.

132. TABLE SHEWING THE GROWTH OF SANDHI COMBINATION IN THE RIGVEDA.

Group	I	II	III	IV	V	VI	VII	VIII	IX	X
Bulk ¹	2·3	3·5	3·8	2·7	1·7	6	3·3	2·8	3	4·7
Exceptional hiatus	76	143	157	72	34	84	28	33	22	63
combination	16	38	41	27	15	78	43	30	113	134
Per cent. ²	17	21	21	27	31	48	59	48	85	66
Hiatus after <i>-a</i> ³ :										
dimeter verse	18	28	17	—	9	7	5	—	—	8
trimeter at caesura	9	10	11	5	—	2	4	2	3	3
„ elsewhere	11	18	14	7	—	5	1	1·5	1·5	4
Hiatus after <i>-ā</i> ⁴ :										
dimeter verse	9	9	4	—	9	3	3	—	—	3
trimeter at caesura	7	10	9	5	—	4	2	2	1	2
„ elsewhere	8	7	11	6	—	3	1	3	·5	2
Hiatus after <i>-i</i> , etc. ⁵	8	1	2	3	2	2	1	2	2	2
Combination:										
<i>sī</i>	5	1	0	1	1	2·5	2	1	4	2
<i>-i</i> , etc. ⁶	3	3	2	3	2	5	4	2	7	18
<i>-aḥ</i> , <i>-e</i> ⁷	1	2	3·5	2	2	1·5	2	3	3	5
duals	2	2	1·5	3	3	2·5	4	4	4	2
<i>iva</i> ⁸	1	2	3	1	2	1	1	2	20	4

¹ The unit of bulk in this line consists of 1000 trimeter verses = 1500 dimeter verses. No entries are made in the table below for dimeter and trimeter verses separately in those groups in which the bulk of the kind in question is less than the unit.

² The figures in this line give the proportion of occurrences of exceptional combination in each 100 exceptional instances of the two kinds taken together.

³ From this point all the figures are proportionately reduced so as to shew the number of occurrences in each unit of bulk.

⁴ Including the occurrences of hiatus in *dvandva* duals. ⁵ Hiatus after *-i*, *-ī*, *-u*, *-ū* before similar vowels.

⁶ Combination of *-i*, *-ī*, *-u*, *-ū* with dissimilar vowels. ⁷ Loss of initial *a*- after *-aḥ* and *-e*.

⁸ Combination of *iva* with duals and other words. The high proportion in Group IX is largely explained by the numerous occurrences in the two hymns ii·89 and x·106; but even apart from these hymns there are seven occurrences in each unit of bulk.

CHAPTER V.

SYLLABIC RESTORATION.

133. IN the present chapter it is proposed to deal with all the instances in which it seems desirable to correct the *Samhitā* text so as to alter the number of syllables in a word. In the great majority of cases the result is to *restore hiatus within the word*, as in the last chapter the result was to restore hiatus at the end of the word or prior element of the compound. The historical problem under investigation in the two chapters is therefore essentially the same: and the Sanskrit Grammar has reason when it treats of the combination of a stem with a case or personal termination as a problem of 'Sandhi.' As however the treatment of the interior structure of words involves many difficulties and complications, it has seemed better to deal first with the simpler problem of the combination of words, and thus to have a starting-point for the further enquiry. Now that we have found that the Vedic poems admit every kind of hiatus, occasionally after -a -ā and between similar vowels, and regularly after the semivowels before dissimilar vowels, at the end of words, we shall be prepared to find similar phenomena within words: but it must not be expected that the historical developement will be precisely the same. We shall endeavour first to ascertain and group the facts, as to which the margin of doubt is comparatively small, and afterwards to interpret them as far as possible in the light of our general view of the history of the *Rigveda* (§§ 153, 154).

134. Syllabic restoration appears to be justified as follows:—

-(i) When the proposed restoration is more suitable to the metre in a majority of the occurrences of the particular word or form, as

(a) in all words containing *y* or *v* followed by a vowel with grave accent: as *súar* for *svār*, *ādhīe* for *ādhyè*:

(b) in many nouns having the noun-suffix *-ya* after a light syllable, as *yújia*: and generally in nouns having the same suffix after a heavy syllable, as *sária*:

(c) in the pronoun of the second person, in the forms *tuám*, *tuám*, *tué*, *tué*, and *tuā-* in composition:

(d) in the instrumental singular and gen. loc. dual of *-i* stems, as *sámiā*, *hárioh*:

(e) in the declension of nouns in *-man* and *-van*: as *dhāmanā* (text *dhāmnā*): and

(f) in a few isolated words and forms: as *bhāsvat* (text *bhāsvat*), *dāsvat* (text *dāsvat*), *trayidhā* (text *tredhā*), *dayiṣṇā* (text *deṣṇā*), *prāyīṣṭha* (text *prēṣṭha*), *śrāyīṇi* (text *śrēṇi*).

(ii) When the proposed restoration is more suitable to the metre in a substantial minority of the occurrences, so that it is unlikely that the occasions can be explained as chance irregularities of metre. Such cases are

(a) non-thematic flexional forms of monosyllabic nouns and verbs and their compounds, as *kaśam*, *paantu*, *nāyīṣi* (text *nēṣi*), and the corresponding forms with superlative and other suffixes, as *jyāyīṣṭha* (text *jyēṣṭha*), *bhāds*, *vāata*:

(b) the ending *-aam* (text *-ām*) in the genitive plural of all declensions:

(c) the endings *-bhiām*, *-bhīah* after heavy syllables:

(d) numerous endings and suffixes containing *v* (less often *y*) after heavy syllables, as in the words *angdhué*, *ūrdhué*, *dāsudmā*, *abhttiā*, *tvā*:

(e) the optative suffix *-yā*, as in *asīdma*:

(f) the noun-endings *-yai*, *-yāh*, *-yām*, as in *prthivīdm*:

(g) a few words in which *y* *v* are the second element in an initial consonant-group, as *diavīh*, *sutya*.

In connection with these we have to consider the difficult question of restoration in the suffixes *-ra* and *-na*, as *indura*, *rudarā*, *māntara*, *cyautanā*: and four-syllable forms of the words *ndsatyā*, *ādityā*, either as *nācasatyā*, *aadityā* or as *ndsatiā*, *āditiā*.

Syllabic restoration is also justified as a conjecture in words and forms which are not very frequent, if it is suggested in one or two passages and if reasonably near analogies can be found in

any of the sections above: but the application of this principle is a matter for individual judgment. In very common words and forms restoration is not justified by an occasional opportunity in the text, and it is therefore unnecessary to discuss such suggestions as the restoration of *-aam -aaḥ* in the acc. fem. sing. and nom. pl. respectively of the suffixal *-a -ā* declensions.

In addition to the above restorations, all of which are connected with the history of hiatus and combination, there are a few instances in which the text appears to be incorrect in other ways.

To represent the restorations systematically, we should write not only *gīrdam sāvīa tuīm*, but also *daīṣṇā indīya* and *dhātmanā*. But such forms as *dayiṣṇā*, *indara*, *dhātmanā* probably represent with fair accuracy the pronunciation required, and in these rarer cases it seems better to follow Indian methods of spelling.

135. Syllabic restoration is required wherever *y* or *v* is followed by a vowel with *svārīta* or grave accent: for instance, we must read *sūar* for *svār*, *ādhitē* for *ādhyē*. Exceptions are rare, except in the popular Rīgveda.

This principle is recognized by all commentators, and even by some of the texts (Whitney, *Sanskrit Grammar*, § 84 b): and effect is given to it in all the texts in the case of words like *dhīyāḥ*, *rudrīya*. The written forms *ī ū* are therefore used in preference to the Indian forms *īy, ūv*, in order to indicate that restoration has been necessary.

Restoration is also required in the vocative case of nouns if the other cases require it: as *sahasīa* i 147 5a by the side of *sahasīaiḥ* v 29 9a.

The words *asuryā* (neut.), *vasaryā* are regularly of three syllables in the Rīgveda: it is therefore necessary to correct the accent, and read throughout *asuryā*, *vasaryā*: for exceptions see § 151 ii.

For *knā* we must sometimes read *kā*: see § 151 iii.

Otherwise the exceptions are as follows:

(a) suffix *-yā*, *-yā*: i *162 4a *8b; ii 20 8a (*tarasyā*), 30 10b (*vīryā*); iii *53 17c; iv 1 13a (*manusyā*), *58 9a; vi 47 16d (*manusyā*), *75 16b; vii *55 7c, 98 6a (*pasaryā*); ix 56 3b (*kanyā*); x *87 22b, *90 8c, *130 5d *6a, 150 4b (*manusyā*), *151 4c, *163 1c *2c.

(b) in the declension of stems in *-ī*, *-ā*: i *162 20b (*tanvāḥ*); vi 46 12c (*tanvē*); vii *50 4c, 68 8d (*staryām*); viii 76 12c (*tanvām*); ix 96 21c (*camvōḥ*); x *51 2b *4c, *85 30c *31a, *95 9c, *98 10c, *155 2c.

Also *svār* ii 35 6a (probably), and *pathye* *v 51 14b (probably).

yajñyā (or *yajñyā*) seems to be required, where the text gives *yajñīya*, in v 61 16c and vi 52 14a.

In any case two-thirds of the instances are in the popular Rīgveda.

136. Syllabic restoration is required in numerous nouns and adjectives ending in the suffixes -ya, -yā, -tya, -nya, etc., preceded by a light syllable.

No methodical distinction between these words and others in which the restoration is not required has been established: but the difference in metrical value between e.g. *hāvia* 'invocandus' and *havyā* 'drink offering' is so marked that it is necessary to suppose that primitive suffixes -iya or -iā and -yu existed side by side.

The particulars are as follows:

(i) Words in which *y* is always syllabic in the Rigveda are *ukṣania* (prop. name), *aucathīā*, *kṣāmia*, *gānia*, *jāmaria*, *dāmia*, *pūṣia*, *yāvia*, *hīdīā*: also *ānia*, in which the suffix is -a: the gerundives *āvayathīā*, *gādīā*, *vījīā*, *dābhīā*, *dīkīā*, *yījīā*, *vīhāvia*, *sāsīā*, *gopayātīā*: *brahmanīā*, *samīā*, *hāvīā*, *himiā*. For *yavyā* the metrical value seems to be *yaviā* or even *yaviā*, but we find the compound *yavyāvātī*.

(ii) In the following words also *y* is regularly syllabic, but consonantal exceptionally in the passages quoted: *āpya* ii 38 8a, iii 56 5c, vi 50 11d, *vii 35 11d; *īrya* vi 54 8b, x 106 4c; *jānya* ii 6 7c, ix 49 2c (the compounds have always -janya); *dūrya* i 91 19d, vii 1 11c; *dhānya* v 41 8c (and in *jīvā-dhanya*); *nārya* iv 25 4d; *rāthya* i 35 6c, 180 4d, ii 4 4d, 31 7d. Gerundives: *gūhya* ii 32 2a, v 5 10b, *x 53 3b, 79 3a; *mādyā* ii 14 1b; *rānya* iii 55 7c (the compounds have always -ranya- -ranya); *hāvya* i 108 6b, 116 6d, 129 6b, ii 23 13a, 37 2b, 39 1d, v 33 5d; *carkītya* i 119 10d, iv 38 2d, viii 24 23c; -*krutya* x 134 7c.

(iii) In *divyā* and *sakhyā* the syllabic values predominate, being about three times as frequent as the consonantal values, which occur as follows: *divyā* *i 164 46b *52a; vi 59 9b; *vii 35 11d, 49 2a, 97 10b, *103 2a; ix 14 8a, 29 6b, 36 5b, 63 30b, 64 6b, 71 9c, 86 1c 4b, 97 33a, 100 3d, 107 24b, 109 3b; x *34 9c, 64 16d, *98 5d, 110 6c, 124 9b, *139 5b: *sakhyā* i 15 5c, 62 9a, 89 2c, 94 1d 2d 3d, 138 2e 4g, *163 8c; iii 9 3d, 60 3a; iv 25 7a, 28 1a, 33 2c; vi 19 13a; vii 18 12c, 82 8c; viii 10 3c, 13 21a, 19 30c, 44 20c 22c, 68 8b; ix 56 2c, 86 9c, 97 5a, 107 19b 20b; x 25 1c, 40 7c, 62 1b, *71 5a, *88 2d, *124 2d.

In words included in (i) and (ii) the syllabic and consonantal values are often found side by side, as in

<i>prajāvatīṣu dūriṣu durya</i>	vii 1 11c
<i>vṛnānā ātra sakhiṭya sakhyām</i>	vii 18 12c.

137. In the suffix -ya, -yā following a heavy syllable, the restoration of -ia, -iā is regularly required, except in *sāntya* 'good.'

In many words the syllabic value is represented in the text by *iy*, as *iyimiyā*, *abhriyā*.

The fact that *sāntya* is always disyllabic suggests that *satyā* may

be the true reading. One or two other words, as *mātsya* and *mādhyaṃdina*, have also always *y* consonant, but the occurrences are few. It does not therefore seem practicable to distinguish between -ia and -ya suffixes after heavy syllables.

The exceptions to the rule hardly number one in every ten instances, but they are much commoner in the words *daivya* and *sūrya* than elsewhere: these instances are therefore given separately below, as are also the instances of gerundive forms in -ya.

The suffixes -ya, -yā are found with *y* consonant after heavy syllables exceptionally as follows:

(i) *daivya* i 27 12b; ii 3 7a, 10d, 5 2c; iii 4 7a; iv 42 6b; v 5 7b; vii 8 4d, 97 3c; viii 18 8a; x 65 10b, 66 13a, 110 7a, *128 3c, *130 7c.

(ii) *sūrya* i 7 3b, 14 9a, *24 8b, 47 7d, 48 7b, 51 4d, 83 5b, 84 1d, 92 12d, 100 18d, 112 13a, 115 1d 2a 4a 5b, 117 5b, 122 2d, 124 1b, 135 9f, 137 2e, *164 14c, *191 8a *9a *10a; ii 24 9d, 33 1b; iii 30 12a, 31 15d 17b, 32 8d, 34 9a, 39 5d, 44 2b, 54 19d; iv 38 10b, *58 4c; v 27 6d, 33 4c, 37 5c, *40 5a *6c *8c *9a, 54 10b, 59 3b 5d, 62 1b, 63 4b 7d, 79 8c, 81 4b, 85 2d; vi 12 1d, 17 3c 5a, 30 5d, 44 23b, 72 1c; vii 8 4b, *33 8a, *35 8a, 99 4b; viii 3 6b, 6 10c, 7 8b, 12 9a 30a, 25 21a, 27 19a, 29 10b, 32 23a, 43 32b, 56 5e, 68 9b, 72 16c, 89 7b, 98 2b, 101 2d, 102 15c; ix 1 6b, *5 11c, 17 5c, 27 5a, 28 5a, 41 5c, 54 2a, 63 7b, 64 7c, 69 6a, 72 3b, 86 22d, 91 6d, 93 1c, 101 12c, 107 7d, *113 3b; x *10 9b, *12 7c, *16 3a, *27 21b, 31 8d, 35 2c, 37 4a, 45 10c, 49 7a, *58 8a, *59 6c, 62 3a 11b, 65 11c, 66 2b, 69 2d, *72 7d, *85 1b, *88 6b, *90 13b, 138 2d 3a 4c, *139 4d, *151 5c, *156 4b, *178 3b; *sūryā* x *85 6c *8c *9c *12c *13a *20c *35c *38b; *sūryarāsmi* x 139 1a; *sūryācandramāśā* i 102 2c, *v 51 15b, *x 190 3a; *sūryāmāśā* x 64 3c, 68 10d, 92 12c, 93 5b; *nānāsūrya* *ix 114 3a.

(iii) Gerundives: *ṭhya* iv 24 2a, x 3 4c; *anindyā* i 180 7c; *anumādyā* ix 107 11c; *pravādyā* iv 22 5b, viii 62 3c; *rāṇdyā* vi 23 6d; *dakṣītyā* i 129 2b, ii 4 3d; *vitantasthyā* vi 18 6d; *ābhūṣēnya* v 55 4a; *didṛkṣēnya* i 146 5a, v 55 4b; *marmyājēnya* ii 10 1d; *papṛkṣēnya* v 33 6a; *vāreṇya* v 22 3c; *saparyēnya* vi 1 6a.

(iv) Other words: *agūstyā* *vii 33 10d; *aghnyā* *x 87 16c; *āmartyā* ii 11 2c, vi 18 7b; *āsūryā* iv 41 10a, *x 87 16b; *ṭhya* x 79 5b, *90 6c, *130 3b; *āptyā* v 41 9c; 2 *āryā* i 103 3d, viii 24 27b, x 65 11d; *kāvya* i 121 12c; *kāvya* i 96 1b, *x 87 21b; *jyāṣṭhyā* i 5 6c, iii 50 3b; *tātyā* *i 161 12b, vii 37 6c; *tārkyā* x 178 1d; *tucchyā* v 42 10d, *x 129 3c; *nīstyā* *vi 75 19b; *nyāṣṭhyā* viii 9 20b; *pāryā* i 121 12d; *pāṭhīnya* iv 41 6b; *paurukūtyā* v 33 8a; *mādhya-atithi* i 36 10c; *vaatāpyam* (probably) i 121 8d, ix 93 5b, x 105 1c; *vytratīryā* i 106 2b, vi 13 1c, 18 6b, 34 5c, viii 37 1a, x 104 9c; *vijānya* vi 25 3d; *venyā* vi 44 8d; *vāṣṭya* *x 90 12c; *satrutīryā* vi 22 10b; *sāpyā* x 48 9a; *suṭīryā* i 184 4d, iii 16 1a 3b, viii 22 18a, 23 27c; *saubhāgya* *x 85 33c; *hāstyā* ii 14 9c; *hotṛvīryā* vi 70 4c.

138. In the declension of the pronoun *tuām* 'thou' the forms *tuām*, *tuām*, *tuē* must generally be restored, and *tuā* (instrumental)

always. We must also generally read *tuā-* as the prior element of a compound, whether the meaning is instrumental or otherwise.

The exceptions number rather more than a quarter of the occurrences in the Rigveda proper, and about one half in the popular Rigveda. They occur as follows:

- (i) *tvām* i 27 4a, 28 5a, 31 10a, 36 2c 6c, 52 12a 15d, 53 10a 10c, 54 6a, 76 5c, 80 7d, 91 10c 22c, 94 3c 6a 16a, 104 6a, 113 5b 6a 6a 6b 6b, 123 11c, 129 1a (probably), 134 5f, 139 7a, 144 6b, 169 1a, 170 *5a *5b, 174 1b 1c 10a, 189 3a (prob.); ii 1 1a 3a 4a 4c 5a 5c 6a 10b 11d, 9 4c, 11 4c, 16 6c, *43 3a; iii 16 3a, 19 5c, 35 3b, 41 7c; iv 1 5a, 2 2a 10a, 3 5a, 17 13a, 22 10a; v 2 11c, 3 2a, 13 4a 6b, 30 5a, 32 1b, 33 2a, 81 5a; vi 1 1c, 3 1c, 13 3c, 15 2c 3a, 16 5a, 23 1a, 33 4a, 45 17c, 46 2a, 48 8b, 50 9a, *75 1c; vii 15 12a, 20 9d, 29 4d, 32 11b, *55 4a, 99 1d; viii 4 16d, 11 1a 3a, 13 26a, 16 12a, 19 10a 30c, 23 12a, 24 26c, 26 20a 25a, 36 7d, 37 4a 5a 6a 6a 7d, 43 15a 32a, 45 6a, 54 8b, 60 12c 14c, 61 16a, 62 11a, 64 3a 3b, 66 6c, 71 5a, 80 2c, 82 7c = 8c = 9c, 90 4c, 92 32c, 93 33a, 96 17c, *100 2c; ix 4 5a, 67 26a, 88 1c, 97 43d, 98 4a, 110 7c; x 1 4d, 4 1c, 10 *14a *14c, *15 12d, *16 13a, *18 9c, *28 3b, 44 5c, 54 5d, *59 5d, 61 21c, 75 4c, 79 5d, *84 3d, *85 26d *45a, *86 4a, 91 3c, *95 18d, *97 18c *23a, 104 9c, *108 9a, 118 8a, *128 6b, 134 4a, *145 5b.
- (ii) *tvām* i 9 4b, 12 8a, 14 5a, 36 19a, 48 14a, 49 4c, 91 21d, 130 6c; ii 1 13c, 11 1c (probably), 17 7b, 18 3c; iii 8 1a *11c, 35 9b, 37 6b, 43 4a; iv 12 1a, *18 12b, 31 7a; v 13 5a, 29 11c, 32 12a; vi 2 2c, 15 8a, 16 13a; vii 11 2a, 21 8a, 22 2c; viii 1 5a, 6 12a, 21 1a 5c, 43 20a, 60 1c, 67 10a, 92 14c 22c; ix 45 3a; x *10 13c *14a, 21 2c, 38 5a, 44 5c, *86 3a, *98 9b, 112 7a, 122 5c: *tvāṁkāma* viii 11 7c.
- (iii) *tvē* ii 1 14a, 9 3d; iii 19 4a; iv 31 6c, 32 12b; vi 1 13c 13d, 5 2a, 11 3a, 12 2a, 34 1a, 47 14a; vii 1 21c, 8 5a, 18 1c; viii 19 18d, 66 12a, 97 1d, 99 2b; *x 98 10a, 105 8c, *142 1a.
- (iv) *tvā-* in composition: *tvādatta* ii 33 2a, viii 92 18b; *tvādātā* i 10 7b, iii 40 6c, v 7 10b, 39 1b; *tvādātā* v 6 8d; *tvāyāt* i 53 3d, 125 2c, viii 2 16b; *tvāyā* i 101 8d 9b, ii 18 6d; *tvāyā* vi 47 10c; *tvāvat* i 81 5c, 91 8c, 165 9b, vi 21 10d, 30 4a, vii 22 23a, x 38 5d, 100 1a; *tvāvardha* i 56 4a, x 69 9d; *tvāhata* vii 32 7c; *tvātāsaḥ* i 8 3a, x 22 9b; *indra-tvotāḥ* i 132 1b, viii 19 16d.

For other forms of *tvām* see below § 148 iii.

139. Syllabic restoration is required, more often than not, where the text gives *y* *v* *r* or *n* immediately followed by a case-ending beginning with a vowel, and especially in the instrumental singular and gen. loc. dual forms: for instance, we must read *pātīā*, *mādhvā*, *pitrōḥ*, *svadhāvne*, where the text gives *pātyā*, *mādhvā*, *pitrōḥ*, *svadhāvne* respectively.

(i) In the instrumental singular and gen. loc. dual forms of nouns in *-ī* *-ī* the measurements *-iā*, *-yā* are about equally common in the

Rigveda proper after light syllables. The two forms are frequently used side by side, as

śáciā 'kartā pītārā yūvānā

śācyā 'kartā camasām devapūnam iv 35 5ab.

In the masculine -iā may have been the original form; but if so, it has in almost all instances been replaced in the text by -inā. In the feminine -i is the original form in the Rigveda, and -iā seems to be due to the masculine declension; the original form in -i seems to have been altered in the text to -yā in several instances, to the injury of the rhythm. Nouns in -vi have regularly -vyā, as *prthivyā*.

Restoration of -iā, -ioh is required as follows:

-iā: masc. nouns, *pātiā* *x 85 22d, *sākhīā* i 53 7c, vi 56 2b, *viii 48 10a, x 6 2c, *71 10b: fem. nouns, *āsvavatiā* i 30 17a, *tmāniā* x 110 10a, *tvīṣiā* x 89 2d, *dāvidyutatiā* ix 64 28a, *navyasīā* vi 22 7a (probably), *brakmanīā* viii 6 33a, *rājiā* x 100 12c, *rōhinīā* viii 101 13b, *śáciā* iii 60 6b, iv 20 9a, 35 5a, 56 3d, vi 17 6b, 26 6d, 31 4c, 44 24c, viii 96 13c 17d, x 61 3b, 104 3d, *sāmiā* i 83 4b, ii 1 9b, *śimīā* i 151 1a 3d, *sumatiā* v 25 3b (probably), *susṛutiā* viii 16 3a (probably), 96 20b, *śṛiā* i 58 4b, *hāriṇīā* ix 111 1a.

-ioh: *arānioh* *iii 29 2a, *hārioḥ* i 7 2a, iii 45 2c, iv 16 11b, viii 33 4c.

The declension of *rai* 'wealth' is hardly to be separated from that of *rayi*: a trisyllabic form *rayinā* (*rayiā*, *rāyiā*) is required in i 129 9a 10a, vii 67 9b, x 93 13a, and similarly *rayāye* [v 41 11b], i 100 16b, *rayāyah* i 167 1c, viii 71 4b, and perhaps iv 48 1b.

(ii) The text has -yā, -yoh in accordance with the metre as follows:

-yā: masculine nouns, *nāmyā* i 53 7c, *pātyā* *x 85 24d *27c *36b, *pavyā* i 88 2d, v 52 9c, vi 8 5c; *rayyā* *x 19 7d; *sākhya* vi 21 7c, viii 43 14c, x 50 2a; feminine nouns, *gātumatyā* vii 54 3b, *mādhumatyā* i 157 4b, *mīthatyā* vii 48 3d, *vasatyā* i 66 9a, *vṣjavatyā* i 31 18d, *śācyā* iv 35 5b 5c, *sādhūraṇyā* i 167 4b: probably in *āsvavatyā* i 53 5d, *tmānyā* i 188 10a, *māhyā* iv 1 9b, *sūnavatyā* x 113 8b: and always in *prthivyā*.

-yoh: *arānyoh* vii 1 1a, *arjunyoh* *x 85 13d, *divāsprthivyoh* ii 2 3b, v 49 5d, x 3 7b, 35 2a, *yuvatyoh* vi 49 2b, x 3 7b.

(iii) On the other hand the text regularly gives *matī* as instrumental of *matī*, and there is no reason why this form should not be restored for *matyā* v 58 5d. In the compounds -*matī* is always required by the metre, namely *prāmatī* (text *prāmatyā*) i 53 5c, *sumatī* (text *sumatyā*) i 31 18d, v 42 4d, x 29 8d: and on this analogy it is quite probable that we should restore (in accordance with the metre) *asānī* ii 14 2b, *nāryasī* viii 51 3c, and *hiraṇyāyī* viii 1 32b, 78 2c.

For the gen. loc. dual forms of *rōdasī* see below §§ 151 iii, 173 i.

(iv) In the same cases in the declension of nouns in -i, -iā, -ioh are regular after heavy syllables.

The exceptions are found almost exclusively in the popular Rigveda, viz. *ākūtyā* *x 151 4c, *īṣtyā* *x 169 2b, *devākūtyā* x 63 11c, *sanīcyoh*

*x 24 5b. In the last instance but one *devāhūti* seems a probable restoration, cf. *śāhūti*, ii 33 4b.

(v) In the declension of nouns in -u there appears to be a similar differentiation of gender to that which is found in the -i nouns. The masculine and neuter nouns have the instrumental either in -unā or in -vā, as *krātunā*, *mādhunā*, *krātvā*, *mādhvā*, where it is very possible that the forms in -unā have replaced an early -uā: the -vā form is the more common. In the feminine nouns it is usually necessary to restore -uā (or perhaps -uyā on the analogy of the adverbs such as *sādhuyā*) for -vā of the text. In the dual the restoration -uok is regularly required.

Restoration is exceptionally required in *krātuvā* (text *krātvā*) § 151 ii: whereas the consonantal value is exceptionally required in *panvā* (fem.) i 65 4a, *mādhvā* (fem.) *ix 5 10b, *bāhuvōk* (masc.) vii 25 1c.

In the dative singular *sahāra-bāhve*, § 151 ii.

(vi) Restoration is required in the dual forms of the nouns of relationship, viz. *pitarōk* (*pitrōk*) for *pitrōk* of the text, and so *mātārōk* and *svasārōk*: but *mātrōk* is found vii 3 9c. In v 11 3a the Taitt. Br. reads *mātrōk* (A. Ludwig, *Rigveda*, iv 335, vi 247).

(vii) In the declension of nouns in -nun, -van following heavy syllables *an* must regularly be restored for *n* before case-endings beginning with a vowel: in the case of *dāvine* and some other words treated as infinitives (§ 84, A 38) this value is given in the text. Certain words, apparently such as were brought into use later, are exceptions, viz. *grāvan*, *dadhikrāvan*, *lōnan*. In the case of stems in -an, and those in -man, -van which follow a light syllable, restoration is not required, except once in *rājanā* *x 97 22b.

Consonantal value is found exceptionally in *āhināmnūm* ix 88 4c, *prātaryānam* i 45 9a, *bhūridānam* ii 27 17b, *sutapānve* i 5 5a, *sutapānam* viii 2 7c, *suddāne* i 76 3d, *svadhāne* v 32 10d.

The instrumental of *mahimān* seems to have the three forms *mahnā*, *mahnā*, *mahimnā*: see § 151 ii, iii.

140. Restoration is seldom regularly required in isolated words and forms. Although *dayisnā*, *prāyisṭha*, *sidma* are all commoner than the forms *deṣnā*, *prēṣṭha*, *sydma* which appear in the text, other words of the same type have the shorter forms more often, so that these words are better considered as belonging to the second group: and in the same way *bhādsvat* and *dādsvat* are most conveniently treated in connexion with *bhads* and *†dads*.

The following forms and words remain, and may be regarded as sporadic instances of internal hiatus:

(i) reduplicated participles in -at, -āna; *dīdiat*, *dīdiāna*; *dīdhiat*, *dīdhiāna*; *pīpiāna*, *pīpiānā*; *mēmīat*, *mēmīāna*: except *dīdhyānā* i 113 10d. Cf. § 142 iii b.

(ii) gerunds in -tva, -itva, except *kartvā* *i 161 3b.

(iii) various initial syllables, namely

jyā 'bow': *jiā*, except in iv 27 3c, *x 166 3b: *jiākā* always.

jyók 'long': *jiók*, except in *vi 28 3d, *x 124 1d.

tredhā: *trayidhā*, except in vi 69 8d, *x 87 10d.

dvā 'two': *duā* etc. are the more usual forms, but *dvā*, *dvān* etc. are found in i 28 2a, 35 6a, 83 3a, iii 2 9d, iv 30 19a, 33 5a, v 62 6d, viii 72 7b, *x 17 2d: *dvādasū* *vii 103 9a, *dvādasākrī* *i 164 12a. For *dvā* see § 148 v.

vī 'go': *viānti*, *viāntu*, but *āvyān* iii 49 1b; *vyāntah* i 127 5f 5g; *vyāntu* vii 19 6d.

śrēni and derivatives: always *śrāyini*.

syonā 'soft': always *siōnā*.

svargā 'heaven': always *suargā*.

On the other hand *svānā* is always to be read for *suvānā* of the text from *sū* 'press': but not in vii 38 2d, where it is the participle of *sū* 'stir.'

141. Restorations belonging to the second group are all open to some question, although in most cases the doubt is very slight. In a large number of instances the verses can be alternatively explained as consisting of fewer syllables than the normal number, and in particular as being of the decasyllabic or catalectic types (§§ 20, 21). It has been shewn in § 94 iii, vi above that decasyllabic variations are only common in about 50 hymns of the Rigveda, and catalectic verses in only six. If then we find that the opportunity for restoration occurs largely outside these limits, we must accept that as the simpler explanation. In other words, it is not credible that a license of metre should occur in a great number of hymns, and at the same time be restricted to three or four groups of words.

Where however a verse occurring in a decasyllabic or catalectic hymn may equally well be explained as decasyllabic or catalectic respectively, a real doubt arises as to the particular case; all such instances are enclosed in square brackets below. But, in decasyllabic hymns of the types described in § 94 iii b c d, and in the catalectic hymn x 26, the preference must always be given to the shorter verse-form, as being the more common in these hymns: and the restoration of the full number of syllables is therefore not suggested.

In the groups now to be dealt with the restorations amount on an average to about one-third of the whole number of occurrences: but in a few individual words (see § 140) the restored forms are more numerous than those in which the text is correct.

142. Restoration is frequently required in radical stems in -ā, and occasionally in those in -ī and -ū, where they appear in the text in combination with a noun or verb termination, or with noun suffixes such as -as and -iṣṭha.

(i) This restoration is frequently required in the nom. acc. m. f. of all numbers, in the declension of radical stems in -ā, -a.

Examples, arranged in the order of the stems, are as follows:

ksā: *ksām* i 67 5a, [174 7b], vi 6 4b, x 31 9a; *ksāh* iv 28 5d.

gnā: *gnām* v 43 6b; *gnāh* (nom.) [i 61 8a], v 46 8a, vi 50 15c, [68 4a]; *gnāh* (acc.) v 43 13c: *gnāh-pātiḥ* ii 38 10b. Grassmann suggests the readings *ganām* etc., with which Lanman compares the Zend *ghenāo*: but in v 46 8a *gnāh* is metrically preferable.

jā: *jāspātiḥ* vii 38 6a, *abjām* vii 34 16a, *navajdah* iv 6 3c.

jñā: *ṛtajñāh* x 65 14b.

dā: *dravīṇdāh* vii 16 11a, viii 39 6c.

pā: *gopāt* viii 25 1a; *gopdah* viii 31 13b, x 23 6d; *-gopā* i 120 7c; *-gopdah* v 38 5c 5d, viii 46 32d 32e: *tanūpām* viii 71 13d, *tanūpā* vii 66 3a; *paṇupāh* iv 6 4c.

prā: *kakṣuprām* viii 3 22b, *-prā* i 10 3b; *rathaprām* viii 74 10a.

yā: *evajdah* [v 41 16b].

sā: *ksētrāsām* iv 38 1c.

sthā: *giriṣṭhām* ix 85 10b; *giriṣṭhāh* ix 18 1a, 62 4b, 98 9c; *pathēṣṭhām* v 50 3c; *pariṣṭhāh* *x 97 10a; *rathēṣṭhām* viii 33 14a; *vukṣanēṣṭhāh* v 19 5e. The forms [*kāṣṭhāh* i 63 5c], *kāṣṭhām* vii 93 3c are metrically probable, and may be due to a real or fancied derivation from this stem.

mā: *ghṛtasandah* viii 46 28b.

For ablative forms in -aut see below § 151 i.

(ii) Some of the corresponding cases of *gō* 'oow,' *dīn* 'sky,' and *pāth* 'path' are frequently disyllabic. For the acc. sing. of *dīn* 'sky' we may read either *dīām* or *dyām*. The form *dīām* is evidently permissible, since *dīāh* often occurs in the nominative; and *dyāni* is therefore only suggested when it is metrically preferable.

The examples are:

gō: *gām* i 151 4d, v 52 16b, vi 45 7c, 46 2c, viii 1 2b, 4 21b, *x 59 10a: *gāh* (acc. pl.) [i 61 10c], iv 1 15b, vi 47 24b (preferably), ix 87 7d.

dīn: *dyām* i 127 2d, vi 48 21a, 67 6d, 72 2c, viii 89 5d.

pāth: *pānthuam* i 127 6g 6h, v 10 1d, viii 68 13b: *pānthāh* viii 31 13c.

For *mām*, *vām* see below § 151 i.

Closely allied with the above are the following cases, in which *o*, *au* of the text appear to have disyllabic value:

gō: *gāvah* (gen. s.) i 61 12c, 180 5b, 181 8d: *gāvamān* ix 107 9a: *gavapṭhāya* x *95 11a: *gāvājāta* *vii 35 14d, *x 53 5b.

nā: *nāvāh* (nom. s.) v 59 2b (the only occurrence of this case).

maghāvan: *maghāvunah* (gen. s.) v 16 3a, ix 32 1b; *maghāvanoh*

(gen. du.) v 86 3b: *maghāvanāḥ* (nom. pl. fem.) vi 65 3c: or *maghāvanah*, etc., see § 168 i.

In the case of the nominative *dyauḥ* the restoration *diauḥ* seems more probable: for the instances see § 148 iv.

(iii) Similarly *a-* is found with hiatus in the conjugation of verbs in radical *-ā*. In similar forms from verbs in *-ī* and *-ū* *iy-*, *uv-* respectively are generally found in the text: but a few cases remain, especially in the conjugation of the verb *bhū* 'be,' which seem to fall under this heading.

(a) Verbs in *-ā*:

gā 'go': *gaat* viii 5 39a.

dā 'give': [*daam* x 49 1a]; *dāḥ* viii 2 15b, [x 148 4b]; *daat* [vi 63 9c], x 80 4a; *da-īām* (text *deyām*) viii 1 5b.

dhā 'put': *dhāḥ* vi 19 10d; [*dhaana* i 122 12a]; *dhaatam* x 93 10a; *dha-īām* v 64 4b.

pā 'protect': *pānti* i 41 2b, [167 8a], v 18 4b, 52 2d 4d, 67 3d, viii 46 4c; *pātā* iv 55 5c, *pauntū* iv 4 12d, *pāntūḥ* ix 98 8b. Here may be included the occurrences of the form *pāntum*, of which the meaning is often obscure: i [122 1a], 155 1a, viii 92 1a, ix 65 28c 29c 30c, *x 88 1a.

pā 'drink': *pāḥ* iv 20 4c.

prā 'fill': *prāḥ* vi 46 5d.

bhā 'shine': *bhāsi* ii 2 2d.

yā 'go': *yāsi* vi 12 6c; *yanti* ii 30 1c; *yānti* i 37 13a; *yāntum* x 40 1a; *yātūḥ* i 141 8a, [v 33 5b]; *ya-īyām* (text *yāyām*) v 64 3b.

sthā 'stand': *asthaat* i 74 8c, vi 45 31b, vii 16 3a, viii 23 4a.

(b) Verbs in *-ī*, *-ū*:

dī 'shine': *dīlīe* iii 55 3b, *dīdīatam* iii 27 15c. For *dīdīāna* see § 140.

dhī 'ponder': *dīdhīe* v 33 1a. For *dīdhiāna* see § 140.

dhū 'shake': *dīvidhūat* viii 60 13b (text *dīvidhvat*).

nī 'lead': *nāyīsam* [x 61 4d], *nāyīsi* i 129 5d, *nayītār* v 50 1a 2a 5a, *x 103 8a; *ānayitā* ix 108 13b, *pranayītār* [i 169 5b], viii 19 37d, 46 1b.

prī 'please': *prayitārāḥ* [i 148 5d].

bhū 'be': *bhūḥ* (*bhāvaḥ*) vi 15 3a, *x 149 2c; *bhūat* i 173 8c, iv 43 4a, x 23 1c, 48 9a; *abhūat* viii 46 24d; *bhūatam* viii 22 16c, *bhūatā* vi 50 15d, *bhūatū* i 94 12c.

śā, *śī* 'sharpen': *śīat* i 130 4b 4c.

hū 'null': *āhnam* etc. i *24 12c *13a, iii 56 4b, iv 6 9d, v 29 8c, vi 50 4d, x 122 8a; *jukue* *x 149 5b.

(iv) Restoration is often required in superlative formations from stems in *-ā* or *-ī*, as follows:

jyēstha: *jyāyīstha* i 100 4c, 127 2b, ii 18 8c, iv 1 2c, 22 9a, 56 1a, vi 48 21c, vii 65 1c, 86 4a, 97 3a, viii 23 23b, 46 19d, 74 4b, 102 11b, x [50 4d, 61 17d], 78 5a, *120 1a.

dēstha: *dīyīstha* viii 66 6d.

dhēstha: *dhuīyīstha* *i 170 5b, iv 41 3a, vii 93 1d.

prāyṣtha: *prāyīṣṭha* i 167 10a, 169 1d, 181 1a, 186 3a, v 43 7c, vi 26 8b, [63 1d], vii 34 14b, 36 5d, 88 1a, 97 4a, viii 84 1a, 103 10a.

yēṣtha: *yāyīṣṭha* v [41 3a], 74 8b, vii 56 6a.

śrēṣṭha: *śrāyīṣṭha* iv 1 6a, v 82 1c, vi 16 26a, [68 2a], x 63 16a, 76 2a; *śrāyīṣṭhavarcaś* v 65 2a, vi 51 10a; *śrāyīṣṭhasociś* viii 19 4b.

The following case seems very similar:

deṣṇā: *dayiṣṇā* vi 63 8a, vii 20 7b, 37 3a, 58 4d, 93 4d.

(v) The restoration of *ua* is also required in the stems *dās* and *bhās* (Greek *φῶς*) as follows:

dās: *daśvat* i 48 1d, iv 2 7d, v 9 2a, vi 33 1b, 68 5c, x 144 2b; *sudaś-* i [63 7c], 184 1d, 185 9c, vii 32 10a.

bhās: *bhaśh* viii 1 28c, 23 11b; *bhaśā* vi 10 4b, x 3 1c; *bhaśvat* i 92 7a, 113 4a, x 37 8b.

Somewhat similar is *vāta* for *vāta* 'wind': [i 174 5b], 175 4d, 180 6c, 186 10c; vii 40 6d; ix 97 52c; [x 22 4a 5a, 23 4d], *158 1b.

143. The restoration of *-aam* for *-ām* in the genitive plural of all declensions is required in about one-third of the occurrences. A great number of the instances are at the end of lyric or dimeter verse, and others fall near the caesura in trimeter verse: but a sufficient number of examples remain to shew that a metrical explanation is inadequate, even if it could be supposed that the large proportion of instances was not a sufficient proof of the reality of forms in *-aam*.

Such examples are the following:

<i>cittir apāam</i> <i>dāme viśvāyuh</i>	i 67 10a (Dvipadā Virāj).
<i>viśpardhaso</i> <i>nardam nā sāmsai</i>	173 10a (Decas. Triṣṭubh).
<i>stotīṇām vivāci</i>	vi 45 29b (catal. dim. verse).
<i>maghōnām</i> <i>viśveśām sudānavah</i>	viii 19 34c (Uṣṇih).
<i>devānām yā in mānāh</i>	31 15c (dimeter).
<i>iyām eṣuam</i> <i>amīṭānām gīh</i>	x 74 3a (Triṣṭubh).
<i>ā va rñjasa</i> <i>ūrjām vīruṣṭiṣu</i>	76 1a (Jagati).

(i) Restoration of *-aam* is very commonly required at the end of dimeter verses, as follows:

i 1 8a, 3 11b, 4 3a 3b, 5 2a 2b, 7 9a 9c, 11 1c, 17 2c 4a 4b 5b, 24 3b, 25 14b, 26 9a 9b, 28 1c = 2c = 3c, 30 2a 11a 11c 15b, 36 1a 1b, 37 3a 9a 13c 15a, 38 10a 12b, 39 3d, 41 3b, 44 9a, 45 4c, 46 2b 4a 5a 7a, 48 2d 3b 4d, 75 3a 4a, 81 9c, 84 2d, 86 2b 6c, 88 6c, 97 3a, 127 2e 7d 7e 8d 10g, 128 7d, 129 8c 11c, *133 2b *3b, 134 6c 6d, 158 6c, 176 2b, 187 5c 6a 7b 8a, *191 4c *13a *13b; iii 10 1b 4a, 13 3a, 16 1d 4d, 62 6a; iv 7 3c, 8 8a 8b, 9 5b 5c, 30 20a, 31 2a 3a 3b 4c 5a, 32 15a 17a 19a, 46 1a, 47 2a, 48 5a 5b; v 6 7c 7d, 7 1c 3b 6c, 9 3c 4b 6d, 10 3a, 16 2a 4a, 18 3b 5d 5e, 25 1c, 35 2c, 39 4a 4b, 51 6a, 52 7c 9c 15a, 53 1a 10a 11a, 56 5a 5b, 61 3a 14a, 64 4c 5c, 65 6d, 66 3a 3b 4c 5b, 67 2c 5b, 74 7a 7b 8a, 84 1a, 86 4a,

87 2d 3e; vi 16 1a, 44 2b, 45 29a 29c 31a, 46 12b, 48 2d 8b, 53 5a; vii 16 2d 7d, 32 11d 25d, 66 3b, 74 6b, 96 1b 2d, 102 2a 2c; viii 1 4b 30b, 2 34c, 3 13a, 5 13a 37b 37e, 6 28a 28b 44a 46c 47b, 7 14a 15a, 8 12b 18c, 15 10a, 17 14b, 18 1a 2a 2b 16a, 19 8d 37c, 20 3a 11a 14b 14d, 22 13a, 23 7b 25a 25b, 24 4b 17a 24a, 25 14a 23a, 26 16a 18b, 27 15b, 28 5b, 29 6b, 31 10a 10b 14b, 32 15a 15b 19c 20a, 33 12d, 34 3a 5a, 39 2b 4c 5c 6a 6b, 40 3a, 41 1d 5a 7b, 45 2a 7c 28a, 46 1c 2b 18b 18c 18d 19a 22d 26b 29c, 47 2a, 51 5a, 53 1a 1b 8d, 54 7b, 56 3a 3b, 60 17d, 63 1a, 64 3a 3b 3c 4b, 65 10a 10b 11a, 66 5b, 67 9a 13a 14a, 68 4c 4d 6c, 69 2a 2b 2c 18b, 70 1a 12a, 71 11b 13b 15d, 74 13d, 75 4c, 78 1c 6a, 83 7a 7b, 92 1d 3a 6a, 93 16b 33a, 94 1a 1c 8a, 95 3c, 98 6a, 101 6b, 103 6b 7d 10a; ix 1 3c 4a, 10 6a, 23 7a, 47 5a, 52 4a 4b 5b, 58 2a, 61 11b, 64 27a 27b, 65 23b, 67 13a, 101 6c, 102 1a 4c, 103 4a, 107 8b, 108 13a 13c, *112 1b *2b; x 9 5a 5b, [22 10c 12c 14b], 24 2c 3a, 33 8a 8b, 93 5c 9b 9d 14d, *97 8a *8c, 126 6d, 133 1f = 2f = 3f, 134 1c 1d, 176 1a, 187 1b.

(ii) Elsewhere in Dimeter verse occasions for restoration are much less common, but it is required as follows:

i 7 9b, 25 7a, 26 1b, 29 2a, 30 5a, 43 5c, 46 8b 9b, 50 5a, 128 5e, 133 7c, 176 3b, 187 6b; iii 51 10b; iv 9 2c; v 10 4d, 18 3c 5b, 52 3c, 61 10a, 64 4d 5d, 74 2d; vi 16 1b 18b, 45 9b 10b 16b 19a 29b; viii 5 37d, 17 14d, 18 16b, 19 37c, 20 14b, 23 12a, 24 14a 18a, 25 23b, 31 15c = 16c = 17c, 40 2c, 41 2b, 46 22c, 53 3a, 68 7d, 69 2d 3c, 71 13a, 75 8a, 92 3b 30b, 93 31b 33b, 94 8b, 102 10a 10b, 103 10c; ix 15 5c, 31 2c, 64 10b, 104 5a, 105 5a; x 20 †2a, 22 1c 13c 13d, *57 3c, 93 3a 3b 4c 13b.

(iii) In Trimeter verse occasions for restoration occur chiefly either at the end of verses in lyric metres (not in Jagatī), or in the earlier part of lyric and Tristubh verses. Many of the latter are found in hymns in decasyllabic Tristubh metre, and these may also be interpreted as decasyllabic Tristubh verses: the few cases in which restoration of -aam would produce in such hymns an irregular rhythm are omitted from the list.

i [61 5d 12d], 67 10a, [77 4a], 94 12c, [122 3b 4c 10b, 127 8b] 10f,¹ 129 8b¹ 11b¹, 134 6a 6b, 149 4c, [167 10d], 168 2c 5c, [169 1c, 173 9b] 10a, [174 10b 10c], 181 1a, 186 5c 7d; [ii 4 2a, 19 3d, 20 3b], 23 8a; iv 1 20a 20b, 2 18c, [21 8b]; v [33 2b, 41 10b, 45 3b 8c], 53 10b¹, 56 1c 5c, 87 3c; vi 3 8c, 13 3d, 15 13c, [20 3d, 24 1d 2c 4c], 25 3c, [33 3d], 47 9c, 48 8a 12c 12c¹, 52 14b 15b, 60 13c, [63 10b], 67 1a, [68 2b 2c 4b 7c]; vii 9 2c, 16 2c¹ 7c¹, 32 5a¹ 7a¹ 11c¹, 56 24b, 73 3a, *103 5a; viii 1 21c, 17 14c 14c¹, 19 7b 33c¹ 34b¹ 34c 36b¹, 20 3b 8a¹ 14c 14c¹, 23 2c¹, 24 23c¹, 25 23c, 46 16a 16a¹, 60 9c, 70 1c 1c¹ 12c, 71 13a, 101 6c¹; ix 108 10c¹ 13b¹, 111 2a; x [23 1b] 1b¹, 29 1d, 45 12a, [49 2b, 50 7b], 74 1a 3a 3a, 76 1a, 78 1d 3b 3d 4a, *88 6c, [93 5a] 12b¹, *103 8a, 115 5d, [148 4b].

¹ at end of lyric verse.

144. Syllabic restoration is frequently required in the suffixes -bhyaam, -bhyaḥ following heavy syllables. Many of the

occurrences are at the end of dimeter verses: but (unlike the gen. pl. *-āṃ*) they are rare in lyric verse, and comparatively common in Jagatī.

Resolution is required as follows:

-bhām: i 20 3a¹, 136 1b² 1c¹ 6a², viii 6 36b¹, x *14 11c, *163 4b¹.
-bhāḥ: i 7 10b¹, 13 11b, 34 6b², 43 16c², 49 3d, 55 5b², 58 6b²,
 64 1b², 80 2c, 85 8c², 90 3b¹, 102 3d, 112 5a² 21c², 122 8c, 131 5d¹,
 132 4f, 134 4f² 4g¹, 139 7b² 7b¹ 7c¹ 7d¹, 142 6b, 146 5c² 5d, 188 10b,
 *191 9c¹; ii 1 1b 1c², 4 5b, 5 8b¹, 23 17a, 32 2b², 41 12a; iii 2
 6d², 3 11a, 34 7b, 53 16a²; iv 26 4b, 30 4a¹, 36 8a, 41 3b,
 53 4c², 54 1c² 2a² 2d² 5a²; v 5 11b¹ 11c, 11 1d, 52 5c¹ 5d¹, 54
 9a² 9b²; vi 8 5a¹, 15 17d¹, 30 3b, 46 9d¹, 47 3d, 59 6b¹, 62 6a,
 68 4c; vii 32 26b, *104 4c² *90c *20d² 25d¹; viii 1 17d¹, 8
 23d, 9 16d¹, 32 5b¹, 34 13a¹, 41 1b¹ 1c¹, 44 30a¹ 30b, 63 3a¹, 88 5b,
 97 1b¹; ix 3 9b, 11 3c¹, 19 5a¹, 38² 2b, 33 3b¹, 34 2b¹, 42 2b,
 59 2b¹ 3c¹, 61 12b¹, 62 9b¹ 20c, 65 2b 3b 20b¹, 99 7b, 103 6b,
 109 21a; x *13 4a, *14 15c² *15d¹, *15 7c, 32 5d, 39 4c,
 *60 6a¹, 63 2c, 64 2c¹, 70 2d, 76 5a² 5b² 5c² 5d², 77 7b, *85 17a¹,
 *94 1b² *7a² *7b² *7c² *7d², 110 4d 5d, *135 4b, *145 3b¹ *3d¹,
 156 4c¹, *158 1c¹ *4b¹, *163 3a¹ *5b¹.

¹ at end of dimeter verse.

² at end of Jagatī verse.

³ § 170 iii.

145. Numerous other forms, chiefly those which contain *v*, and a few initial syllables, require resolution from time to time *provided that a heavy syllable precedes*.

The principal cases are as follows:

(i) Resolution of *v* in the endings *-dhvam*, *-dhve*, *-dhvai*, *-sva*:
 i 37 14c, 39 6a, 48 11a, 64 7d, 85 4d, 113 16a, 124 13a, *161 8d,
 166 12d; ii 41 17c; iii 41 8c, 60 5d 6a; iv 1 2a 3a, 31 4a
 11a, 32 14b; v 55 6a *bis*, 57 3d; vi 19 3d, 48 4d; vii 59 4b
 6d, *104 25a; viii 1 23a, 47 7d, 54 2d; x *87 2d, 100 10b,
 122 5b.

After a light syllable *-dhvam* appears to be found as shewn in § 151 ii.

(ii) Resolution of *v* in the suffixes *-tva* (substantives), *-va*, *-vāns* (perfect participle), and *-vī*.

(a) *-tva*: *nāvavāstva* vi 20 11c; *pētva* vii 18 17b; *rakṣastva* viii 18 13b. For the gerundives in *-tva* see § 140 ii.

(b) *-va* (rare): *īrūva* v 30 4d, ix 87 8b; *īrūhva* iv 6 2c, [x 61 20c], 105 9a; *kāṇva* viii 2 40b, 4 20a; 1 *tānva* iii 31 2a; 2 *tānva* x 93 15b; 3 *tānva* ix 14 4b, 78 1c: always in *yānva*. Much more commonly in *ānva*, where a heavy syllable is produced by external or internal Sandhi: *ānva* i 175 4d, vi 47 23a, ix 94 5a, x 22 5a, 39 10a; *ajhā-* i 116 6b; *ajā-* i 138 4b 4c, vi 55 3b 4a, 58 2a, ix 67 10a; *jyā-* i 100 16b 17c, 116 16b, 117 18d; *jīrā-* i 119 1b, 157 3b; *sātā-* viii 4 19a, x 62 8c; *syāvā-* v 61 5c, viii 35 19b 20b 21b, 36 7a, 37 7a, 38 8a; *sāmbhārtā-* viii 34 12b.

After a light syllable *-va*, *-vā* are found as shewn in § 151 ii.

(o) *-vāts*: *dāsvāts* i 407c, 150 1a (SV. *dāsvān*), iv 2 8d, vii 37 4c, 92 3a, viii 57 4d, 71 4c; *dāsvāts* i 127 1a; *māsvāts* i 114 3b, viii 25 14c, 76 7a, ix 61 23b, 85 4d, *113 2b, *x 85 25c *45a. In ii 11 5c we should probably restore *tastambhūtsam* (text *tastubh-vātsam*).

(d) *-vā* (rare): *mādhvā* iv 43 5c, [vi 63 8c], vii 67 7b, 71 2d; *pūrūvā* x 68 12b.

(iii) Resolution of *y* in the verbal suffixes *-ya*, *-sya*: *ā 'diah* (*dā* 'bind') ii 13 9a; *āsia* (2 *as*) iv 30 20b, *x 72 8d, 138 4a, *āpsia* iii 24 1b; *ārianti* (*ār*) viii 16 6a; *kṣepitāh* (*kṣi* 'dwell') ii 4 3b.

(iv) Resolution of *y* *v* in the gerunds in *-tyā*, *-tvā*, *-tvī*, *-yā*.

-tyā: *ap̄tīā* *ii 43 2c; *abhītyā* iv 32 10c, ix 55 4b; *ētyā* x 66 14c; *-tvā* very frequently in the Atharvaveda; *-tvī*: *vṛstī* v 53 14c; *-yā*: *avāsiā* i 140 10c, *abhigāsiā* ii 37 3c, *abhicāsiā* *viii 1 34c, *nicāsiā* i 105 18c, iii 26 1a, *praticāsiā* i 124 8b, *vicāsiā* viii 13 30d, *sanicāsiā* i 165 12c.

(v) Resolution of the enclitic *tvā* is regularly dependent upon a preceding heavy syllable: it occurs i 40 1b, 45 5d, 54 5d, 58 6a, 82 3a, 84 6c, 91 11a, 104 9a, 130 1d, *162 15a, 187 2b; ii 32 2d; iii 47 3c, 52 6c; iv *18 11b, 30 3a, 32 4b, 52 4a, *57 6b; v 21 3c, 22 3a, 26 3a, 36 5a; vi 21 6d, 44 10d; vii 16 4a 4d; viii 3 11a, 6 18a 20a, 15 12a, 23 17a; 33 8c, 45 14a, 60 16a, 65 6a, *91 1d *1e, 96 4a 4b 4c 4d, 102 18a; ix 8 9a, 48 3a; x 2 7a, 47 8a, *85 22b, *137 7c, 140 6c, *158 5a, 160 5b, *161 5a. So in i 129 11g it seems necessary to restore *rukṣohānam tuā vāso*.

(vi) There are several other instances, chiefly in the later part of the R̥gveda, where resolution of *y* *v* seems to be due to a preceding heavy syllable. Thus we find *anyā* for *anyā* in *vii 33 8c (*nā'nīna*), x *14 3d (*nā'nīnā*), 91 8d (*nā'nīnā*): *ariāh* v 33 2d (*prā'riāh*): and similarly *dūtā* iii 46 5a, *dūtā* iv 51 2c, *siendā* iv 26 7a, x 144 5a, *suān* 'dog' *x 14 10a *11a, (also *86 4c initially), *siālā* i 109 2b, *suādanti* viii 50 5c, *suādanti* ii 1 14c, *suāhā* iii 32 15a, *ahian* ix 26 3a (*medhāyā* 'hian').

146. In the feminine case-endings *-yai*, *-yāh*, *-yām*, restoration of *i* is very frequently necessary, and occurs after both heavy and light syllables.

This resolution is found side by side with the forms with *y* in all parts of the R̥gveda, and occasionally also in the Atharvaveda. See the author's *Historical Vedic Grammar*, § 198.

(i) gen. abl. fem. in *-iāh*: *āratiāh* ix 79 3a 3b; *urviāh* i 146 2c; *nānārānīāh* *x 59 10c; *jīvantiāh* *v 78 9d; *deviāh* iv 1 17b; *bhāmīāh* i 80 4a, x 75 3a; *rātriāh* *x 129 2b; *sāyantiāh* *v 78 5b. After a light syllable: *tāsiāh* ii 13 1a; *prthiviāh* i 39 3c, 100 1b, iii 8 3b, *29 4b, viii 36 4a, 44 16b, ix 8 8b, 31 2a, 57 4b.

(ii) dat. abl. fem. in *-iai*: *devāhūtai* viii 39 4c; *vispātai* *ii 32 7c. After a light syllable *srūtai* ii 2 7b, viii 96 3d, x 111 3a;

and in the older infinitive forms *irādhiāi* i 134 2d; *yajādhiāi* viii 39 1b; *vādhāi* x 22 5b; *riṣayādhiāi* i 129 8d; *sayādhiāi* ii 17 6c.

(iii) loc. fem. in *-iām*: *āsikniām* iv 17 15a, viii 20 25a; *ucchāntiām* i 184 1b, v 64 7a; *jahnāviām* iii 58 6b; *deviām* ii 41 17b; *pāruṣiām* v 52 9a; *bhūmiām* i 39 4b. After a light syllable *prthiviām* viii 49 7b, 50 7b, x 49 9b, 73 9c; *sāciām* x 61 1b; *sāmiām* x 31 10d.

There is one occurrence of a loc. fem. in *-uām*, namely *svatruām*, for which see § 151 ii.

147. In two parts of the verbal system we find occasional resolution of *y v* respectively, occurring after both heavy and light syllables, namely in the optative suffix *-yā* and in the conjugational suffix *-u -nu*.

In the optative resolution appears to be most common in the bardic hymns, except in the word *siāma*, in which it becomes increasingly common in the normal and cretic periods, being more frequent than *syāma*.

Resolution of the *-nu* suffix before vowels is most often found in the Soma hymns which we have attributed to the normal period.

The instances of *iā-* in the optative suffix are as follows:

(i) *asiām* v 64 3a, *asiūma* iv 4 14b, *āhiāthe* iv 56 6c, *ṛhiāma* iv 10 1d, *gamiāh* i 187 7d, *jagmiātam* vi 50 10a, *pupūriāh* v 6 9c, *vidiātam* viii 5 37b, *sasahiāt* v 7 10d 10e (§ 169 iii).

(ii) *siām*, etc.: i 17 6c¹, 38 4b 4c, 120 7c; iii 1 23c¹, 38 9b; iv 41 6c; vi 50 9c¹; vii 34 21b¹; viii 14 1c 2c, 19 25b¹ 26d¹, 44 23b, 70 5b²; x 20 8b.

(iii) *siāma*: i *24 15d, 51 15d, 73 8b, 94 13c 15d, 98 1a, 121 15d, 150 3c, *164 40b, 180 9d; ii 2 12a, 11 1b¹ 12d 13a¹, 18 8d, 24 15b, 27 16d, 28 2a, 38 10d; iii 1 21d, 30 18c, 39 7b 8b, 55 22c, 59 3d; iv 8 5a, 16 21d, 17 9d, 41 10b, 50 6d, 51 11c, 56 4d; v 4 8c, 6 8c, 31 13d, 42 17a, 45 11c, 53 14d¹ 15c, 54 13b, 55 10d, 62 9d, 65 5b¹, 70 2c; vi 19 13b, 47 12d 13b, 52 5a, 71 2b 6d; vii 1 20c, 4 4d 7b, 14 3c, 17 7a, 18 3d¹, 19 7d², 34 24d 25c, 37 4c, 40 1d¹, 41 3d 4a 4d 5b, 48 2a, 52 1a, 54 2c, 56 24d, 60 1c, 66 13d¹, 87 7b, 92 4c; viii 40 12d, *48 12d *13d, 53 7b; ix 86 38d, 89 7d, 95 5d; x *14 6d, 22 12d, 29 2b, 31 1d, 36 12c, 38 2c¹, 64 11c, 66 12a¹, *121 10d, 126 4d¹, 131 6d 7b, 132 2d², 148 3c.

¹ beginning the verse.

² after a light syllable.

Resolved values are found in the suffix *-u -nu* as follows: *tanu-* iv 45 2d 6b; *dhanu-* iii 53 4d, ix 75 5a, 77 3b, 79 1a, 97 3c 16d 17c 18d 19b 20c 26b, 105 4b; *dhūnu-* vi 47 17c; *ṣṇu-* iii 20 1c, [v 41 12c]; *sunu-* v 30 6b; *hinu-* viii 1 19d. Similarly *kṣṇavāmi* § 151 i.

So too in the noun *dhānvan* and its derivatives, i 35 8b, 168 5c, vi 12 5d.

148. In several words occasional resolution of *y* and *v* is required where one of these is the second element in an initial consonant-group. The syllabic value does not appear to be dependent upon the position in the verse.

The more important instances are :

(i) *jyā* 'strength': *jītyān* iii 38 5a, vi 30 4b, x 50 5a; *paramajīdh*², viii 1 30c.

(ii) *tvā* 'several': *tvā-* i 147 2c², *iv 18 2d bis, *x 71 4c *11a *11c, *72 9c.

(iii) *tvām* 'thou': *tvāyā* i 53 11c, 102 4a², ix 85 8d², *x 84 4c; *tvāt*: i 84 6a; iii 14 6a¹; iv 11 3a¹ 3b¹ 3c¹ 4a¹ 4c¹ 4d¹; v 25 7c² 7d¹; vi 7 3a¹ 3b¹, 13 1a¹, 31 2a¹; vii 5 3a¹, 11 1b, 21 3c¹; viii 24 11b¹ 12a 15b, 97 14c¹; x *18 13a, 91 8d, *98 2b¹, 112 9c.

(iv) *div* 'sky': *divāh* i 8 5c¹, 52 10a¹, 65 3b, 89 4b; ii 4 6d¹; iii 6 3a¹; iv 1 10d¹, 21 1d¹, 22 4b¹; v 41 11d¹; vi 36 5b¹, 50 13d¹, 51 5a¹, 68 4d¹; vii 7 5c¹; viii 7 26c¹, 20 6a, 56 1c¹, *100 12b¹; ix 86 9b¹; x 36 2a¹, 44 8b¹, 45 8d, *59 3b¹, *85 1b *7c¹ *10b¹, 132 1a 6b¹; *diām* (or *dyāam* § 142 ii) i 52 11d¹, 67 5b¹, 141 8b¹, 174 3b¹, ii 17 5d, iv 22 3d, vii 3 3c, *x 16 3b¹.

(v) *dvīh* 'twice': *dvīh* i 53 9a, vi 66 2b¹, *x 120 3b¹.

(vi) *vi* 'bind': *vī śia-* iii 4 9b, [v 45 1a], ix 95 5b, x 30 11c.

(vii) *syā* 'that': *śiā-* vi 65 1a, vii 8 2a (after *ṭā* § 160), 75 4a, 80 2a; *tiā-* i 30 22a, 37 11a¹, 52 1a¹, 88 5a, 187 4a²; v 32 3a¹ 4a¹ 5a¹ 6a¹ 8a¹, 33 10a²; vi 2 9a, 27 4a, 44 4a¹ 16a; vii 75 3a; viii 10 3a¹, 64 5a¹, 67 1a¹, 92 7a¹, 94 10a¹ 11a¹ 12a¹; ix 111 2a; x [26 2a²], 138 6a, 178 1a¹.

(viii) *svā* 'his': *suā-* i 1 8c, 58 2a, 75 5c², 94 14a, 119 8b; ii 2 11d, 4 7b², 5 7a¹ 7a; iii 10 2d¹, 53 8d¹; iv 16 10c¹; v 4 6b, [41 9b¹], 48 3c, 58 7b, 64 5c¹, 87 4c; vi 3 8b, *28 2b¹, 40 5b, 41 1c, 44 22c, *75 19a; vii 36 5b, 82 6b; viii 2 7c¹, 11 10c¹, 18 13c¹, 44 12b, 79 9a¹; x 8 4d, *18 1b, 23 4a, 54 3d, 56 2d *6c¹ *7c¹, 74 2d², *83 5d¹, *85 42d, 105 10c, 118 1c¹, *124 2d¹, 144 3b².

¹ beginning the verse.

² after a light syllable.

149. As the suffix *-ya* regularly becomes *-ia* after a heavy syllable, and *-va* occasionally becomes *-ua*, there is no antecedent improbability in the restoration of *-ara* for *-ra*, *-ana* for *-na* under the same circumstances. There are in fact a number of passages in which such restoration is probable: but if we consider the two words for which this step most readily suggests itself, *indra* and *rudrá*, it is clear that it is attended with special difficulty. In the case of *indrā* the restoration is almost always suggested in a single position, viz. immediately after an early caesura, and a very large proportion of the instances are in decasyllabic hymns, so that an alternative metrical interpretation is suggested: whereas

in the case of *rudrá* the usual condition for restoration, a preceding heavy syllable, is not found. On the other hand, the number of occurrences in which restoration is suggested is relatively so small in all words of this class that we can hardly think of such forms as *indara* (*indrū*) or *rudará* as the primitive forms. It will therefore be necessary to consider these two words separately. As before, instances which can be alternatively explained as decasyllabic verses, if they occur in decasyllabic hymns, are enclosed in square brackets.

(i) *indra* (a) after early caesura: i 33 14a, 53 11a, [63 1a to 9a], 89 6a, 100 17a, [104 2a 8a, 129 1a 4a 7f 8b], 130 2a, 133 6a, 165 3a, [167 1a 10a, 169 1a to 5a, 173 5a 7c 10b 11a 13a, 174 1a to 10a], 177 5a, [178 1a to 4a], 186 6c; ii 17 8d, [19 3a 8c, 20 4a 5b 6a 7a], 31 3a; iii 32 12a, 49 1a; iv 16 21a, 17 1a, 19 1a 2b, [21 10a], 24 2b, 39 4d, 50 11a; v [33 4a 5a], 36 1a; vi [20 3b 11a 13a, 21 2a 8a], 22 3a 10a, 23 3a, [24 1a 10b], 25 1b, 26 7b, [33 1a, 35 2a 3a], 44 15a, 47 9a; vii 19 2a 6a, 20 2a, 21 5a 6a, 22 1a 8c, 23 5a, 25 1a, 29 1a, 30 1b 4a; viii 66 5c, 96 20a, 97 14a; ix 88 1a; x [22 1a 2a + 11a 12a 13a 15a, 23 1a], 29 3a, [49 11a, 50 2b 3a 4a, 61 22a, 93 11a], *139 4c, [148 1a 2a 4a 5a]. *indramādana* vii 92 4a.

(b) elsewhere in Trimeter verso: i 62 3a, 130 10c; [ii 20 2a]; iii 53 24a; iv 16 15a; vi 26 1a; vii 37 4a; viii 90 6c; *x 180 3a.

(c) in Dimeter verse: viii 2 7a, x 22 7a, 105 4a (probably).

The extreme rarity of the form in dimeter verse, in spite of the great number of Indra hymns in Groups I and II in dimeter and lyric metres, seems to shew clearly that the word was always a disyllable to the poets of those groups. The immense majority of the occurrences being in Group III, where the decasyllabic variation prevails, the verses can most readily be explained as decasyllabic, especially as even in this group such convenient forms as *indarasya*, *indarāya* would be are never found in trimeter cadence. Hence the first real evidence for resolution occurs in the Vasiṣṭha hymns, where there are twelve instances.

(ii) *rudrá*: i 100 5a, 114 4a 6b 8c; ii 33 13 times; iv 3 6d; v 46 2c, [51 13d]; *vi 28 7d; *vii 35 6c, 36 5d, 46 2d 4a; x 92 9a, 126 5c.

The restoration is necessary, and can most easily be explained as an imitation of that of *indra*: it is almost confined to the normal and cretic periods, and is generally found after a late caesura.

(iii) suffixes -ra, -rā, -rī, almost always after the caesura, and generally in decasyllabic hymns: *ōmātrā* [x 50 5b]; *candrā* [i 135 4f]; *tuṇimātrā* viii 81 2c (dimeter); *tvāṣṭrā* x 76 3c; *dātṛā* iv 38 1a, [vi 20 7d]; *pātrā* i 121 1a, vi 44 16a, [x 50 6c, 105 10c]; *bhrātṛā* iv 23 6b; *māntrā* [x 50 4d 6d]; *mandrā* vii 9 2c; *rāṣṭrā* iv 42 1a, vii 84 2a; *raūdra* [x 61 1a 15a]; *vāstrā* [x 99 1b]; *śrōtra* *x 85 11c (dimeter);

śutrātrā [vi 68 7a]; *stotrā* [x 105 1a]. *hōtrā* [i 122 9d, 129 7a], iv. 2 10c, 48 1a (dimeter), -vii 60 9a. *netrī* i 92 7a, 113 4a.

After a light syllable only *ṛjā*: see § 151 ii.

Half of the instances are in decasyllabic hymns, and therefore open to question. But the fact that almost all possible occurrences follow a heavy syllable favours the view that, in the later periods at least, resolution occasionally took place.

(iv) The suffixes *-na*, *-nas* may be read with resolution in the case of *cyautnā* vi 47 2c, [x 50 4c], and *rēknaḥ* i 121 5c, [vi 20 7c, x 61 11c, 132 3b]. Both examples are doubtful: but the occurrence of *nātina*, *nātina* in the text in agreement with the metre shews at least the possibility of the former resolution.

150. In connexion with these restorations it seems best to consider the proposed restoration of *nāsatyā* for *nāsatyā*. In all cases the normal number of syllables may also be obtained by the restoration *nāsatiā*: and the rhythm is sometimes favourable to one, sometimes to the other form. On the whole it seems probable that both forms occur, but there is little reason to consider that either is a primitive form. Most of the instances follow an early caesura.

(i) *nāsatyā* is metrically preferable: i 34 9d, 116 2c 9a 10a 11b 13a 14b 16c 17d 19b 20c 22c 23b, 117 1d 6b 11d 13d 23c, 118 4d 11b, [173 4d], 180 9d, 182 4d 8a, 183 3c 5d, 184 1c 3b 5d; ii 41 7a; iv 3 6c, 43 7d, 44 4b; v 74 2b; vi 11 1c, 49 5c, [63 1c 4d 7b 10a]; vii 39 4d, 70 6a, 71 4c, 72 1a 2b 3d; viii 5 32c 35c, 9 9a, 25 10b, 26 2b, 57 1c 4b, 85 1a 9a, 101 7c; x 39 3c, 41 2a.

(ii) *nāsatiā* is metrically preferable: i 20 3a, 47 9a; iv 37 8b; viii 8 15a, 9 15a, 19 16b; x 73 4b: and *indra-nāsatiā* viii 26 8b.

The case of *ādityā* is exactly similar, except that the occasions for restoration are relatively fewer:

(i) *ādityā* is metrically preferable: *i 24 15c, ii 1 13a, 29 1a, iii 54 20c.

(ii) *āditiā* is metrically preferable: i 45 1b, ii 27 6c, viii 18 2b.

151. In several forms and a large number of individual words syllabic restoration is suggested by the metre in one or more passages, but not with sufficient frequency to constitute proof. In the instances that follow restoration is sufficiently probable to make it undesirable to treat the verses concerned as metrically irregular.

(i) Restoration in place of a long vowel or diphthong:

-*āt* in abl. sing. of *-a* nouns: *autārikṣaat* *x 158 1b; *caritraat* *viii 48 5c; *parāstaat* vi 54 10a; *parākāat* i 30 21b, viii 5 31a, x 22 6c; *sudhāsthuaat* viii 11 7b.

-*ā* in 2 3 sing. of the *s* aorist: *ākṣaah* ix 18 1b, 66 28a, 98 2d 3a, 107 9a 9b; *bhādā* i 128 2g. Similarly *bhāak* viii 80 8a.

-*ār* in monosyllabic noun-stems: *vār* 'water': *vāaḥ* iv 19 4b, viii 98 8a; *vār* 'protector': *vāaḥ* [x 93 3b].

ārṣā (proper name): *a-ārṣē* viii 68 16b.

aurā- (proper name): *a-ūrvabhrguvāt* viii 102 4a.

ḥṣont (proper name?): *ḥṣavanī* [i 173 7c], *x 95 9b.

ḥṣōdah 'stream': *ḥṣāvadah* vi 17 12a.

ḥṣnu 'wipe out': *ḥṣnavāmi* x 23 2d.

dāsa 'barbarian': *dāasa-* [i 104 2c], vi 26 5c, [x 23 2d, 49 6b 7d]; *dāasī* [ii 20 7b, vi 20 10d].

dūrā 'far': *duurā* iv 20 1a, *x 108 11a.

nū 'now': the restoration *nūl* is an alternative to *nū ū*, the reading suggested in § 124.

pūr 'burg': *pūuḥ* i 189 2c, vii 15 14c.

mām 'me': *mām* iv 42 5a 5b, *v 40 7a, *vii 50 1a, viii 74 14a, ix 67 25c, x 48 1c, 49 2a, *52 4a, *145 6c.

yās 'tire': *ayāas* [i 167 4a, vi 66 5c].

rēkṇaḥ: *rāyikṇaḥ* vii 40 2c, viii 46 16a, x 132 3c.

vāitṛpya (?): *vaaitṛpya* i 121 8d, ix 93 5b, x 105 1c.

vām 'you': *vaam* iv 42 9a, v 64 2c, 74 10c 10d, vi 59 2a, viii 5 29a, *x 167 4c.

vē 'bird': *vayāḥ* (gen. s.) i 130 3b, vi 48 17d.

sūra 'lord': *sūura* i 122 10d, [173 5b].

sūra 'sun': *sūura* or *sūria* i 71 9b, [122 15d, 149 3c], vi 48 17c, 51 2d, ix 111 1c.

stu 'praise': *staviṣam* i 187 1a; *astaut* vii 42 6b.

spṛdh 'strive': *spuurdhān* vi 67 9a; *spuurdhāse* v 64 4d.

(ii) Resolution of *y*, *v*, *r*.

ṛjā: *ṛjārā* i 117 14d, *ṛjārāḥua* i 100 16b.

jī- 'conquer': *jigīuḥ* viii 19 18c; cf. *jīāyān*, § 148 i.

tu 'be strong': *saṁtātūtuat* iv 40 4c.

tū: *tūā* after a light syllable: iii 23 4a, x 160 5d: initially *i 191 10f = 11f = 12f.

dyut 'shine': *diutānām* vi 15 4a; *diōtanah* viii 29 2a; *su-diōtmā* i 141 12a, *-diōtmānam* [ii 4 1a].

-dhrām after a light syllable: i 87 2a, viii 7 2b 14b, 20 18d.

mahimān 'power': *mahinā* iv 2 1c.

-ya (verb-suffix) after light syllables: *ṛjiantah* vi 37 2b 3c.

-ya (noun-suffix) exceptionally after light syllables: *ajuriā* vi 17 13b; *ātia* ii 34 3a 13c, ix 76 1c, 80 3d, 85 5c, 93 1d; *ariā* iv 1 7d; *gāvia* i 131 3b, *v 30 15a, 52 17d, *sugāvia* *i 162 22a; *nāvia* 'young' v 29 15b, viii 11 10b; *niṇiā* i 95 4a, iv 3 16b, x 5 1c; *bhāvia* i 129 6a, *x 90 2b; *māria* i 77 3a; *vasaviā* (see § 135) vi 60 1c, x 74 3d.

-yah (ending of *i-* nouns): *ariāḥ* iv 48 1b, vi 14 3b, vii 8 1a.

-yā (noun-suffix) exceptionally after light syllables: *kuliā* x 43 7b, *pādīā* *x 102 7d, *ṛvavasiā* ii 19 7b.

-yuh (ending of *i-* nouns): *sākhīuh* viii 69 7d, x 3 4b.

-va (noun-suffix) after a light syllable: *āsiua* i 175 4d, vi 63 7a, viii 5 35b, 26 24c.

var, *vr* 'choose': *avari* iv 55 5b.

-vah in the *u* declension: *mādhuaḥ* (gen. sing.) ix 24 7b, (nom. pl.) ix 89 3a.

-vā (noun-suffix) after a light syllable: *apud* *x 103 12b, *āsuā* *i 162 19a.

-vā (instrum. masc.): *krātuā* iv 28 3c, vi 12 4c.

-vām (loc. fem. sing.): *svasruām* *x 85 46b.

-ve (dat. sing.): *sahasrabāhve* viii 45 26b.

(iii) Miscellaneous syllabic restorations:

abhī: loss of initial *a* is not improbable in *'bhyāvarīne* vi 27 5b, *'bhisrinānn* ix 97 43c: cf. *bhīṣāj* for *abhīṣāj*.

avayāj: *avayājah* i 173 12b. Cf. *svarāj* below.

āsveya (in Aufrecht's text only): *āsveyena* *x 87 16b.

āakra: restore *āsakrāh* vii 43 5b.

iyām: *yām* i 186 11a, vii 66 8b 8c, 86 4d, viii 1 26c, *x 129 6b, *135 7c.

iva: *va* see above §§ 128, 129.

ukthā: *ucātha* v 4 7a, [vi 24 7d], viii 2 30b, x 24 2a.

uttarāttāt: *uttarāt* x 36 14b.

kvā: *kū* i 38 2c, v 61 1a (?), 2a *bis*: but in v 74 1a read *kūa* for *kū*.

tvām: *lāva* for *te* *x 10 13b.

dāma: for *dāme* read *dāma ā* ii 1 7d.

devā: for *devānm* read *devān* vi 51 2b.

paścātāt: *paścāt* x 36 14a.

ṛṇthivṛ: *ṛṇthvṛ* i 67 5a, *191 6a, *v 83 9d, vii 34 7b, 99 3d, viii 79 4b. *ṛṇthvṛ* is rightly given in the text vi 12 5b. The restoration is also metrically advantageous, but uncertain, in the following passages: i 33 10a, iii 14 1d, vi 19 12c, vii 3 4a, x 168 1d, *173 4a.

paśruṣeya: *paśruṣyena* *x 87 16a.

bṛhācchravas: *bṛhācchravāh* x 66 1a.

bṛhaspātī: *brāhmayaspātī* *x 103 8a.

bhīyās: *bhyāsam* ii 28 6a, ix 19 6b: cf. *bhīṣā*.

mārta: *mārtia* i 38 4b, 63 5b, 73 8a, 77 2c; ii 23 7b; vi 15 8c, 16 46a; vii 4 3b, 25 2b, 100 1a; viii 11 4b, 71 7c; ix 94 3c; x 63 13a, 115 7a, 118 6a.

mahimān: for *mahnā* read *mahimnā* vi 66 5c.

rātha: the stem *rāthas* is to be restored in *rāthasas pātīh* v 50 5b, x 64 10c, 93 7b: *rāthas* or a locative *rāthe* in *ratha-ūlha* x 148 3d.

rōdasi: for *rōdasyoḥ* in i 151 3a, 168 1c read *rōdasoḥ*, which appears in the text ix 22 5a: otherwise *rōdasioḥ* or perhaps *rōlusioḥ* (§ 173 ii).

sūcidan: read *sūcidantaḥ* vii 4 2c.

śmāsru: *śmāśāru* v 7 7c, [x 23 1c], cf. x 96 8a.

sahasāvan: read *sahāvan* i 91 23b.

sāhīyas: for *sāhīyase* i 71 4c read *sāhyase*.

sādh: for *sādhanataḥ* read *sādhiyantaḥ* x 74 3c.

sānū, *snū*: both forms are found in the Rigveda; read *sānūbhiḥ* vii 88 3c.

sumād, *smād*: both forms are found in the Rigveda; it is advantageous to read *sumād* vii 3 8d, [x 61 8b] and *sumādvīlknīh* i 73 6b, but *smād* *i 162 7a.

stu: for *stāvante* read *staitānte* vi 26 7c: for *stavāma* *starā* ii 11 6b.

svā: for *svāsya* read *suyāvasā* ii 4 4a: cf. ii 27 12b 13a.

svan: for *svānūt* read *svanīṣṭa* ii 4 6b: cf. *sear*.

svar: for *asvārīṣām* read *asvurīṣām* ii 11 7b.

svartj : for *svartj* read *svarājāḥ* vii 82 2a, viii 46 28a, *x 15 14c :
cf. *adhirājā* *x 128 9d.

śvávas : read *śu-śvān* in the Pp. text, vi 47 12a 13c.

hi 'incite' : for *hiyāná* read *hyāná* viii 49 5b, ix 13 6a, 86 3a, 98 2d.

152. Lastly we may advert to two kinds of syllabic restoration which border upon the sphere of ordinary textual criticism, namely, the appearance in the Rigveda text of glosses and of resolved forms and derivatives from *dvandva* compounds.

(i) Where a verse includes too many syllables it is a ready method to throw out some word as having been added as an aid to intelligence or devotion, as the words in brackets in the following verses :

sām bhāsmānā [*vāyūnā*] *vévidānāḥ* v 19 5b.

prayati yajñé [*agnim*] *adhvaré dadhídhvam* vi 10 1b.

pūrvā te [*indra*] *ūpamātayaḥ* viii 40 9a.

Probable instances of glosses or other additions to the text are to be found in i 129 11g (*jñjanat*); ii 11 6a (*indra*); iv 1 2a (*agne*); v 19 5b (*vāyūnā*); vi 10 1b (*agnim*); vii 41 6d (*śvāḥ*), 82 2a (*vām*); viii 29 5b (*śáciḥ*), 39 6b (*apīciām*), 40 6c (*vāsu*), 9a (*indra*), 46 17c (*viśvāmanuṣām*), 31c (*ādhu*), 103 5a (*vājam*); *ix 113 3b (*tām*); *x 10 12a (*tanvām*), 20 2a (*agnim*), 78 8a (*devāḥ*), *85 34a (*kātukam etād*), *87 13c (*mānyoh*), 93 14c (*pāñca*), *121 7c (*ékaḥ*), *128 9c (*ādityāḥ*), 150 4a (*devāḥ*), *164 5c (*pāpāḥ*).

(ii) In the Rigveda we find *dvandva* compounds in process of formation, and therefore not only declined irregularly, but also used as bases for derivatives in lax combination.

The text of the Rigveda rightly records such forms in the following passages :

patayān- mandayātsakham (i.e. *patayātsakham utā mandayātsakham*) i 4 7c

āmṛta- mārītānām (i.e. *āmṛtānām ca mārītānām ca*) i 26 9b

mitrā- utā mēdhiā- 'tithim (i.e. *mitrā'tithim utā mēdhiātithim*) i 36 17c.

In other passages the Samhitā editor has given both words in full, thereby destroying the metre : so that we need to restore as follows :

prā tuvidyumnā- śhāvīrasya ghṛśveḥ
(text *tuvidyumnāsya śhāvīrasya*) vi 18 12a

mitrāvārunā- utā dhārmavantā
(text *mitrāvārunāvantū utā dhārmavantū*) viii 35 13a

utā me prayi- vayīyoh (text *prayīyoh vayīyoh*) viii 19 37a

prāti-arāhim devā- devasya malvā
(text *devāsya devasya*) x 1 5c (so probably in 5b also).

pāvākā- śukrāvarecāḥ (text *pāvākāvarecāḥ śukrāvarecāḥ*) x 140 2a.

153. The history of the changes discussed in this chapter appears to be as follows.

In the earliest parts of the Rigveda, namely Groups I-III, an additional syllable must frequently be restored in the flexion of monosyllabic root-stems, and in the genitive plural ending. In the later groups this restoration decreases rapidly in frequency, except that the fuller form of the genitive plural remains much longer in common use in dimeter cadence than the other forms.

Syllabic restoration of accented *y̐* *ṛ̐*, of some *-ya* suffixes after light syllables, and of all after heavy syllables, of *v* in *tvām*, *tvīm*, etc., and of *y* *v* *r* *n* before certain vocalic case-endings, is the rule throughout the Rigveda: but in the popular Rigveda exceptions increase in number.

In the noun-endings in *-bhyām*, *-bhyah*, the noun-suffixes containing *v*, the gerunds in *-tvā*, *-tvī*, *-yā*, and the enclitic *tvā*, resolved forms following heavy syllables are fairly common in all parts of the Rigveda.

In the noun-endings in *-yai*, *-yāh*, *-yām*, the verbal suffix *-nu* from *-nu*, the optative suffix *yā-*, and in some initial syllables resolution is not uncommon, but tends on the whole to become rarer in the later parts of the Rigveda.

The use of *indra* after the caesura in decasyllabic verse changed to a conventional use of a form *indara* in the same position after the disappearance of that metre: and other resolutions of the suffixes *-ra* and *na* were occasionally employed, following the same model, and restricted to the same position in the verse.

Resolved forms of the words *násatyā*, *āditṛyā* were also occasionally employed, chiefly after the caesura: but the nature of the resolution is uncertain in each case.

Outside the limits described the resolution of long vowels, diphthongs, and semivowels is rare and uncertain: but there are indications that the text is not entirely to be relied upon either in these points or in its reckoning of the number of syllables in other ways in a number of individual words.

Generally, the consideration of these changes supports the view that Groups I-III together form the earliest part of the Rigveda, and that otherwise the general arrangement described in §§ 57-63 holds good.

As these results confirm those reached in the last chapter, we

are entitled to make a further provisional division of the hymns of the bardic period into (i) hymns of the *archaic period*, corresponding to Groups I-III, and (ii) hymns of the *strophic period*, corresponding to Groups IV and V.

The consideration of the Table in § 155 will enable us to justify these conclusions in detail. The Table is drawn out so as to call attention to those features which seem to be instructive: in many particulars the number of instances is so few that they give no practical guidance. By taking the numbers for the periods instead of the groups we are able to adopt a larger unit of bulk, namely 5000 trimeter verses = 7500 dimeter verses, without departing much from the actual facts. Where the figures are reckoned separately for trimeter and dimeter verses we take 5000 of each as the standard of bulk.

The whole number of variations with which we have to deal is nearly 2600, which corresponds very fairly with the number of Sandhi variations (§ 131): of these nearly 900 are resolutions of long vowels and diphthongs, 700 irregular consonantal values of *y* and *v*, 800 irregular resolutions of *y* and *v*, and 200 resolutions of *r* and *n*. The Indian tradition, which lays stress only on the resolution of *y* and *v*, has therefore failed to grasp the true proportions of the phenomena, and so far exercises a misleading influence on modern criticism. We take up the different sections in the order just given, thus bringing them into line with the discussion of Sandhi.

(i) *Resolution of long vowels and diphthongs.*

(a) In the forms derived from radical root-stems the progress of contraction is very uniform, but is not complete even in the popular R̥gveda: indeed the Atharvaveda still shows the nom. sing. in *-aah* quite commonly (*Historical Vedic Grammar*, § 175). Forms from stems in *-ī* and *-ū* are not, as a rule, contracted even in classical Sanskrit; consequently it appears to be matter of accident that such forms as *bhāt āhve* appear in our text side by side with *bhāvat āhve*. The parallel of the Greek flexional forms with hiatus goes to shew that we have on the whole a genuine historical development.

(b) For the genitive plural in *-ām* we find in Groups I to III that rather more than half of the occurrences of *-aam* are at the end of dimeter verse: but this lends no great support to the view that the measurement had its origin in the constraining of catalectic dimeter verses into a normal measurement. In the later periods the use of the ending *-aam* in dimeter cadence has clearly become a convention, and no longer corresponds to the ordinary pronunciation: but in the pre-Vedic period the two forms must have been at least equally common: and though the longer form is not necessarily the earlier, yet for our present purpose it must be considered a real archaism.

(ii) *Irregular consonantal values of y and v.*

Where the syllabic value of *y* and *v* is the more common, the presumption must be that this is the original form: and it would then appear that any tendency to contraction worked more slowly if a heavy

syllable preceded. This is quite in accordance with the rules of Sandhi, where we find original *-i -u* retained before dissimilar vowels throughout the Rigveda proper, the exceptions being almost always in cases where a light syllable precedes. The differentiation thus depending upon the previous syllable might clearly lead to the resolution of original *y v* where they follow heavy syllables, and it may be that a few such cases are included in this section.

It is remarkable that contraction seems to be equally common in all parts of the Rigveda proper, not only in these words as a whole, but in single words which are particularly common, such as *tvām* and *sūrya*. I find some difficulty in thinking that these forms were really established as common variants so early, and am therefore inclined to distrust the text. Since single passages in the Rigveda have retained for us such old forms as *kū* and *rōdasoh*, usually written *ku* and *rōdasyo*, it seems not improbable that an old nominative *tā* may be concealed in many cases under the *tvām* of the archaic period, and that the order of development was *tā*, *tvām*, *tvām*. In the case of *sūrya* the doublet *sūra* (p. 36) is sufficiently common in the Rigveda, as *mārtu* by the side of *mārtu*: it is therefore likely enough that *sūra* stood originally in many passages where *sūrya* is now read, the order of development being *sūra*, *sūria*, *sūrya*. Similarly the frequency of such forms as the instrumental masc. in *-iā*, *-uā*, and the corresponding datives *-ie*, *-ue* may be concealed from us under the later forms *-iā*, *-uā*, *-aye*, *-ave*. It is possible that a similar history underlies other forms.

(iii) Irregular resolution of *y* and *v*.

(a) The history of the enclitic *tvā* is the clearest proof of the real occurrence of resolution of original *v* due to a preceding heavy syllable. Although this change as a whole is of equal importance in all parts of the Rigveda, it is not necessarily so in each separate class; the values *-bhiā*, *-bhiām* seem to be distinctly increasing in frequency throughout the Rigveda, and the gerund ending *-tvā* is quite common in the Atharvaveda though not found in any part of the Rigveda.

(b) The feminine case-endings in *-yai*, *-yā*, *-yām*, the optative in *-yā* and the verbal-suffix *-nu* before vowels shew only occasional vocalisation: in the optative forms (except *sīānu*) this is not found later than the normal period. In the case of the verbal-suffix *-u* would seem to be primitive, and this may be the case also with the other forms.

(c) With regard to the initial groups it is at least clear that such forms as *tūyā* and *tūā* have a different history from *tvām* and *tvām*, in which the vowel values predominate. In this case it seems probable that the original *v* cases have been slightly influenced by the *u* cases. A large proportion of all the instances follow heavy syllables, but there are so many instances at the beginning of the verse that it seems very doubtful whether this is really a cause of the resolution. The form *sīāna* and the word *tvā* shew progressive vocalisation: in the other cases it is diminishing.

(iv) Resolution of *r* and *n*.

It seems clear that none of the poets recognized in the abstract a word *indara*. It follows that the form is of metrical origin, and due

to the constraining of a common type of decasyllabic verse to fit in recitation the standard of a full Trīṣṭubh verse. The preceding heavy syllable must have contributed to justify such a pronunciation, since that condition is fulfilled in the great majority of cases in which the *r* of *-ra* is vocalised: *rudarā* seems therefore to be due to the fancy of an isolated poet. The resolutions of *nāsatiyā* and *ādityā*, although of a different type, seem to be of the same artificial character.

(v) *Miscellaneous restorations.*

The occasions for these rapidly diminish throughout the Rigveda proper: this may be explained in individual cases either by the gradual disuse of archaic forms or by the increasing strictness of the metre. In the popular Rigveda the number increases, and a large proportion may be cases in which no restoration is really required, the metre being in fact disordered. The doubtful cases included in this section number rather more than one-tenth of the whole number considered in this chapter.

154. The text of the Rigveda, when metrically restored, shows us a dialect in which the vowels are relatively more frequent, and the syllables therefore lighter and more musical, than is the case in classical Sanskrit. The Homeric dialect differs just in the same way from classical Greek.

The term 'heroic' has already been used (§ 76) to describe the vocabulary of the Rigveda proper, in accordance with the martial dignity and vigour which distinguishes it (see § 85). This term may appropriately be used to describe the Vedic dialect as a whole, on account of its resemblance to the Homeric dialect.

In view of the antiquity of the literary records in the two 'heroic' dialects, we may well believe that the 'resolved' forms which characterize them are on the whole earlier than the corresponding 'contracted' forms of the same languages in their classical periods. Our investigations however shew that this general principle admits of many exceptions.

It does not fall within the scope of this book to trace the history of resolved forms according to the principles of comparative grammar. That forms like *pānti* and *gām* are not necessarily older in themselves than *pānti* and *gām* has been pointed out by J. Wackernagel (*Altindische Grammatik*, § 45) and others.

That the accent tends to preserve the individuality of a syllable appears from § 135, and perhaps also from § 142. The accent may also help to account for a single syllable developing into two, and thus the resolution of *-ām* in the gen. pl. may have begun with words like *narām*, *purām*, *apām*, in which that syllable bore originally the circumflex accent. But it does not appear that the Rigveda makes any distinction in this respect between accented and unaccented syllables.

155. TABLE OF THE OCCASIONS FOR SYLLABIC RESTORATION.

Refer to §	Periods Units of bulk		Arch. 1-9	Stroph. 9	Normal 1-8	Cretic 1-1	Pop. 9
	LONG VOWELS AND DIPHTHONGS :						
142	Root-stems	234 ¹	68 ²	45	20	13	15
143	Gen. pl. <i>-aam</i> (dimeter cadence)	332	140	140	92	69	27
"	" " (dimeter elsewhere)	72	42	13	13	12	3
"	" " (trimeter)	119	88	16	5	6	4
	Y, v EXCEPTIONALLY CONSONANTAL :						
	All instances	671	103	90	82	108	141
135	y, v accented	36	2	3	3	2	23
136	Suffix <i>-ya</i> after light syllables ³	92	12	22	16	16	15
137	" " heavy " ⁴	83	17	7	8	16	14
"	<i>sārya</i>	140	15	13	19	25	40
"	" (ratio) ⁵		32	23	37	29	51
138	<i>tvām</i>	157	34	19	15	21	26
"	" (ratio) ⁵		25	23	17	27	42
"	<i>tvām</i> , <i>tvē</i> , <i>tvā-</i>	100	17	17	14	15	8
139	Endings <i>-yā</i> , <i>-yah</i>	29	3	2	3	9	5
	RESOLUTION AFTER HEAVY SYLLABLES :						
	All instances	322	50	43	48	46	52
144	Endings <i>-bhiām</i> , <i>-bhiāh</i>	137	18	13	21	24	27
145	" <i>-dhuam</i> , etc.	32	3	8	7	4	3
"	Suffixes <i>-va</i> , <i>-vī</i> , <i>-vāms</i>	63	14	11	8	10	3
"	Gerunds	13	2	0	2	4	2
"	Enclitic <i>tvā</i>	54	13	10	6	3	10
	Y v EXCEPTIONALLY RESOLVED :						
140	<i>-ai</i> , <i>-iā</i> , <i>-iām</i>	44	7	7	6	5	7
147	<i>-nu</i> (verbal)	22	3	2	7	3	0
"	Optative (with <i>siām</i>)	26	8	4	4	0	0
"	" <i>siānu</i>	94	9	19	16	22	6
143	<i>tua</i>	7	0	1	0	0	6
"	<i>tuīyā</i> , <i>tuī</i>	29	6	1	5	4	3
"	<i>diānb</i> , <i>diām</i>	37	6	6	6	4	5
"	<i>syā</i>	31	8	6	3	4	0
"	<i>svā</i>	45	10	5	4	6	9
"	Other words	11	2	1	2	2	1
	RESOLUTION OF <i>-ra</i> , <i>-na</i> :						
149	<i>indra</i> (decasyllabic hymns) ⁶	83	[287]				
"	" (elsewhere in trimeter verse)	56	27	25	10	6	3
"	<i>rudrā</i>	27	1	1	10	5	2
"	<i>-ra</i> , <i>-na</i> (decasyllabic hymns) ⁶	17	[60]				
"	" (elsewhere in trim. verse)	14	6	5	3	3	0
150	<i>nāsatyā</i> , <i>ādityā</i> , resolved	73	13	17	15	5	0
	MISCELLANEOUS AND DOUBTFUL :						
151 i	Long vowels and diphthongs	74	23	11	5	3	10
151 ii	Resolution of y v r	63	13	8	9	6	11
151 iii	Various textual corrections	80	17	23	5	7	11
152 i	Glosses	25	6	2	2	0	7
152 ii	<i>Dvandva</i> derivatives	5	2	2	0	0	0

¹ The figures in this column shew the whole actual number of occurrences.² The figures in the remaining columns are proportional, as explained in § 153.³ Including *divyā* and *sakhyā*.⁴ Except *sārya*.⁵ In these lines are given the percentages of consonantal values for each period, out of the whole number of resolved and consonantal values taken together.⁶ The whole number of verses in decasyllabic hymns is about 1500; the proportional figures are given, as elsewhere, as for 5000 verses.

CHAPTER VI.

QUANTITATIVE RESTORATION.

156. THE metrical laws of the R̥gveda recognize only the distinction between long and short syllables, a long syllable being one that contains a long vowel or a short vowel followed by two consonants. Since the text distinguishes throughout the long vowels by special symbols, and also denotes each consonant by a distinct symbol or (in consonant-groups) by a distinct element in a symbol, it contains implicitly a complete commentary on the quantitative value of syllables: and any question that may be raised implies a doubt as to the correctness of the text, and can only be discussed by the help of a criterion not directly dependent upon the text.

All the rules which prescribe the quantities of syllables in different positions in the verse, such as those given in §§ 31—47, admit of exceptions: and therefore no safe conclusion can be drawn from the occasional appearance of a particular syllable in a position in which long or short quantity is generally required. But the *general use* of a syllable which recurs with any frequency must necessarily reveal its quantity, in accordance with the principle of *quantitative evidence* explained in § 9. . Short syllables must on the whole be placed in positions which favour short quantity or are indifferent: and long syllables in positions which favour long quantity or are indifferent. If any syllable is used indifferently in all positions in the verse, it must be because its quantity was regarded as indifferently long or short.

The principal questions that arise concern (i) the quantity of *variant final vowels*, that is, final vowels not uniformly written in the Saṁhitā text, and (ii) the quantity of final long vowels before hiatus. Incidentally we are also concerned (iii) with the value of final -o (Pp. -o iti).

The principle of evidence here asserted is precisely the same which has been followed in the discussions on Sandhi and on Syllabic Restoration. It reduces to secondary importance all questions as to the readings of the *Saṁhitā* or *Paṇḍapāṭha* texts; and accordingly, whilst the readings of the former are noted throughout, and those of the latter when they are of interest, the general discussion of them will be reserved till the end of the chapter: for only in cases in which the metrical evidence leaves reasonable doubt will it be justifiable to pay regard even to so ancient a tradition as that of the *Saṁhitā* text.

Although the principle adopted leads to changes in the text which are in many cases considerable, it is seldom that any real difficulty arises in words and forms which are of frequent occurrence. For if the text does not correspond to the usage, the question is whether the poets have regularly used words in positions for which they are not well suited metrically, or the editors of the text have introduced unsound alterations. As to the first alternative it is impossible to pronounce until a broad view has been reached as to the metrical standards of the poets in the *Rigveda* as a whole. But as to the second possibility there is no real room for doubt, in view of the results recorded in the last two chapters, and generally accepted by critics of the *Veda*. Still it should be of value to indicate the probable causes of the most common errors of the *Saṁhitā* text, as is attempted in §§ 175, 176.

But, exactly as in the preceding chapters, there are fairly numerous cases of forms and words which are somewhat rare in the *Rigveda*, and in which therefore the bulk of evidence is insufficient to establish a rule as to general use. In such cases the decision between alternative probabilities will be a matter for individual judgment.

157. The chief *positions which favour short quantity* are (i) the fifth and seventh places in dimeter verse, and the ninth (and eleventh) places in trimeter verse; (ii) the second place after the caesura, whether early or late; and (less regularly) the first place after the caesura also.

The chief *positions which favour long quantity* are (i) the sixth place in dimeter verse, and the eighth and tenth places in trimeter verse; (ii) the second place in either kind of verse, if the third syllable is short, and the third place, if the second syllable is short; and to an extent much less marked (iii) the second and fourth places in either kind of verse except as just described, and the seventh place in trimeter verse after an early caesura.

The quantity is *indifferent* in initial and final syllables, in the third place except as described above, and in the fifth place of trimeter verse before late caesura, unless the fourth syllable is short.

Syllables containing short final vowels are, however, admitted

more freely than other short syllables to the second place in either kind of verse when the third syllable is short, and to the eighth place in trimeter verse.

These general rules, with the exception of the last, which will be the subject of discussion later, follow directly from the description of the Vedic rhythms in §§ 31 to 47. It will however be of advantage to base them upon direct experiment applied to undisputed long and short final vowels, since the most important questions have to do with final vowels: and also to express the results by symbols which will readily lend themselves to the numerical calculations upon which we have to rely.

The various positions in the verse may be shortly denoted as follows: initial and final syllables by the letters In, Fin: the fourth to the seventh place in dimeter verse by the numerals 4, 5, 6, 7, and the same positions in trimeter verse by these numbers followed by A or B according as the caesura is early or late: the eighth to the tenth (or eleventh) place in trimeter verse by the respective numerals.

The second and third places in dimeter verse may be denoted by 2D 3D, and in trimeter verse by 2T 3T: but in either case if the other syllable of the two is short a special position results favouring long quantity. These positions may be denoted 2D 3D 2T 3T respectively. Similarly before a late caesura the fourth and fifth syllables may be denoted by 4B and 5B respectively, if the other syllable of the two is short, these positions again favouring long quantity in a very marked way.

There are some other positions which are comparatively rare, and yet require to be discriminated. Thus if after an early caesura the sixth syllable is long, the seventh will usually be short (§ 46); this position may be denoted by 7A. The third place in the reopening of epic Anuṣṭubh is usually long (§ 41): this position may be denoted by 3E. The seventh place in Trochaic Gāyatrī or the semicadence of epic Anuṣṭubh is very often long, and may be denoted by 7G. Occurrences before consonant-groups are denoted by Gr.

In decasyllabic verses the syllables will be numbered to correspond with the Tristubh rhythm, one position before or after the caesura being unoccupied.

Occurrences in positions in which the metre is difficult to determine, as in the fifth and sixth places in Trochaic Gāyatrī, and occurrences in Sandhi combination, are altogether omitted from consideration: occurrences of long final vowels before hiatus are considered separately (§§ 172—174).

This system of symbols, of which use will be made throughout the chapter, may be illustrated as follows:

In 2T	3T 4A	5A 6A 7A	8	9 10	Fin	
pāri	dyaū-	prthivī	jabhra	urvī		i 61 8c
In 2r	3T	4B 5B	6B 7B	8	9 10	Fin
dviṭā	vī	vavre	sanājā	sānīle		i 62 7a
In 2r	3T 4A	5A 6A 7A	8	9 10	11 Fin	
asyāma	tād	ādityā	jāhvato	havīḥ		viii 27 22c

In 2T 3T 4B 5B 7B 8 9 10 Fin
vāsiti āpsū ḥ *hāṁsō nā śīdan* i 65 9a
 In 2D 3D 4 5 6 7 Fin
putrō nā bahupāyām viii 27 22b

The interpretation of the symbols is shewn in a tabular form on p. 148.

If now we take 1000 occurrences of undoubted long vowels, taken at random from hymns which contain the same proportion of trimeter and dimeter verse as the whole Rigveda, and then 1000 occurrences of undoubted short vowels taken in the same way, we find them distributed amongst the various possible positions as follows:

TABLE SHEWING THE DISTRIBUTION OF LONG AND SHORT FINAL VOWELS.

A	-	~	B	-	~	C	-	~	D	-	~	E	-	~
3T, 5B	5	0	2T	62	15	In	48	54	Gr	15	170	5	0	130
3D	10	0	2T	62	12	Fi	226	145	5A	2	22	7	0	2
10	37	1	2D	22	5	2D	15	15				7A	0	1
			4A	121	24	4D	21	18	6A	1	10	7B	0	10
6	28	1	4B, 4n	5	0	5B	70	64	6B	4	34	9	1	145
8	121	5	7A	82	21							11	0	8
			3E, 7a, 7E	1	0	3D	26	48						
						3T	15	45						
201	7		355	77		421	389		22	236		1	291	

This table may be interpreted as follows for the present purpose:

If there is no grammatical motive drawing a form or word towards particular positions in the verse, its place will be determined by the quantity of the syllables, and in the case of forms which have only the final syllable in common, by the quantity of the final syllable. Thus a long final syllable will be distributed fairly evenly between the positions of groups A, B, and C above: and a short final syllable between the positions of groups C, D, and E. Still short final vowels are not rare in the positions of group B, and are occasionally found even in group A.

But if the grammatical function of a word draws it to the beginning or end of a clause, the results will be different. Many relatives and conjunctions are disyllables which regularly stand at the beginning of the verse, since in the Rigveda each verse is a fairly complete grammatical whole. Since then the final vowel necessarily stands in the second place, it is so far restricted to the positions 2T, 2D and Gr, none of which is in itself decisive. But we may infer from the table that if the vowel is short the positions 2T, 2D will be commoner than 2T, 2D, and also that consonant groups will very frequently follow: whereas if the vowel is long the quantity of the third syllable will be just as often short as long, and consonant-groups will follow comparatively seldom.

If on the other hand a word is drawn by its grammatical function to the end of the verse, the occurrences so far elude the test, as the value of the final syllable is optional. In most cases however the same words occur very commonly before the caesura also. We may then infer from the table that if the final syllable is long, the occurrences will be most common before an early caesura: if it is short, before a late caesura.

These various classes of words are illustrated in the Table in § 164, in which only those particulars are given which are practically required. Where the results are intermediate between those which are to be expected for a long and a short vowel respectively, the inference to be drawn is that the quantity was regarded as, to a greater or less extent, optional.

No precise inference is to be drawn from the distribution of final vowels as to the rhythm of the verse. In the first place, long final vowels are more common than short, and therefore in a given quantity of verse, appear in every position with relatively greater frequency than the table suggests. Further the final syllables which end with consonants are in a majority of instances made long by position, except when they occur at the end of the verse. Thus the long syllables in the positions 2T 2D, 2D, 4, exceed the short syllables in a much larger proportion than this table indicates, and those in the positions 3T, 3D are much more nearly equal in number to the short syllables which occur there.

158. Long final vowels are regularly found in the following forms: (i) in the perfect-endings of the 1 pers. sing., 1 pers. pl., and 2 pers. pl. (-ā, -mā, -ā): (ii) in the 2 sing. imperative of the root-aorist middle (-svā): (iii) in the gerunds in -tyā, -yā (including -āyā): (iv) in the case-endings -turi, -i (instr.), -tī, -uī and in enā (pronoun): and (v) in the following adverbs; ācchā, āthā, enā, evā, kllā, ghā, nā in the combination nā cit, purudhā, viśvādhā, viśvāhā (including viśvādhā), and smā, although the text now and then gives short quantity.

For the forms used in the text, see § 177 i. From the table in § 164 it will be seen at once that the general distribution of the syllables concerned closely corresponds to the average for long syllables as shewn in § 157: and the only doubt that arises is whether the few occurrences in group E are due to metrical or quantitative irregularity.

(i) The following are examples of the regular quantities:

bībhāyā hī tuāvatah	viii 45 35a
ā yāhī suṣumā hī te	viii 17 1a
tām vājanī citrām phlavo dadā naḥ	iv 36 9d.

There is one exception, anāha *viii 48 5b (9).

(ii) In the disyllabic imperatives of the root aorist the final vowel is always long, as in *kṛṣvā*, *trāsvā*, *mātsvā* (*mātsua*), *vāṁsvā* : as for instance :

nū no rayīm ūpa māsvā nṛvāntam ix 93 5a.

(iii) The following are examples of the use of the gerunds :

sā pravollhīn parigātyā dabhīteḥ ii 15 4a

tā utsādyā rayīm abhī prā tasthuh ib. 5c.

There are a few exceptions, almost all of which are in the popular Rigveda : -*tya* *x 97 21c (5) ; -*ya* i 67 10b (9), *x 71 9c (9), *130 7c (9).

(iv) Except the instrumental forms in -*tī* and -*ī*, these case-endings are rare in the Rigveda : for instance -*uī* (locative) is only found in *camūī* and *tanūī*, of which the first only occurs in combination, and the second rarely except before consonant groups. But at any rate the hypothesis of long final vowels meets every metrical necessity. Examples are :

vī tām duhre aryamā kartārī sācā i 139 7f

jathāre sōman tanūī sāho māhaḥ ii 16 2c

sūarvatir apā enā jayema v 2 11d.

(v) Examples of the use of the adverbs named are :

sā yajñānām ātha hī śā iii 13 3b

tāsmāi viśaḥ svayām evā namante iv 50 8c

indra sūrīn kṛṇuhī smā no ardhām vi 44 18d

yāhī sāno sahaso yāsyā nū cū vi 18 11c.

Exceptions are few and very doubtful : but we find perhaps *ātha* in viii 10 5d (5), *enā* (text *enī*) in vi 20 10b (9), *gha* (text *ghā*) in viii 1 30a (7 in irregular dimeter verse), and *viśvāha* (text -*hā*) i 25 12a.

159. In the following forms long quantity is regular in the Rigveda, but short quantity is a fairly frequent variation : (i) the imperative in -*ā*, -*a* ; (ii) the second person plural in -*thā*, -*thanā*, -*tā*, -*tanā* ; (iii) the neuter pl. in -*ā* (from stems in -*an*, -*van*, and -*man*), in -*ī*, and in -*ū*.

(i) The imperative in -*ā*, -*a* occurs in over 1300 passages : in 40 the vowel is certainly short, in the following positions : 5. *i 23 23d, 42 4c, iii 51 11b, vi 51 13c, viii 32 7c, ix 49 4b, 61 23c, 63 22c, 66 30c, *x 9 9d, *85 35c, *87 25d. 7. viii 44 2c, ix 107 6c, 114 *3d *4b. 7B. iii 32 12c, viii 51 3c, *x 18 11b. 9. i 56 2d, 57 4d, 102 3a 5c, 144 7a, ii 23 1d, iii 15 6a, vi 15 16b, *47 29d, vii 13 3c, 18 18b, *viii 100 4a, x 38 1b, *87 9a *10a *17d, *95 1a, *103 5d, 122 2a, 148 3a. 11. i 102 3d. Also probably in x 116 7d (6A).

(ii) The second person plural in -*thā*, -*tū* (-*tha*, -*ta*) occurs over 800 times, and is certainly short in the following 43 passages : -

-*tha* : 5. viii 18 15b, 19 34b, 67 17c, *x 97 5d *9b.

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-ta: 5. i 3 8b, *23 19c *21a, 80 9b, 172 3c, ii 41 14c, v 51 2c, vii 59 3d, viii 3 13b, 18 10b, 32 17c, 72 13c, ix 46 4b 4c, 62 18c, 106 3b, x *19 1b, *85 33b, 93 15c 15d 15e, *97 19d, 132 6d, *175 2b, 188 1b. 7. ix 67 27c. 9. i 85 6b, *161 7a, iii 33 12d, 60 2b, iv 36 4b, vii 34 6a, 56 9a, viii 18 21c, *x 13 4a, *15 6b, *51 8b, 66 12b.

(iii) The endings -*thanā*, -*tanā* occur 151 times, but of these 100 are at the end of the verse and 22 in combination. The remaining passages, with three exceptions, favour the long vowel.

The exceptions are all in the 5th place dimeter, namely iv 37 7b, viii 18 15a, *x 175 2c.

(iv) The neuter plural forms in -*ā* (from stems in -*an*, -*man*, -*van*), -*ī* and -*ū* occur about 225 times; in many instances the interpretation is uncertain, and the forms may be singular. Only in six passages are plural forms with short final vowel fairly certain, namely *mahā* ix 88 4a (6A), *sārma* i 58 8b (9), 174 2b (7B), vi 20 10c (7B), *purā* vi 44 14a (7B), *bahū* *x 52 4b (6A).

In all these endings the occurrences in groups A and B so greatly outnumber those in D and E (see Table, § 164) that we are likely generally to be in the right in assuming long quantity not only in occurrences in A and B, but also in those in C. This implies a very considerable departure from the practice of the text, for which see § 176 ii. The occurrences in D may be taken to be those of the short vowels; but as in all cases but one a consonant-group follows, this is not certain, and the metre is not affected.

Of the occurrences of the short vowels one third are in the popular Rigveda.

The Pada-pāṭha has correctly kept the old value of the vowels in *trī*, *āhā*, *śiṣṭ*.

160. Disyllabic adverbs have regularly final -*ū* in the Rigveda: the particles *ū tā nā sū* are used side by side with *u trī nū sū*, although the forms with long vowels do not often appear in the text.

(i) *makṣū* and *nīthū* have always long quantity, which is also given in the text. In *tṛṣū* the long vowel must be restored throughout, the occurrences that have weight being i 58 4c, iv 7 11a, vii 3 4b, and x 91 7b (all 2ṛ). Further *purū* is found regularly in *purū cit*, and as an adverb *191 9b (2D), vii 62 1b (2T), 97 7d (2ṛ), viii 4 1c (4A), ix 15 2a (4), x 61 13b (2ṛ); and also as the first element in a dvandva derivative, as in *purū- purūbhujā* v 73 1c (4, 6) and vi 63 8a (2T, 6B), *purū- purūhūdh* viii 2 32b (4), 16 7b (4) and in a separated compound, as *purū- yāc chāñsam* i 166 13b (2T). For *purū*, *puru-* in ordinary compounds see § 166 iv. *sādhnū* should probably be restored in viii 32 10c (2D), in ii 3 6a (2ṛ) before hiatus, and elsewhere at the end of the verse.

The adverbs may represent an instrumental singular or neut. plural form: the evidence is insufficient to establish a neuter singular in -*ū*, though it is favoured in one or two passages, as *urū* vi 20 5c (2ṛ), 47

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14c (2T), 61 11b (2T), *x 147 5b (2T), *purū* iv 31 8c (2D), *x 94 5d (2T). In i 6 5a (2D) *vīlī cid* should probably be read as neut. plural.

(ii) The occurrences of the particle *tīl*, *tū* are: A¹. 8, v 2 7d. B. 2T¹, iii 36 9a, iv 1 10a, 22 5a, ix 72 8a 9a, 97 38d, 107 24a: 2b¹, i 10 11a, 29 1c 2c 3c, iii 41 1a, iv 32 1a, viii 7 11c, 13 14a, 69 16a: 2T², i 69 8c, iv 22 6a¹, vi 29 5b, viii 21 10c, x 1 6a, *101 10a¹: 4A, *x 88 6c. C¹. 2D, viii 2 22a: 3T, i 169 4a, vi 23 7b². D². GR., 7 times: 6A, i 177 4c. E². 5, *x 85 35d: 7, vi 48 9d: 11, viii 27 14c.

¹ Text *tīl*.

² Text *tū*.

(iii) The occurrences of the particle *nīl*, *nū* are: A. 3T², i 72 8d³, 167 9a⁴, ii 33 7d⁵, vi 27 3a¹, viii 25 23c⁴, 66 9c⁴: 3D², i 80 15a⁴, viii 12 4c³: 6¹, i 17 8a, 172 3a², ii 8 1a: 8¹, iii 58 6d, iv 16 21a, *18 3b, vi 9 6d, 63 10c, viii 21 7b: 10¹, i 56 2c, v 31 13a, vi 8 1a, 15 5c, 22 5b. B. 2T¹, i 59 6a¹, 64 13a¹, 165 10b², 186 9a², iii 49 2a², v 30 3a²: 2T², i 139 1b, 166 1a, iii 55 18b, v 41 1a, vi 8 1b, viii 101 15c, ix 92 5a, x 69 5d: 4A², i 32 1a, 89 9a, iii 31 9c, 55 18a, iv 20 4b, v 41 13a, 85 6a, vi 18 3c, 52 5b, 66 3b, viii 51 7c, *x 59 4b, 62 6c, 100 6a, *168 1a: 4B², i 148 3a, vi 24 3c, vii 19 9a, 37 5c, x 132 3a: 4a, vi 48 16b²: 7A², iii 38 2d, iv 40 1a. C. Initial, 25 times¹. 2D², i 25 17a, v 67 5a, vi 59 1a, vii 66 5b, viii 40 9e, 45 37a: 4², viii 77 1a, x 72 1a: 5B², ii 11 3a 15a 16a 17a, 28 9c, vi 47 22a, x 61 5b: 3T⁷, 51 times: 3D⁷, 22 times. D². Before consonant-groups 29 times: 6B, x 79 6b. E². 5, i 132 1e: 7, i 17 8a, 22 8b, viii 46 28d, *x 175 4a: 9, *i 164 32b, v 32 9c, 33 8d, vi 17 9a, 50 5a, vii 39 6d, *x 27 7b, 111 7d.

For *nū cid* see § 158. The occurrences in decisive positions are:

A. 8, iv 6 7b, vi 39 3c, viii 27 9c, 46 11c: 10, vi 18 8d 11c.

¹ Text *nīl*. ² Text *nū*. ³ § 163 vi. ⁴ § 171 iv. ⁵ § 167 iii. ⁶ § 175 ii. ⁷ Occurrences of *nū* in the second and third places are included here.

(iv) In the case of the particle *nū* many actual and possible occurrences must be left out of account here, as well as the occurrences of an element *u* which is of phonetic character, and distinct from the particle. In the last class are included not only the well-known *u* of *u lokā* and that in the suffix *-tavā u* for *-taraī*, but also other cases in which *-ā u* stands for final *-ai*, *-au*, or *-ah* (§ 171 v). As doubtful all occurrences of *u* in such forms as *ātho*, *ūpo* are omitted, except when hiatus has to be postulated before *u* (§ 171 ii-iv). Occurrences before hiatus are considered separately (§ 173 iv); but the somewhat frequent occurrences of *ū* in the second place in the combinations *nū nū*, *nū sū* must be left out of account, as it is not possible to determine with certainty the quantity of the third syllable.

The remaining occurrences are as follows, the text giving *u* unless otherwise stated:

A. 3T, i 112 1d = 2d = 3d², 184 2a², iii 20 2c, 62 2a, iv 6 1a², 51 2a, v 73 8a², vi 15 1a² 12b, 25 1c², 27 7b², 51 3a, 66 3b², vii 29

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2c³, 95 6a, viii 24 1c³, ix 110 1a³, x *10 14a³, 178 1a³: 3D, i 27 4a³, 30 4a, 36 13a³, ii 41 7a³, vi 16 16a³, 44 4a, vii 96 1a, viii 20 19a³, 61 5a³, 63 8a, 92 7a: 6, viii 61 12d¹: 8, ii 18 2c¹, x 56 1a¹, *161 4b: 10, vi 51 10a, x 61 24b⁴. B. 2r, ii 35 3c¹, iv 2 4d, vi 68 8a², viii 66 10a¹, *x 94 8c¹: 2D, v 10 6a², 16 5a², 17 5a², viii 2 13c, 22 13c¹, 30 3b, 40 3c, ix 45 4a¹: 2T, i 32 15c, ii 2 5b, 37 2a 2b, iii 4 10c, v 29 13d, 58 1a, vi 22 2a, 37 2a, 40 2c, vii 20 5b, 38 2a, 42 3a, 61 6a, 62 6a², 93 6c³, 100 1a², *viii 48 3d: 4A, i 52 8a, 77 2b¹, ii 35 15b, iii 1 3c, 31 7a, iv 21 9d, 38 2b, 39 5c, 43 2b, vii 44 2a: 4B, i 113 11c⁴: 7A, i 108 4b, 178 5c, ii 9 2a, iv 55 4c, x 160 2a.

C. 2D, i 30 2c, 120 2c², v 52 15a², vi 54 2a, viii 23 5a, 24 16a, 66 10b, 84 5c, 93 15a, x *16 11c *13b, *85 47d: 4, viii 81 8a, x 126 3c 3d 6a: Final, viii 66 13a: 3T, 34 times: 3D, 36 times. D. Gr, 154 times: 6A, i 113 4c, 143 7d, *164 16a *19a *19b, ii 35 10b, iv 5 3d, 40 1a, *v 44 14b, vi 38 1a, *vii 35 2a *3a *9c, 86 8c, x *15 13b, 31 7a, *81 4a. E. 7B, i 34 6b, 35 6d, 82 6d, 91 18a, 110 1a 1d, 139 4a, *164 26d *48b, iii 46 5c, iv 21 9c, 39 1a, *v 83 10a, vi 9 6d, 27 1d, vii *35 2b *7b *11c *12b, x 39 1c, 40 11a, *52 3a, *114 4d: 9, iii 31 11a, 53 4a, iv 7 9d, 22 7a, viii 3 20a, 21 9b, 23 7c, x 2 3c, *167 1c: 11, v 55 7b: 5, iii 24 4c, iv 8 4a, viii 7 17b 22b, 44 9a, 52 10b, *x 86 13b, *173 2d: 7, ii 5 3b, viii 82 3a, *x 86 3c.

¹ Text a. ² Text nū for nū a, § 124. ³ Text ā sū. ⁴ Text ā nū.

(v) The following are the occurrences of the particle sū, sū:

A. 3r¹, viii 103 1c³: 3D, i 37 14c³, 82 1a³, iv 31 3a⁴, viii 7 32a³, 67 15a³, 93 21a⁴, ix 61 13a²: 6¹, i 10 11c: 8¹, iii 36 2c, *v 83 10a, viii 24 7c, *x 59 4c: 10, ii 20 1a². B. 2r¹, i 129 5a, 139 7a 8a², 148 3c, 173 12a, ii 28 7d, iii 30 6a, 33 9c, 55 2a, iv 26 4a², v 30 7a, 42 13a, viii 18 22c, 53 6c, x 75 1a², *101 11d: 2D¹, vii 89 1a², viii 27 3a, 32 19a: 2T², i 76 3a, 165 14c, 169 5c, ii 34 15d, v 62 2a, x 32 2d, 54 1a, *59 4a, *94 14c¹, 112 9a: 4A², i 76 2b, 184 2a, iii 30 21d, 31 14d, iv 22 10d, vi 25 1c, 27 7b, vii 29 2c, 42 3c, 93 6a, x 100 2a, 133 7a, 178 1a: 4B², viii 24 1c: 4B², i 138 4a, 139 1f¹, iv 6 1a, 20 4a, vi 15 1a: 7A, *vi 74 4b². C². 2D, 105 3a, iv 55 10a, v 67 5c, vi 45 33a, 56 4c, viii 18 3a 12a, 45 8a, 94 3a, *x 59 8f, 133 3a: 4, i 36 13a, ii 41 7a, iii 24 2c¹, iv 32 6u³, v 35 2d, 73 8a, 74 10c 10d, viii 1 19a, 4 3d, 6 39a, 13 25a, 20 19a, 26 1a¹ 15a 23b, 45 9a, 61 5a, 73 17a, 81 8c: 5B, 6 times: 3T², 29 times: 3D², 22 times. D². Gr., 35 times: 6A, *x 179 2a. E². 5, i 84 3c, iii 37 2a, vi 48 3d, viii 6 32b, 34 12a, 82 6a, *x 16 14c, 126 6a: 7, *i 93 1a², *191 6d, viii 18 18a, 40 1a, ix 49 1a: 9, i *179 5c, 182 1a, v 63 6c, vi 21 7b, 33 1a, vii 26 3d, ix 81 3c, *x 18 12a: 11, x 77 4c.

¹ Text sū.

² Text sū.

³ § 171 iv.

⁴ § 167 iii.

⁵ Occurrences of ā nū in the second and third places are included here.

⁶ Perhaps 7x, but see § 198 ii.

Many of the appearances of nū sū in the positions 3r, 3D above are due to restorations which will be explained later in this chapter: but

For index to the symbols see p. 148.

even apart from these the long vowels are amply justified for all four particles, and it appears reasonable to restore the forms with long vowels in all occurrences in groups A and B, as well as in the positions 2D and 4D.

161. In the adverbs *adyá* (*adyá*), *ádhā* (*ádhā*), and *yádi* (*yádi*) the short and long vowels appear side by side in the text, which closely follows the guidance of the metre.

The occurrences are as follows:

(i) *adyá*, *adyá*: A¹. 8, *i 161 13d, 180 10a, iii 36 3d, iv 25 3a, 44 1a, v 51 13a, x 30 2d 3c, 35 2d, 36 2d, *81 7b. B¹. 2T, i 113 17c, ii 29 2d, v 1 11a², *vii 104 15a, viii 3 8c, x 55 5d: 2D, i 13 2c, iv 30 23c, v 74 1b, vi 56 6c: 2T, i 115 6a, *163 13c, vi 30 3a, 50 4b, x 35 1d, 54 2d², 63 8d: 4A², i 125 3a, 182 8c, 184 1a, ii 13 8d, iv 44 3a¹, v 56 1c, vi 24 5a, 71 6a, vii 78 5a, viii 22 6c, 27 14c, x 35 13a, 36 11a, 45 9a. C. 2D¹, i 13 6c, 44 1d 3a, v 22 2d, 26 8b, 82 4a, viii 22 1b: 4², i 25 19b¹, 28 8a, 44 9d, *50 11a, 136 4e, 142 1b 8d, ii 41 3a 20b, v 13 2b, 53 12a, 74 7a, 82 7b¹, vii 66 12a, viii 1 10a 16a, 2 20a, 26 3a, 27 5a, 61 17a¹, 94 8a, ix 44 6a, 65 28b¹, *x 127 4a: 5B², 39 times: Final², 33 times: 3T², 14 times: 3D², 11 times. D². Before groups, 8 times. E². 7B, viii 26 8c: 5, i 188 1a, v 79 1a, viii 5 18a, *x 135 5c: 7, *i 93 2a², ix 67 22a.

¹ The text has *adyá*. ² The text has *adyá*. ³ Perhaps 7e, but see § 198 ii.

(ii) *ádhā*, *ádhā*: A¹. 6, v 52 3c: 8, vii 56 1b: 10, ii 31 4d, x 92 14d, 115 1c. B¹. 2T, i 55 5c, 101 9c, 114 10d, 167 2c², 169 6c², 186 9c², iv 2 14a 16a, 5 14c, 10 2a, *18 9c, vi 10 4c², vii 4 8c, 29 3d, 56 7b, 88 2a, *104 15c, viii 101 10c, ix 110 9a², x 6 7a, *10 14d, 61 22a² 24a, *95 12d² *14c: 2D, v 16 4a, 52 11a 11b 16c, 66 4a, vi 2 7a, vii 15 14a, 74 5a, viii 84 6a, 92 29c, 93 12a, 98 7a, x 25 3c, 33 3d, *97 2c: 2T, i 57 2a², 102 7d, 104 7a, 129 11f, 156 1c, 180 7c, ii 17 4a, 30 3b, iv 2 15a, 6 7c, *18 13d, 22 6c, 27 4d², v 85 8d, vi 1 2a, 6 5a², 19 12c, 30 2a, vii 18 21d, 20 3d, 90 3c², *viii 100 2d, ix 97 11a², x 61 21a 23a², *83 7b, *85 27d, 132 3a. C¹. 2D, i 42 6a, iv 7 2c, v 17 4c, 38 1c, 52 11c, viii 1 16d, 12 19d, 46 31a², 75 16c, 83 9c, 98 11c, ix 48 5a, x 25 1c 2c. D². Before consonant-groups, 74 times: 6A, iii 38 2d, iv 17 10a, *v 40 6a², vi 36 1b. E². 7B, i 153 1c², ii 28 9a, iii 4 9a, 6 2b, 55 1a² 6a, vi 18 14a, 31 3c, vii 20 5c, 38 6d, 45 3d, x 1 6a, *11 4d, 30 10a, 33 1c, 113 8a: 5, iv 31 6c, viii 1 18a.

¹ Text *ádhā*.

² Text *ádhā*.

³ Text *ádhā yád*.

(iii) *yádi*, *yádi*: A. 5B², i 173 8d, x 115 1c: 6¹, x 143 1c: 10¹, *x 12 3a. B¹. 2T, i 168 8d, iii 5 10c, 6 3c, iv 41 3c, ix 72 2c, 86 6c, *x 11 4c: 2D, vi 42 3a, viii 19 23a, ix 99 2c: 2T, iii 5 8b, *29 6a, 31 2c, iv 21 8d, vi 25 6b, *vii 104 14a² *15b², ix 70 2d, x *129 7b², *161 2b²: 4A², i 56 4a, iii 31 6a¹ 13a, iv 21 6a, 26 5a, 27 3b, v 48 4c, ix 86 46d, 97 22a¹, x 61 25a. C. 2D, i 11 3c¹, ii 5 6a¹, viii 13 21a², 32 6a², 61 10b², ix 14 3c¹, 15 3c¹,

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47 4c¹: 4¹, v 74 5c, ix 14 2a, x 22 10c. D². Before consonant-groups, 9 times: 6A, *i 161 8c, v 3 10b, vi 25 6d, *x 95 4b. E³. 7B, i 27 13c, 178 3d, vi 22 4a, vii 82 8b, *104 15a, *viii 100 3b, *x 16 3c, *129 7d, *161 1c *2a.

¹ Text *yādi*.

² Text *yādi*.

No great change is required in the text, but the long vowel should be read in all occurrences in groups A and B, and probably in the positions 2D and 4 also.

The Atharvaveda has almost always *ādihā*, but *adyā* and *yādi*.

162. The imperative forms in -dhi -hi are regularly short in the Rigveda: but *śṛṇudhī*, *śṛṇuhī*, *śrudhī* have regularly, and *kṛdhī*, *jāhī* most commonly, long final vowels. The quantity of forms in -uhi is uncertain.

(i) The forms *śṛṇudhī*, *śrudhī* occur very commonly followed by the word *havam*, but the value of the final syllable is the same in all cases. The only exception is *śrudhī* viii 66 12d (5), where the words should perhaps be rearranged.

(ii) The forms *kṛdhī*, *jāhī* are exceptionally found as follows: *kṛdhī* vi 47 10d (6A), viii 96 8c (6A); *jāhī* vi 44 17a (7B), viii 53 4a (7B).

(iii) Forms in -uhi (except *śṛṇuhī*, in which the final vowel is always long) occur as follows: A. 3v, vi 53 4b: 6¹, vi 45 14c, viii 45 22c: 8, vi 25 3d¹, 44 9c, vii 25 2c, ix 91 4b. B. 4A, i 54 9c: 7A, 18 times. C. Final, 10 times. D. Before groups, 9 times. E. 5, i 13 2c. Distinct evidence of quantity is wanting, but the prevalence of occurrences in the position 7A as compared with 8, for which otherwise these forms are equally suitable, and the rather frequent occurrences before consonant-groups, suggest that the vowel was generally regarded as short. The long vowel, however, may reasonably be restored in the occurrences in group A.

¹ The text has -uhi.

(iv) Of other forms in -dhi, -hi the occurrences in positions favouring short quantity greatly preponderate, but the restoration of a long vowel is very probable in the positions of group A, and also in the positions 2t, 2p. Such occurrences are: A. 3v, viii 65 5c¹: 5B, *x 10 10c²: 8, ii 26 2a¹⁴, vii 1 3a³, viii 60 6a³: 10, iii 54 22d⁴. B. 2t, i 129 11a⁵, *164 40c⁶, 189 4a⁵, ii 11 17d⁷, vi 2 11c⁸, vii 1 13a⁵, viii 3 12a⁹ 12c¹⁰, 96 10d¹¹, ix 89 7c¹⁰, *x 51 5a¹: 2v, i 27 3c⁵, 36 15a⁵, 129 9b⁷, *133 2c¹², iii 45 1b⁷, iv 48 1d⁷, viii 3 11a⁹, 46 25b⁷, 60 9a⁵ 9d⁵, 78 10d¹², 93 31b⁷.

For *viddhī tā* vii 31 4c *viddhī tā* is a probable reading, see § 173 iii.

¹ *ihi*. ² *bārbrhi*. ³ *didhi*. ⁴ *didhi*. ⁵ *pāhi*. ⁶ *addhi*. ⁷ *yāhi*. ⁸ *vīhi*. ⁹ *śagdhī*. ¹⁰ *śagdhī*. ¹¹ *dhehi*. ¹² *chindhi*. ¹³ *pārdhi*. ¹⁴ *vīhi*.

163. There remain for consideration a number of final vowels of which the quantity is regularly short, both according to the metre and the text: but they appear frequently in certain positions

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in which the long quantity is otherwise favoured. It is difficult to decide to what extent these variations are the result of metrical laxity, or are due to some reminiscence of archaic long quantity or other phonetic cause. It is however clear that there are certain positions in the verse to which long final vowels are admitted more readily than other long syllables, and those which belong to certain endings more readily than other long final vowels. The special positions may be termed *positions of protraction*, and the special endings described as *capable of protraction*. Endings capable of protraction fall into two groups.

The first group consists of words which are usually of more than two syllables, and are most commonly found before the caesura and at the end of the verse. The final syllable in this group is protracted in the eighth place of trimeter verse. The forms are (i) the first person plural (other than of perfects) in *-ma*; (ii) the second and third persons singular of the perfect in *-tha*, *-a*; (iii) the thematic and perfect imperative in *-sva*; and (iv) the instrumental of nouns in *-ena*.

The second group consists of words which are disyllables, and are usually found at the beginning of the verse: they appear therefore as protracted in the second place, especially if the third syllable is short. The forms are (i) paroxytone adverbs in *-tra*, as *yátra*, *tátra*; (ii) pronominal instrumentals in *-ena*, as *yéna*, *téna*; and (iii) disyllabic stems appearing as the prior elements of compounds and derivatives, as in *índra-vat*, *sumna-yú*.

We observe at once that, as nearly all the words have long penult, the final vowel cannot ordinarily occur in any of the positions of group A except 8. The regular short quantity is however easily demonstrated, as in the next section.

The text only occasionally gives long quantity in the positions 2T, 2D, and in order to simplify the discussion we shall disregard the occurrences in these positions, and assume the final vowels then to be short.

GROUP I.

(i) Protracted forms of the first person plural in *-ma* occur 28 times in the eighth place, being in the proportion of almost 50 in 1000, as follows: 8, i 73 9b, 94 1b 1d 2d 3d 4a, 132 1b' 1f, 165 7e, ii 2 10b, 33 4a, iii 33 10a, iv 10 1d, *58 2a *2b, v 3 6a', 42 6b, 45 5b 6a, vii 27 5b', 57 4c, viii 25 22c', x 2 2c, 63 10d 14d, 80 7b, 111 1c, 148 1d'. Also 2r, vii 20 8d': 2d, viii 63 10c'.

The corresponding dual form in *-va* is never protracted.

¹ The text has *-ma*.

(ii) The perfect forms in *-tha* (2 pers.) and *-a* (3 pers.) are protracted in the 8th place 18 times, being in the proportion of 25 in 1000, and 7 times elsewhere.

The occurrences are: *-thā*; 8, ii 9 3c, *viii 48 9b, *x 180 2b: 2d, vi 16 3a', viii 24 24a': 4b, vii 37 3a. *-ā*; 8, i 31 5c, 145 1a, ii 23 13d, v 1 5d, 45 6d, vi 1 6b 9c, vii 18 24b, viii 29 2a', ix 70 9d, x 5 5b, 67 6b, 111 2d 4c, *181 1d: 2r, i 122 9d', viii 61 12c: 2d, i 25 8c 9c.

Perfects of verbs in *-ā*, as *paprā* i 69 1b, *jahā* viii 45 37c, have always *-ā*, and are not included above.

¹ *vēthā*.

² The text has *-a*.

(iii) The thematic imperatives in *-sva* (with which we include perfect forms like *dadhīsvā*) are protracted 9 times in the eighth place, being in the proportion of 20 in 1000. The occurrences are ii 33 2d, 37 3b, iii 60 5b, vi 41 5c, ix 80 4d, 90 4b, 97 44b 44d, x 112 3d. Also once in the position 4b, vi 23 8a.

(iv) The instrumental forms of nouns in *-ena* are protracted in the 8th place 24 times, being in the proportion of 35 in every 1000. The instances are i 32 5c, 33 13b, 116 24a, 117 21c, *164 30d *38b, iii 31 12c, 32 2c, iv *18 5b, 34 8c, 39 3d, vi 32 2a, vii 18 17b, viii 66 9c', ix 70 2b, 80 1c, 84 5d, 96 17c, *x 42 10d, 56 3a, *88 4b, 111 2c, *139 4b, *180 1c. There is also an occurrence in the sixth place of epic Anuṣṭubh, *vii 55 7c.

¹ The text has *-ena*.

GROUP II.

(v) The paroxytone adverbs in *-tra* occur in the positions of protraction 38 times, being in the proportion of 140 in every 1000: but this is largely accounted for by the grammatical function. The instances are: 8, iii 53 5b, *vii 103 2d, viii 15 12c: 2r, i 115 2c, *163 4d, *164 3d' *21a *33d, iii 23 1d, 53 5c 6c, iv 26 7c, v 41 17c, 44 9c 9d, *vi 75 8c *11c, vii 1 4c, 83 2a 2c 2d, viii 20 6c, x 8 6b, *18 13d, *28 8d, 42 4c, *53 8c, *71 2c, *88 17a, 138 1c, *149 2a: 2d, i 22 4b, v 61 14b, vi 16 17a' 17c, viii 34 3a, ix 111 2c, *x 72 7c.

¹ The text has *-tra*.

(vi) The pronominal instrumentals *yēna*, *kēna*, *tēna* occur in positions of protraction 37 times, being in the proportion of 200 in every 1000, largely accounted for as in the last section. The instances are: 2r, i 117 2d', 165 2d', 183 3c', 186 5c', ii 17 6c, 24 10d', iii 60 2c', iv 36 9c', 43 6d', 51 4c, v 54 15b, 87 5c, vi 49 5c', vii 1 24c', 21 6c, 41 5b', *101 3d', viii 3 9c 10a, ix 108 4a, x *10 8d', *52 1d', *102 9c', *114 7d', *121 5b': 2d, i 42 5c', 50 6a, vi 16 48c, *vii 55 7c, viii 12 2a 2c, 17 10b, 19 20b, 20 26b, 67 6c, ix 61 19b, x 126 2c. *yēna nā* may be restored in i 72 8d, viii 12 4c.

¹ The text has *-ena*.

(vii) Protraction in the prior elements of compounds and derivatives is not always readily recognized, as many of the words are of comparatively rare occurrence. The instances, according to the discussion in §§ 165-169 below, are as follows, including a few instances

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in the positions 6, 8, and 10: 6, v 9 7a², ix 101 3a²: 8, i 48 2a^{1a} 12c²: 10, viii 60 13c⁶ 14a²:. 2x, i 31 7c⁶, 48 2a³, 72 2c⁷, 83 1a³, 117 9d⁸, 118 9b⁸, 121 12d⁹, 122 7c¹ 8d², 123 12a³, 140 13a², ii 32 2d¹⁰, iii 51 2c¹¹, iv 42 9d⁹, v 8 7b¹⁰, 30 1b¹², 36 6d¹, 58 6b¹⁴, vi 1 7b¹⁰, 17 11d⁹, vii 41 7a³, 71 3b¹⁰, 72 1b³, 100 2d³, viii 20 2a¹⁴, ix 74 5b¹⁵, 97 26a¹⁵ 49c² 51a², 104 2c¹⁵, 110 11c¹¹, x *15 9a⁸, 36 8b¹⁵, 40 5d², 48 7b², 76 4d¹⁵, 78 1b¹⁵, 91 15c¹¹, *101 1d⁴, *109 1c¹⁴, 160 1b¹³: 2d, ii 41 10b², iv 31 4a², v 35 5c¹³, 61 13b¹⁷, vi 16 14c⁹, vii 32 24a², viii 38 2b⁹, ix 100 1a², *x 97 7a².

¹ *śrutāratha*, § 166 vii. ² *abhi*, § 167 iii. ³ *āśvavant*, § 168 ii.
⁴ *indravant*, ib. ⁵ *prāti*, § 167 v. ⁶ *tatrāñā*, § 169 iii. ⁷ *śramayā*, § 168 iii.
⁸ *ahikhān*, § 166 vii. ⁹ *vrtrahān*, ib. ¹⁰ *sumnayāt*, *sumnayā*, § 168 iii.
¹¹ *vājasāni*, § 166 vii. ¹² *sukhāratha*, ib. ¹³ *sarvarathā*, ib.
¹⁴ *vīlā*, § 166 iv. ¹⁵ *devavī*, § 166 vii. ¹⁶ *devāvant*, § 168 ii. ¹⁷ *tveṣāratha*, § 166 vii.
¹⁸ *śā*, § 167 v.

164. The conclusions reached in the preceding sections are generally confirmed by a close examination of the statistics of the use of words and forms of the different groups. Thus the use of the forms included in § 158 differs only slightly from that of ordinary long final vowels: the forms included in § 159 appear much more frequently, but still only occasionally, in the positions which favour short quantity. The adverbs named in §§ 160, 161 are found in all positions, but several shew a preference for those that favour short quantity. All the remaining forms in their general use agree with those that have short final vowels: yet there remains a substantial difference, which indicates that 'protraction' is not a mere theory of an editor, but corresponds to some special characteristic of the forms concerned.

The table that follows hardly needs explanation so far as the first three groups are concerned. In the first two the occurrences in group A are far more numerous than those in group E, and similarly those in B than those in D; also the quantity of a following third syllable is indifferent, and the position before an early caesura twice as common as before a late caesura. In the group of adverbs (§§ 160, 161) all these signs disappear. In all the 'forms capable of protraction' (§ 163) we observe that the long third syllable and the position before a late caesura are greatly favoured, and so far short vowels are indicated. Yet the longer words appear ten times as often in group A as ordinary short vowels, although they can (as a rule) only appear in the eighth place (§ 163). The treatment of such forms as *yātra*, *yēna* comes out most clearly when they are compared with other words like *āpa*, *utā*, *yāsya* (with *kāsya* and *tāsya*) which have much the same form and grammatical function. Even when we include amongst the latter the forms that appear as *āpo*, *utō* in the text (see § 171 iv), a marked difference remains in the distribution between the groups, and indicates that the 'vowels capable of protraction' were also not considered very suitable for the positions of short quantity.

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DISTRIBUTION OF VARIANT FINAL VOWELS IN THE RIGVEDA.

			Declative positions				In 2nd place		Before caesura	
			A	B	D	E	2nd	2TD	4A	5B
§ 158	All long vowels	1000	201	355	22	1	84	77	121	70
	All short vowels	1000	7	77	236	291	17	30	24	64
	Perfects in -ā, etc.	163	22	50	4	1	13	15	4	11
	Aorist impv. -svā	69	3	32	1	0	28	14	4	2
	Gerunds in -tya, -yā	85	8	18	2	4	1	2	15	6
	Endings -tari, -ti, etc.	125	8	18	2	0	7	12	10	6
	Adverbs	538	35	240	15	4	114	121	43	18
	Total	930	76	357	24	9	158	164	76	43
	Imperative in -ā	1177	146	332	33	40	104	114	108	43
	2 pl. -thā, -tā	707	141	140	40	43	17	14	61	38
§ 159	" -thanā, -tanā	129	14	11	1	3	0	0	6	0
	Neut. pl. -ā, -i, -ū	203	25	66	6	6	25	31	16	17
	Total	2216	326	549	80	92	146	159	191	98
§ 160	tā, tū	38	1	23	8	3	16	7	1	0
	nā, nū	215	22	37	30	13	6	14	15	7
	ā, u	387	38	47	171	44	13	30	10	0
	sā, sū	208	14	49	36	22	19	21	13	6
§ 161	adyā, adyā	184	11	31	8	7	10	14	14	39
	ādthā, ādtha	182	5	63	78	18	40	42	0	0
	yādāi, yādāi	68	4	30	13	10	10	18	10	0
	Total	1282	95	235	314	117	114	146	63	52
§ 162	Impv. in -ukhī, -hi, -dhi ¹	870	13	108	60	149	23	33	36	33
§ 163	1 pl. -ma	533	28	34	19	67	2	6	28	35
	Perfect -tha, -a	539	18	45	16	52	6	12	31	91
	Impv. -sva (thematic)	387	9	22	6	54	0	0	20	59
	Instr. -ena (nouns)	505	25	67	38	109	0	0	64	72
	Total	1964	80	168	79	232	8	18	143	307
§ 164	Adverbs in -tra	224	3	93	9	15	35	59	25	51
	Instr. -ena (pronouns)	166	0	93	13	12	37	32	8	4
	Total	390	3	186	22	27	72	141	33	55
§ 171	āpa, āpo	167	4	11	101	35	2	19	1	0
	utā, utā	704	2	114	212	218	65	104	5	1
	yāsyā, etc.	263	0	44	77	72	13	54	2	23
	Total	1134	6	169	490	325	80	177	8	24
§ 172	Hiatus after -ā	213	16	71	8	30	9	14	48	43

¹ omitting kṛdhī, jahī, śṛudhī, śṛuḥī and śrudhī (§ 162).

165. In the quantity of the final vowels of the prior elements of compounds and derivatives the *Samhitā* text is in general agreement with the metre, and doubtful cases are rare. Owing again to the complexity of the conditions, it is not easy to classify the occurrences or to treat them in a systematic way: but it may be recognized that the quantity of the final vowel depends partly upon the historical character of the prior element, and partly upon the phonetic character of the initial sound of the posterior element, besides any other influences that may be at work. It will be convenient to consider separately: (i) compounds in which the prior element is a noun or numeral; (ii) compounds with prepositions and particles; (iii) vowels preceding derivative suffixes; and (iv) the augment and the vowel of reduplication. The phonetic influence of *v* following will in each class claim special attention: in addition, it is possible that *y r l s* and *m* produce in certain groups of words some effect in the direction of lengthening.

166. In compounds of which the prior element is a noun (including adjectives, pronouns, and numerals), the final syllable of that element is long (i) if it is a case-form, as *akṣṇayādrūh*, *amājūr*, *tutvṛdha*; (ii) if it is a feminine stem in *-ā* or *-ī*, as *urvarujīt*, *nadītama*, *senānt*; (iii) in most proper names, as *lōpāmudrā*, *viśvāmitra*; and occasionally (iv) in stems in *-u*, *ulākhala*, *purātama*, and perhaps (v) in stems in *-an*, as *vṛṣāyūdh*. The prior element (vi) has always a long vowel before *-vṛdh* and perhaps in some other cases before *v*, and (vii) is occasionally found in some other words in positions favouring long quantity.

(i) With the compounds of case-forms are included those of adverbs which have flexional endings, as in *evāvadā*, *etāḍīś*. Such compounds are often found side by side with others that shew the short final of a stem: as *sanājū* but *sanajā*.

Here must be included the *dvandva* duals, the prior element having usually the long vowel not only in the nom. voc. acc. form, but also in the oblique cases. The text gives regularly *indrāvīṣṇū*, *mītrāvaruṇā*, *sūryāmāsā*, and so forth: and *indrāvīṣṇū* must in all instances be restored, as is clear from the fact that it never stands at the end of Triṣṭubh verse, or in any other position in which *a* is favoured. Other restorations favoured by the metre are *mītrā*... *varuṇā* i 151 6b and iv 1 18d (2T, 7A), *mītrā*- v 62 3b (2T), 66 6b (2D).

On the other hand we always find the triplet *varuṇa mītra aryaman* with the singular vocative forms, and occasionally the pair *varuṇa mītra* in the same shape, as i 122 7a (7A, 9): cf. vii 66 9ab. *mītra*

varuṇa should probably be restored in ii 41 4a, v 64 4a, 67 5ab, vii 66 19a, viii 25 4a, 72 17a, 101 3a: and see further § 174 ii.

(ii) The text probably gives *dhārāvārā* correctly in ii 34 1a (2τ), though other compounds give *dhāra-*. In i 43 4a *gāthāpati* should be read: in ii 41 16ab (2D) *āmbītame dēvītame* corresponding to *nādītame*, and *vedīśād* i 140 1a (2τ), iv 40 5b (4B). Cf. § 170 iii.

(iii) Words such as *ugrādeva*, *jarābodha*, *nārāsāṃsa*, *vārṣāgirā*, *viśvātara* come under this heading, independently of their presumed derivation. In iii 18 4c the metre suggests *viśvāmītra*, but correction is not justified in view of the general usage.

(iv) Of final -ū in composition there are many traces in the text, always confirmed in the metre, as *urūṇasā*, *ulūkhalā*, *purūtāma*, *purūrāvas*, *vibhātvasu*, *vasūjñ*: whilst other words have -u, as *īśuhasta*, *gātuvīd*, *dasyuhān*. The long vowels may be connected with adverbial forms, see § 160 above. Further there are many cases in which the metre suggests the restoration of ū regularly or occasionally, as follows:

uru-: perhaps *urūkṛt* in the single occurrence viii 75 11c (2D), and *urūyujā* in the single occurrence viii 98 9b (6).

purū-: the compounds have commonly *u*, sometimes *ū*. The words *purūtāma*, *purubhūj*, are sometimes found at the beginning of the stanza, or the end of the dimeter of Jagatī verse, in which positions ū is favoured; sometimes after an early caesura, where *u* is favoured but is not certain. In *purūtāma* the text follows the metre: if rightly, we should restore *purubhūj* in i 3 1c (2D), v 73 1c (6), viii 8 17b (6), 10 6a (10). But *purūvāsu* has always the long vowel, probably even in v 22 4d, vii 38 1d (both 6A).

madhu-: the compounds have regularly *u*: the metre favours ū in *madhuvīcam* ii 10 6d, *mādhumatī* iv 57 3a and *madhuvīdham* x 75 8d, for which see subsection vi a.

vasu-: most of the compounds have *u*; but ū should probably be restored in most (if not all) occurrences of *vāsudhiti*, namely i 128 8a (10), 181 1d (2τ), iv 8 2a (6), 48 3a (6); the other occurrences are iii 31 17a and vii 90 3d (both 6A). In *vasurūc* ū should probably be restored in the single occurrence ix 110 6b (2τ), and in *vasuvīd* the long vowel should certainly be restored in the majority of instances, the following *v* being an accessory cause, namely in i 46 2c (6), viii 23 16a (6), 60 12d (6), 61 5c (10), ix 101 11d (6), 104 4a (6), x 42 3d (2τ). The reading of the text is only supported by *i 164 49c, vii 41 6c, ix 96 10a, where the word follows an early caesura.

vibhū- should be restored in *vibhūśāh* for *vibhūvāsāh* of the text v 10 7c (3D), ix 98 1d (5).

viṣu-: *viṣūvāt* and *viṣūvīt* are regular, but *viṣuāncā* should probably be restored for *viṣūcñā* in *i 164 38c (6A), as *viṣudrīac* for *viṣvadrīac* in vii 25 1d (5A).

vīlu- is regular, and it is therefore hardly safe to restore *vīlū-* in *vīlupavī* v 58 6b (2τ), viii 20 2a (2τ), or in *vīlūharas* *x 109 1c (2τ) these appear rather to be instances of protraction (§ 163 vii).

(v) The final syllable of a stem in *-an* seems to be represented by *-a* in *vr̥ṣāyūdh*: but more usually appears as *-a*, as in the compounds of *brahma*-. The metre however suggests the restoration of *-ā* in the following words: *dāśabhujī* i 52 11a (10); *dhanvacarā* v 36 1c (2T); *śatāpavitra* vii 47 3a (2T) and *śatābhujī* i 166 8a (2T), vii 15 14c (6); *syūmagabhastī* i 122 15d (2T), vii 71 3c (2T), *syūmagābhā* vi 36 2c (2T), and *syūmarasmi* viii 52 2d (2D). See also § 174 i.

(vi) A long vowel appears more or less regularly when the second element is one of the words *-vasu*, *-vīdh*, *-vīdha*, *-magha* or *-sah*.

(a) *-vasu*. The preceding vowel is regularly long, often with other contributory causes: *sahāvasu* ii 13 8a (6A) and *puruvāsu*, when it also follows the caesura (see subsection iv), are only doubtful exceptions.

-vīdh. A long vowel is found in *annāvīdh*, *ṛtāvīdh*, *ṛdīvīdh*, *āhutīvīdh*, *girāvīdh*, *ghṛtāvīdh*, *tugriāvīdh*, *parvatāvīdh*: but *mahīvīdh*, *rayīvīdh* are equally well attested. In x 75 8d (10) *madhāvīdh* may be restored.

-vīdha. The metre favours *kavīvīdhā* viii 63 4a (6), but is unsupported.

(b) *-magha*. The preceding vowel is always lengthened, and therefore *tuvimaghā* v 33 6d (6A) should probably be corrected.

(c) *-sah*. The preceding vowel is regularly long, as in *virāsāh* (§ 178), *yajñāsāh*, *carṣaṇāsāh*: but short in *vr̥ṣāh*, *bhūriṣāh* and a few other words.

Probably *janasāh* should be restored in i 54 11b (6A).

(vii) In the following compounds there is not sufficient evidence to establish the existence of a long final vowel, but the syllable in question appears with some regularity in 'positions of protraction':

devavī: the second syllable occurs six times in the position 2T, namely ix 74 5b, 97 26a, 104 2c, x 36 8b, 76 4d, 78 1b; six times in the positions 2T, 2D, and nine times in positions in which a short vowel is required. As to a possible reading *devavīyam*, etc., see § 172 i.

-ratha: *tveśāratha* v 61 13b (2D), *śrutāratha* i 122 7c (2T), v 36 6d (2T), *sarvarathā* v 35 5c (2D), x 160 1b (2T), *sukhāratha* v 30 1b (2T). In *candrāratha*, *surātha* the short vowel is usually favoured.

vājasāni iii 51 2c (2T), ix 110 11c (2T), x 91 15c (2T).

-han: *ahihānam* i 117 9d (2T), 118 9b (2T), but ii 13 5b (6A), 19 3b (6A); *vr̥trahānam* i 121 12d (2T), iv 43 9d (2T), vi 16 14c (2D), 17 11d (2T), viii 38 2b (2D), but i 108 3b (6B). In *dasynhān* the short vowel is usually favoured.

In the forms *pāvīra*, *pāvīrava*, *pāvīravat*, *tuvīra*, *tuvīravat* there is no lengthening of *i* before *r* in a compound, but a stem development such as is found in *gabhīrā*, *sārīra*.

167. In compounds of which the prior element is a preposition or particle, with which may be considered certain combinations of

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prepositions with nouns and finite verbs, the phonetic character of the second element seems to be of chief importance. Thus (i) many prepositions appear to have long final syllables before *-vr̥ta* and some other words beginning with *v*: (ii) *āpā* is found in the combination *āpā vr̥dhi*: (iii) *abh̥t* is occasionally supported by the metre in *abh̥tyāj*, and is found in the text in combinations such as *abh̥t narāḥ*, *abh̥t navante*, *abh̥t sāt*: (iv) the negative *a-* is regularly long in *dv̥rta* and frequently in *dr̥iṣṭa* and cognate forms, and in *dsat*. There occur also (v) some other irregularities which cannot be classified.

All the prepositions and particles with which we are concerned have ordinarily *short* final vowels, so that the questions that arise have to do with occasional long quantity. Amongst the occurrences of prepositions are included such forms as *āpo*, *ūpo*, *sahō* of the text, for the reasons given in § 171 iv.

(i) The compounds *āpī*, *abh̥t*, *pārī*, and *prā-vr̥ta* always occur where the long vowel is favoured, except vii 27 2d (6A); cf. *ā-vr̥ta* in subsection iv. In cognate words the value varies; thus *nīvr̥ta*, *triv̥t* and *suvr̥t* are regular, but we find *āpāv̥rti* viii 66 3c (10), *abh̥vartā* *x 174 1a (2D), *ānapāv̥rt* vi 32 5c (8), x 89 3a (8), and should perhaps read *ānīvr̥ta* *iii 29 6c (10) and *suvr̥v̥ta* i 10 7a (2D).

Before derivatives of *vr̥j* the long vowel is less certain: the text has *apār̥yktā*, *dāsāpravargā*, *prāvargā*, *suprāvargā*; we should perhaps restore *anapāv̥r̥jyāt* i 146 3c (3T) and *par̥v̥ijam* viii 24 24b (6).

The text has further *adh̥ivāsā*, *ūpāvasu*, *prativ̥t*, *prāvand*, *prāv̥is* and *prāv̥iṣṭa* quite consistently with the metre: and *upāvilā* viii 23 3c (2T) and *par̥v̥iṣe* x 62 10a (6) are restorations favoured by the metre.

(ii) Long quantity is given in the text and supported by the metre in the phrase *āpā vr̥dhi*, which occurs i 7 6b (6), ii 2 7b (10), iv 31 13a (6), vii 27 2d (2T) and viii 23 29c (10). Otherwise the use is that of a short vowel, as shewn in the Table, § 164.

(iii) The metrical use of *abh̥tyāj* is the same as that of *murubh̥tāj* (§ 166 iv), and it may be right to restore *abh̥tyāj* in iii 11 6a, viii 45 8a, ix 21 2a (all 6). On the other hand *abh̥isāḥ* must be restored in vii 4 8d (6A). The general use hardly justifies us in keeping the reading *abh̥t* where it stands in the text as a separate word, namely in *abh̥t duā* x 48 7b (2T), *abh̥t narām* ix 97 49c (2T), *abh̥t narāḥ* v 9 7a (6), ix 101 3a (6), *abh̥t navante* ix 100 1a (2D), *abh̥t nah* i 140 13a (2T), iv 31 4a (2D), ix 97 51a (2T), *abh̥t sāt* ii 41 10b (2D), vii 32 24a (2D).

For *abh̥t nā* ii 33 7d (2T) and *abh̥t sū* iv 31 3a (2D), viii 93 21a (2D), *x 59 3a (2D with hintus) *abh̥t nā*, *abh̥t sū* are probable corrections.

(iv) The metre everywhere supports the restoration *āvr̥ta* for *āvr̥ta*, for instance in i 133 7e (6): cf. subsection i. In derivatives of *riṣ* the value is optional: the negative is short in v 42 8a (9), vi 19 4d (9) and

elsewhere, but long in i 63 5a (8), vi 24 9c (8), 25 2a (8) and regularly in *aristātātī* in the popular Rigveda, namely in *x 60 8e = *9e = *10d, *97 7d, *137 4b (all 3ε). In *āsat* the metre agrees with the text in supporting the long vowel in v 12 4d (2T), *vii 104 12d (10) and perhaps *13c (7A).

(v) Amongst miscellaneous variations we may notice a long vowel in the text before *ruh*, *rudh* in *anūrūdh*, *upārūh*, *vīrūdh*, quite consistently with the metre; *apījā* ii 31 5b (10) and *nīhārā* *x 82 7c (init.), which may also be correct; and *sū-* in several compounds (cf. § 160 iv), as *sūndra*, *sūnīta*, *sūbharva*, *sūmāya*, in agreement with the metre.

The metre favours *pratīdhīṣe* viii 60 13c (10) 14a (10), and *viśvasūvidah* i 48 2a (8), which may be ranked amongst protracted vowels (§ 163 vii):

The words *prasāh*, *śuyāvasa* have in the text *prā-*, *sū-*, but the long quantity is inadmissible except in *prāsahām* i 129 4b (8) and *śuyāvasa* i 42 8a (3D), vi 27 7a (8). Thus *prasāh* is required in vi 17 4d (10), and *śuyāvasa* i 190 6a, ii 27 13a, *vi 28 7a, vii 18 4a, x 106 10d (all 5A).

168. Before suffixes we find long vowels always before *-van*, but short vowels regularly before *-mant*, *-vant*, except where the ending is *-yāvant* (*-iāvant*): long and short vowels almost indifferently in derivatives in *-yānt*, *-yā*, *-yū* and the corresponding verbs in *-y*.

(i) Long vowels appear to be found regularly before the suffix *-van*, *-varī*, as *ṛtāvan*, *ṛṇāvān*, *sumnāvārī*: and the metre suggests forms such as *maghāvanah* as antecedent to *maghānah* etc., the occasions being v 16 3a (6), 86 3b (6), vi 65 3c (2T), ix 32 1b (6). Accordingly *matsarāvā* (from a stem *matsarāvan*) is a probable correction in ix 97 32c (10).

(ii) On the other hand a short vowel is regular before *-vant*, unless the prior element contains itself a long vowel, as is the case in words like *tāvant*, *svadhāvant*, *pātnīvant*, *viṣūvant*, and even in *aṣṭhīvant* from *asthān*.

Amongst derivatives of nouns in *-a* *sūtvant* is an exception, for both text and metre favour the long vowel: *vayūnāvānt* again is correctly given in iv 51 1b (8), and should be restored in vi 21 3b (7A). But *āsvavant*, *īndravant*, *devāvant* have regularly *a*: the occasional *ā* of the text needs correction in *āsvavant* i 30 17a (5), i 53 5d (6A), *īndravant* iv 27 4a (6A), *devāvant* (iv 26 6c, 10 but perhaps misplaced): the other occurrences are chiefly in the second place, and perhaps rank with the protracted vowels (§ 163 vii).

In the derivatives of feminine nouns in *-i* or *-ī* the short vowel must frequently be restored: thus *śaktīvant* v 31 6c (2T) and *vi 75 9b (6A), *śmīvant* i 141 13a (7B), ii 25 3a (7B), v 56 3c (9), x 8 2b (7B), 78 3c (10 in irregular ending), 89 5b (4B), *śāptīvant* vii 94 10c (2D),

x 6 6b (7B), *h'sivant* ii 31 1d (6A): but *h'sivant* is justified in i 127 6f (10).

As to derivatives in *-mant* it need only be noticed that *vāsimant* must in all cases be restored: it occurs i 42 6b (5), 87 6c (3T), v 57 2a (2T) and x 20 6c (6 in Trochaic Gāyatrī). Cf. § 170 iii.

(iii) In the formations in *-yānt*, *-yā*, *-yū* both short and long vowels are found, and the restoration of a short vowel is required in *ṛjuyā* i 183 5c (7B: it is probably the adverb of *ṛjū*); *ṛtayū* perhaps in v 8 1a (6A) as found in the text in viii 70 10a (7); *gātuyānti* i 169 5d (6A); *vasuyānt*, *vasuyū* as optional forms in i 130 6a (7B), ii 32 1d (6A), iv 16 15a (7B), vi 51 12d (7B); *satruyānt* in vii 20 3d (6A). Less certain is *aghayānt* iv 2 6d (6A); for v 24 3b see § 192. The text gives *sumnāyānt*, *sumnāyū* only where the vowel occurs in the second place: it may rank with the protracted vowels; so too a possible restoration of *dramāyūvāḥ* in i 72 2c (2T): see § 163 vii.

169. In reduplication a long vowel is found (i) in many perfects of words beginning with *v*, as *vāvakre*, *vāvanlhi*, *vāvasūh*, *vāvasānd*, *vāvṛje*, *vāvṛté*, *vāvṛdhūh*; (ii) of words beginning with *r*, as *rāranā*, *rārahānā*; and (iii) of some other words, as *tātrṣānā*, *nānāma*. Also (iv) in disyllabic reduplication, and (v) in the re-duplication of nouns, and in the intensive verb-forms.

The augment is occasionally long before *v*, as *dvar*, *dividhat*, *dividhyat* and (more rarely) before *y* and *r*.

(i) The length of the vowel is irregular, but the text usually agrees with the metre. A long vowel is more common if a heavy syllable follows, as *vāvṛté* but *vāvṛtvāḥ*.

(ii) From *ruc* 'shine' *rūrucūh* is suggested by the metre as an optional form, in iv 7 1c (10), x 122 5d (10).

(iii) From *kan cākan-* is regular: *cākānanta* should be restored i 169 4c (5B) (cf. v 31 13a) though not favoured by the metre.

From *tard* (*ṛd*) *tātrṣānā* should perhaps be restored in iv 28 5d (8) and v 53 7a (init.).

From *tarṣ* (*ṛṣ*) *tātrṣūh* *tātrṣānā* are given in the text in i 31 7c (2T), 173 11c (6B), ii 4 6a (5A), *x 15 9a (2T); but *tātrṣānā* i 130 8f (6B), vi 15 5d (6B). The metre seems to support the latter form, with i 31 7c and *x 15 9a as instances of protraction.

From *dhar* (*dhṛ*) the text has *dādhāra*, etc. in all strong forms: this is confirmed by the metre, for the word never stands in Triṣṭubh cadence, and only in one case, ix 74 2d (5A), is the short vowel metrically preferable.

From *nam* the text has *nānāma* i 48 8a (5A), ii 33 12b (3T), iv 25 2a (2T). The restoration of *nanāma* is probable in the first instance.

From *pi*, *pī* the text has *pīpāya*, but *pipāya* must be restored throughout.

From *yudh yūyudhūh* is a probable restoration, though we have *yuyūdha* vi 25 5b (9), *yuyūdhatē* i 32 13c (5A): the other occurrences are iv 30 3b (6), v 59 5b (10), vii 83 7b (10).

From *sah* the text has *sāsāha* and so forth, but *sa-* is preferable in all decisive instances, namely in i 100 5b (5A), 132 1b (5A), ix 110 12c (5A), besides the two in which the text has *sa-*, namely viii 96 15d (9), *x 180 1a (2T). The forms *sāsāhaḥ*, *sāsāhat*, *sāsāhiṣṭhāḥ*, in which *sā-* has really the long vowel, must therefore be referred to a reduplicated aorist or intensive formation. Cf. *pipāyā*, *pipāyat* above.

(iv) In disyllabic reduplication *ī* is always long, and we should therefore read *dāvidhvat* viii 60 13b, on the exact analogy of *tāvītvat* iv 40 4c.

(v) In nouns the vowel of reduplication is generally long: but *tāturi* is endorsed by the metre in i 145 3c (5A), vi 22 2c (5A). In the remaining occurrences *tūrutra* is a tempting correction, but not altogether necessary, namely in iv 39 2d, vi 24 2a, 68 7d.

(vi) The augment is long in the words *āvar*, *āvidhat* (text *āvidhat*), *āvidhyat*, *āvṛnak* (text varying), *āvṛṇi*; as

<i>āceti citrā vī dūro na āvaḥ</i>	i 113 4b
<i>tvām putrō bhavasi yās ta āvidhat</i>	ii 1 9c
<i>kurukṛāvanam āvṛṇi</i>	x 33 4a

But *avar* must be restored i 92 4d (9), 113 13b (7B). In ii 17 6d (6B) the text gives *āvṛnak* with some support from the metre.

From many forms even of the same verbs the augment has its regular value, as *āvṛṇjan*, *āvṛjan*, *āvṛkta*.

The augment also appears as *ā-* before *y* in *āyukta* v 17 3b (2T) and *āyunak* *i 163 2b (10). Similarly before *r* we find *ārīnak* ii 13 5b (8), and *āraik* occurs several times in positions which prove the first syllable long.

170. With very few exceptions the text accurately represents the quantities of vowels in the final syllables of stems before flexional endings. In some cases however the metre suggests restorations, namely, (i) of *a* *i* for *ā* *e* *ī* in dual verb-forms before the endings *-the*, *-te*, *-thām*; (ii) of *ā* for *a* in the strong cases of *uṣās*, and of *a* for *ā* in the declension of compounds of *sāh*, some nouns in *-an* and *-man*, and the adverb *viśvāhā* (text often *viśvāhā*), and in the locative case, and perhaps in the vocative, of nouns in *-u*; (iii) of *i* for *ī*, or the opposite, in the declension of feminine nouns in *-i* *-ī*; and (iv) regularly of *ri-* *ru-* in the formation of verbs with the suffix *-nā*, *-nī*.

Nearly all these points admit of some question, as the number of instances is not very large.

(i) The occurrences which favour the short vowel are as follows: *āsathe* i 2 8c (7), 15 6c (7), 151 8d (11) 9a (11), v 67 1d (7); *āsate*

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i 25 6a (7), 136 3d (7), 144 6d (11), v 66 2b (7), viii 31 6b (7); *āsāthe* i 182 3a (11); *āsate* ii 41 5c (7); *cakrate* viii 29 9a (6B); *cakṣathe* vii 70 5b (7B) (7); *dadhathe* i 151 9a (6B); *yuñjathe* i 151 4d (9), v 74 3b (5); *ucyate* (text *ucyete*) *x 90 11d; *vahathe* (-*ethe*) i 135 8a (6B), 182 2c (6B); *sobhate* (-*ete*) iv 32 23c (7); *yuñjathām* iv 45 3b (9); *rāsathām* i 46 6c (5); *anūṣatām* viii 8 12d (7); *trāsithām* iv 55 1b (9), v 41 1c (9), vii 62 4a (9), 71 2d (9).

On the other hand the long quantity given in the text is quite admissible in *āsāte* v 68 4b (7a) 5c (7a), *āsāthe* v 62 5d (3T), and is required by the metre in numerous other passages, as *iyāte* vii 39 2b (10), *dadhāte* i 185 2b (10), and *vasāthe* i 152 1a (10).

The short vowel seems therefore to be an archaism which is disappearing.

(ii) (a) In the declension of *uṣās* the text usually gives *uṣāsam*, *uṣāsā*, *uṣāsah* in accordance with the metre: but the forms *uṣāsam*, *uṣāsā*, *uṣāsuh* are favoured by the metre, and usually appear in the text, in the following passages: A. 8, vii 99 4b, x 35 2c: 10, i 123 12d, 124 9d 13b, ii 28 9c, iii 31 4c, iv 3 11c, 5 13d, 12 2c, v 1 1b, vi 30 5d, 65 4b, 72 2a, vii 41 7a, 42 5c, 72 4a, 76 4d, 88 4d. B. 2d, iv 30 9c: 2T, iii 55 1a, viii 27 2b: 4B, i 92 2c, 134 4a, v 80 1c, vii 90 4a¹, x 39 1b, *88 18b: 4B, iii 20 1a¹, v 28 1b¹, vii 75 3b¹, viii 96 1a: 7A, ii 12 7c¹.

In addition the compounds *uṣāsānāktū*, *nāktosāsā* always appear at the beginning of the verse: the text gives the long stem vowel in both cases: the metre favours it in the first compound, and is indifferent in the second.

¹ The text has *uṣāsam*, etc.

(b) In the declension of *-sah* *viśvāsāham* is a probable correction in vi 44 4c (5) and *satvāsāham* in viii 92 7a (7).

(c) Probable restorations, chiefly in the accusative singular, are:

Stems in *-man*: *mahimānam* (or *mahitvānam*) viii 46 3a (7), 65 4a (7): *pārijmanam* viii 72 10b (7); *purutmānam* viii 2 38b (7).

Stems in *-van*: *anarvānam* ii 6 5b (7), vii 97 5d (7A), viii 92 8a (7); *dhītāvanam* iii 27 2c (7), 40 3a (7); *rathayāvanā* viii 38 2a (7); *śubhrayāvanā* viii 26 19c (7).

Stems in *-an*: *tigmāmūrdhanah*, vi 46 11d (7); perhaps *rājanam* v 54 7d (6A) 14d (6A), x 124 8c (7B), *rājanā* x 61 23a (7B?).

The regular form *vīṣaṇam* should probably be restored in ix 34 3a (2D), and in x 89 9d (4B) in spite of the metre: the text has *vīṣāṇam*, contrary to the general use. For neut. pl. *-ani* there is no sufficient evidence.

(d) A form *viśvāhā* appears somewhat frequently in the text, chiefly at the beginning of the verse, by the side of *viśvāha*. Assuming that the final *ā* is justified (for which point see § 158) there is no metrical occasion, as there is no apparent historical justification, for *ā* in the stem-ending.

(e) The existence of a locative in *-av* from *-u* stems is only

indirectly recognised in the text in the form *sāno* in the combination *sāno āvye* or *sāno avyāye* in bk ix. In the remaining instances which can be recognised by the metre the text regularly gives -āv, before consonants -au. The locative *vāstav* however, in the phrase *vāstav usrāh*, appears as *vāstor* in defiance of the metre in some passages, and elsewhere more correctly as *vāsta usrāh* or *usrāh*. If we disregard the varieties of spelling, we find that the form in -av is considerably more common than that in -āv: and it may so far be justified historically, that -av stands in just the same relation to -avi as -an to -ani.

The occurrences are as follows: A¹. 3D, v 52 7b: 5B, ii 27 16d: 6, viii 72 2b, ix 63 8b, 65 16b: 10, *x 167 4a. B¹. 2T, i 126 1b, x 116 9b: 2D, ix 11 5c. C². 5B, x 123 2c. 3D, viii 45 41a, ix 26 5a. E. 5, viii 6 46b³: 9, ii 39 3c³, iv 25 2b³, 45 5b³, v 49 3b³, vi 46 8a³, vii 69 5a³, viii 46 26a³, ix 86 3c, 91 1c, 92 4c, 96 13b; 97 3a 12d 16d 19b 40c, x 40 2a³. Similarly from a stem in -i v 41 14d (9).

¹ -āv is correct. ² From this point -av is probable. ³ *druhydv*.
⁴ *pārśav*. ⁵ *vāstav*.

(f) A vocative in -u in place of -o of the text seems probable in i 135 9a (7A), ii 13 13a (6B), viii 25 12c (7B), 51 6a (6B), 52 6a (6B), 70 7b (5), ix 97 17d (9).

(iii) The confusion in Vedic Sanskrit between the feminine stems in -i and -ī, and the frequent transitions from the former class to the latter, prepare us for the occasional restoration of -i, which is probable in *vāsibhih* viii 7 32c (7), *x 101 10b (2T): see also §§ 166 ii, 170 ii. On the other hand the restoration *nāribhiaḥ* is required in i 43 6c to account for the form -*bhiaḥ* (§ 144).

The restoration of an instrumental in -ī for -tyā has already been discussed in § 139 iii; the examples are given on p. 29 (A 5). Similarly *yuvatēh* may be restored for *yuvatyāh* x 40 11b (6A), and *tāviṣēh* for *tāviṣyāh* v 29 14d (6A). In all these cases the rarity of a long syllable in the second place after the caesura is the justification of the change.

(iv) From *ri*, *rī* 'flow,' the text gives *riṇā-*, *riṇī-* correctly: and the short vowel must regularly be restored in all similar formations, as in *kriṇāti*, *druṇānd*, *priṇān*, *bhriṇānti*, *śriṇīhi*, in agreement with the history of the forms.

171. To complete the discussion above (§ 160) of the particle *u*, and as a preliminary to the study of the quantity of final long vowels before hiatus, it is necessary to investigate the relation of the endings -āv -o in the text of the Rīgveda to final -ā, as well as the relation of the disyllabic ending -ā *u* to final -ai, -au, and āḥ. Final -āv regularly appears in place of a dual in -ā before hiatus (except before *u*-), even when the syllable is short. Final -o is of various origin: sometimes it must be resolved into -a *ū* or -ā *ū*, the latter element being the particle *ū* or *u*;

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sometimes it represents a modification of final -ā or *a* in an adverb, which has the effect of making the final syllable exempt both from combination and from shortening where a vowel follows, this use being almost restricted to the later parts of the Rigveda: and lastly, it is used as a textual correction of -*a* or -ā in forms of all kinds, with the intention of disguising hiatus or consecutive short syllables in the second and third places. The combination -ā *u* represents occasionally final -*ai*, -*au*, or -ā*h*, in all positions in the verse.

(i) In about 15 instances (§ 174 i) the final syllable of a dual in -*av* is shewn by the metre to be short, just as in the locatives in § 170 ii *e*. Only in one instance is such a dual written in combination, namely in vi 63 la. This leads to the conclusion that in an earlier state of the text the duals in -ā were rightly distinguished according as hiatus or combination took place, and that a later and mechanical revision has substituted -ā*v* for the ending before hiatus, without regard to the quantity. Of a dual in -*au* becoming automatically -ā*v* before vowels there is no trace in the Rigveda proper, for final -*au* becomes regularly either -ā or -ā *u*, as shewn below (subsection v).

(ii) Final -*o* usually appears in the Pada-pāṭha as -*o* *iti*, but this is no satisfactory indication of its origin or value, for even vocatives in -*o*, as *īndo* (*īndav*) appear as *īndo iti*. If however we exclude final -*o* as representing -*ah*, and also the vocatives, we find that in all other instances the vowel in the Rigveda is not capable either of combination or of shortening before vowels: and as it usually ends the first word in a clause, it may be conceived as resulting from the combination of final -ā or -*a* with the particle *ū*. This explanation however owes its attractiveness to the theory of the Pada-pāṭha, represented by its writing *ām iti*, that the particle *ū* has a special character as *pragṛhya* or uncombinable. As this is hardly the case (see § 173 iv), there is no immediate reason to assume the presence of the particle except where the metre requires the restoration of an additional syllable, namely in *ō* (*ā ū*) vii 40 1a, viii 7 33a, 22 1a; *co* (*ca ū*) vi 66 3b; *nō* (*nā ū*) *x 86 2c; *prō* (*prā ū*) i 186 10a, vi 37 2a, viii 62 1a, ix 89 1a; *mō* (*mā ū*) i 38 6a; *hānto* (*hānta ū*) viii 80 5a. In i 186 10a, viii 62 1a, *x 86 2c, the *ū* thus obtained stands with hiatus before a vowel following (§ 124).

(iii) Final -*o* represents a phonetic development of *ū*, incapable of combination or shortening, certainly in *ātho*, probably also in *mō* and *nō*. The genuineness of the form *ātho* is shewn first by its appearing only in the popular Rigveda and the Atharvaveda, whereas all revisions of the text of the Rigveda have been carried through the whole of it: and secondly by its use before vowels and consonants alike, although in the latter case no metrical advantage is obtained. Again *ātho* does not stand for *āthā ū*, for in no instance is it equivalent to *āthā ū* with hiatus, and it cannot be equivalent to *āthā ū* combined in the Atharvaveda, for in that case there would be almost as many occurrences of the particle *ū* in this one combination as in all other possible positions,

which is contrary to the principle of quantitative evidence. It follows that *áttho* is a real phonetic development of *áthā*; and, if so, it is impossible that the later tendency to shorten the word to *áttha* can have been at work at this period.

The cases of *mō* and *nō* are not quite so clear, but are generally similar. In one instance *mō* is to be resolved into *mā ū* (subsection ii): in addition it is used twenty times initially, usually without metrical advantage, seven instances being in the popular Rigveda (*i 50 13d, *ix 114 4d, x *27 20b, *59 4a 8e = 9f = 10f) and only twice elsewhere in the verse, namely in v 31 13b (6B), *x 18 13b (8). So in one instance *nō* stands for *nā ū*: otherwise it occurs ten times in the popular Rigveda, and only twice outside it, namely in iv 21 9c (8), and vi 54 3d (init.). Both words occur occasionally before vowels, and then are neither combined nor shortened.

(iv) Much more frequently, it seems probable that final -o of the text represents the result of a metrical revision of final -a or -ā, and is betrayed as such by its systematic use in positions in which it is metrically convenient, that is, before hiatus, and (in the case of -a) in the positions 2r, 2d. Such a revision must have been the work of a later hand than that which recorded the value of the 'protracted vowels,' and has not as much historical justification. For in the case of the protracted vowels it appears that the words received special treatment from the bards (Table, § 164): but the words in which -o appears are used exactly as ordinary words with final short or long vowels respectively. As examples we may take the three words which appear most commonly, *āpo*, *utō*, and *ūpo*.

Of these *utō* appears always initially, and before consonants 40 times; in 34 instances the next syllable is short. On the other hand *utā* appears 88 times initially, and in 79 of these the next syllable is long. It is clear then that *utō* stands according to a system before short third syllables. That this system was that of the bards themselves seems improbable: and the more so, because we find *utō* *nū* vi 47 1c, viii 25-23c, 72 6a 18a, 94 6a, where *nū* may be read, and *utō* *nū* *cit* viii 40 10c 11c, *utō* *ghā* vii 29 4a, indicating that the editor concerned reckoned *nū*, *ghā* as short syllables, although *nū* *cit*, *ghā* are the regular forms. Further the general practice of the poets (§ 157) does not lead us to expect that *utā* would be followed by a long third syllable in so high a proportion of the occurrences as 90 per cent.

Further *āpo* occurs four times before consonants: in three cases the following third syllable is short, but in viii 67 15a the metrical difficulty is easily removed by reading *āpa sū*. *ūpo* occurs thirteen times before consonants, in all cases but one in the position 2r or 2d, but the metre can be corrected by reading *ūpa sū* in i 82 1a, viii 103 1c, ix 61 13a.

In other words ending in -o for -a the usage is the same, and though the particle *ū* may in some cases be present, the restoration of final -a seems generally most probable, with such consequent corrections as *ihā sū* ix 65 5c, *kēna nū* viii 66 9c, *tātra sū* i 37 14c, *bhūyāma sū* iv 32 6a, and *sahā sū* viii 7 32a. The chief exception (besides *nō*

subs. iii above) is *pró*, which seems very frequently to stand for *prá ū*, except in *i 161 12d, where *prá* should be restored.

Where -o stands for -ā (as in *eló*, *evó*, *kathú*, *tápo*) either a vowel follows or one of the particles *nā* or *sā*. In the latter alternative *ū* is probably contained: in the former it is more than doubtful.

(v) Since the particle *ū u* as such is regularly the second word in the clause, or at latest the third when the second word is a similar particle, it must be clearly distinguished from the *u* which attaches itself to certain verb and noun endings, and therefore regularly appears later in the sentence. This is the case with the ending -*lavai* (-*lavā u*), with the words *asā* (*asā u*), *vā* (*vā u*), and with the nom. sing. and other endings in -*āh* (-*ā u*).

The occurrences are

-*lavā u*: i *24 8b, *164 5d *28b, iv 21 9d, *58 9a, v 2 10b, 29 2d, 31 4d, *83 10b, vii 4 8b, 44 5b.

vā u: *i 162 21a, ii 33 9d, v 73 9a, vii 85 2a, *104 13a, viii 23 13a, 62 12a, *ix 112 1a, *x 10 12a, *27 5a, *117 1a, *137 6a, *142 3a.

asā u: v 17 3a.

-*ā u* (nom. sing. or pl.): i 156 1b (*evayā u*), 168 1b (*devayā u*), iv 23 10b (*turayā u*), vii 68 4a (*devayā u*), 88 2c (*adhipā u*), x 65 10d (*dhanaśā u*). Also the neut. nom. sing. in *bhā u* i 46 10a and the gen. fem. sing. in *ānumatyā u* *x 167 3b.

The forms given above are more common in the popular R̥igveda than elsewhere.

The reading -*śītāsa ū jūvāh*, in i 140 4b, requires some similar explanation, but as the vowel is long in this case the analogy is not exact, and *ū* may very well belong to the word following. So *ū jananta* ii 18 2c.

172. The quantity of final -*ā* before hiatus, and of final -*ī* -*ū* with hiatus before similar vowels, is generally optional: but the dual forms usually retain long quantity.

Examples are:

āśvayā utā rathayā viii 46 10b
vāpurbhīr ā carata anyā-anyā i 62 8d.

If we take into account only the instances in which -*ā* with hiatus is certainly to be restored, it will be seen from the list below that the short value on the whole predominates, but not to such extent as to justify the rule *vocalis ante vocalem corripitur*. In particular, there are numerous occurrences in the eighth place, and the number of occurrences before early and late caesura is equal. If further we include those cases in which the final -o of the text represents a slight phonetic variation of long final -*ā*, as explained in the last section, the proportion of instances with the full quantity will be greatly increased.

It may however be noticed that the short value very much predominates in the nom. sing. of nouns in -*ar*.

Instances of final -*ī* before a similar vowel are so rare and so indecisive that the rule affecting them can only be inferred from the

analogy of final -ā. For -ū we have only the restored phrase *nū ū* (§ 124): and as *nū* is then always initial, the quantity cannot be determined. In internal combination we find *su-uktā* and other words, always with -u.

(i) The following are probable instances of -ā with hiatus:

A. 3T, ii 19 3d, x 61 9c: 3D, viii 46 10b: 6, viii 17 1b, 34 11b: 8, i 48 7c 16c, 87 4c, 185 4a, ii 17 1b, iv 16 1a, v 29 15b, vi 20 8d, 24 9a, vii 1 7a, 40 4b. B. 2T, v 45 2d, vi 23 4a², *75 3d, viii 101 13c, x 30 2b, *129 5d: 2D, v 53 14b, x 26 1d 9b: 2T, 6 times: 4A, 48 times: 7A, ii 13 10a, iv 2 18b, 19 6c, vi 4 4b, viii 103 13a, x 61 18c, *101 3b, 132 4d. C. Initial, 15 times: 2D, 8 times: 4, 5 times: 5B, 48 times: 3TD, 17 times: also vi 16 27a (6 in Troch. Gāyatrī). D. 5A, i 189 4d: 6A, i 60 4b², 104 5a, 186 6a², iv 33 10a¹, vii 69 3a¹, x 49 10b², 65 15b¹. E. 5, i 133 6c, iii 13 1b, iv 52 2a, *v 51 15c, viii 20 17c, 46 29b, 70 12d, x 105 11b 11c: 7A, i 120 6b: 9, i 62 8d, 69 9a, 77 1a, 104 1c, 133 6b, 140 13c, 173 4a, iv 3 13b, 16 1a, v 41 16b 16c, vi 21 8d, 24 5d², vii 34 4a, 40 3d², viii 1 16c, 70 12c, 96 9d, x 5 15d (reading *pāṣā dasya*), 61 14d².

¹ caesura after third syllable.

² nom. sing. of noun in -ar.

(ii) In the following cases the text has -o representing -ā before hiatus (§ 171 iii iv); *ātho* i 28 6c (2D), 113 13b (2T), *191 2c (2D), ix. 39 5b (2D), x *27 9d (2T), *60 8e = *9e = *10d (2D), *85 35b (2D), *96 13b (2T), *137 4b (2T); *aryamō* i 167 8b (7A); *eśō* i 46 1a (2D); *āviṣṭo* vii 34 12a (3T); *imō* vii 1 18a (2T); *cattō* *x 155 2a (2D); *mō* i 50 13d (in.), v 65 6d (in.), *x 18 13b (8); *rākṣo* i 174 3c (2T); *vijō* iii 27 14a (2D), viii 33 10d (2D).

(iii) Instances of hiatus of -ī before similar vowels are found vii 28 3a (5B), *ix 5 8b (4), *x 88 4c (4A).

For the dual forms see § 174.

173. The vowels -ī, -ū are regularly shortened when followed by dissimilar vowels, but there are many exceptions. In particular, duals regularly, and the particle *ū* most commonly, retain the long quantity.

The diphthongs -e -o become short syllables when followed by any vowel, except that duals in -e, adverbs etc. in -o, and the locative *tuē tuē* regularly retain the long quantity.

The diphthongs -ai -au are regularly represented by long vowels when followed by any vowel.

In all these cases there is authority even in the text of the Rīgveda for considering that there is no real hiatus, but a resolution into a vowel and a semi-vowel, or in the case of -o for -ah, a retention of the original ending -as. Thus in the declension of *dhī* the text gives *dhīyam* for *dhī-am*, and in the vocative of -u stems -av for -o.

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Consequently the regular use may be represented by such restorations as the following:

<i>duṣṣiṇāvātd vājīnā prāciy eti</i>	iii 6 1c
<i>pībā tū sōmanā gāv-ṛjīkam indra</i>	vi 23 7b
<i>yuvō rājāṁsi suyāmāsas āsvāh</i>	i 180 1a.

Exceptions are probable as follows:

(i) final -ī is retained (a) in the nom. sing.; *jānatī* i 122 9a (3τ); *prthivī* i 94 16d (8), iii 8 8b (7A), vii 5 4a (8), *x 10 5d (8); *vājī* x 56 3a (2τ); (b) in the instrum. sing.; *ūtī* vi 29 6b (2τ), viii 21 7b (2τ), *susāmī* *x 28 12a (8); (c) in the imperative in -hī: *ihī* i 80 3a (2D), *jahī* i 36 16a (8), *pāhī* viii 60 9b (2D), *mimihī* vii 19 11c (8), *snathihī* vii 25 2a (8); in -dhī, *yuyodhī* i 189 3a (8).

(ii) final -ī of a noun-stem is regularly retained in the gen. loc. dual *vōdasīyoh*, which is always found in Tristubh cadence: and a suffix -īya is probable in *yaviyā* i 167 4a (10), 173 12c (10). Other instances are very uncertain, such as *prthivīyām* i 139 11b, x 73 9c, and *yajñantīyam*, etc., *x 88 17b, *107 6b (all 3τ). The text reads *devāvyām* in six passages at the beginning of the versc, and the protraction of ā is probably correct, as *prativīām* regularly occurs in dimeter cadence.

(iii) The rule for forms in -ū depends largely upon analogy, since the only forms that occur rather favour the long quantity, namely *tṛṣā* i 58 2b (2τ), *sādhā* (§ 160 i) ii 3 6a (2D), and *tanū* *x 183 2b (4A). The forms *tū nū sū* are frequently found before hiatus, as *tū* iii 30 12d (9), *nū* i 100 10b (9), vii 96 4a (5), *sū* i 111 2d (9): but in these words the short forms are also found before consonants. On the other hand the restorations proposed in this chapter frequently require that *nū* and *sū* should retain their long quantity even before vowels, namely *nū* *iv 18 4c¹, vi 47 1c², viii 3 13c³, 72 6a² 18a², 94 6a² (all 3τ or 3D); *sū* ix 65 5c³ (3D), *x 59 3a³ (3τ). So also *tū* vii 31 4c (3D)⁴.

¹ § 175 ii.

² § 171 iv.

³ § 167 iii.

⁴ § 162 iv.

(iv) In the case of *ū u* the long vowel is most favoured before hiatus, though both forms are common: instances in decisive positions are: *ū* ii 24 6d (3τ), iii 5 2a (3τ), vi 71 5a (2τ), vii 81 1a (2D), viii 15 1a (2D), x *86 2c (2D), *88 10c (2τ): *u* (chiefly in the popular Rigveda) *v 30 15d (6A), vi 27 1a (7B), x *27 7a (7B), *102 10b (6B), *149 3d (6B).

(v) The locative *tué*, *tvé* always retains the long vowel before hiatus, as in ii 5 8c (6): whereas *asmé* is always shortened, as in viii 22 16c (9), and *yusmé* presumably has the same value. Vocatives in -o are shortened, as *indav* ix 40 4b; for other words in -o see § 171. For the duals see the next section.

(vi) Final -ai, -au seem regularly to become -ā before a following vowel, as in classical Sanskrit. There is however in the Rigveda a marked distinction between the group *asmai*, *tāmai*, *yāsmāi* and such words as *asatī*, *vatī*, and the ending -*tavātī*. The former are perhaps occasionally shortened, as *yāsma* v 7 8a (5), *tāsma* *i 161 12d (7A),

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asma v 64 2b (5): whereas the latter develop into *-ā u*, as shewn in § 171 v. *asū* appears as *asūv* x 132 4a.

174. All duals, both of nouns and verbs, are regularly long before hiatus: but to this rule there are many exceptions in the earlier parts of the Rigveda.

Examples of the regular usage are:

<i>jrayasānā āram pṛthū</i>	
(text <i>jrayasānāv</i>)	v 66 5c
<i>pātho nā pāyūn jānasī ubhē ānu</i>	ii 2 4d
<i>tā hī kṣatrām dhārāyethe ānu dyān</i>	vi 67 6a.

(i) Exceptions are relatively few, but still certain, namely:

(a) *-a* before hiatus: i 184 1c (9), iv 15 9a (5) 10a (5), v 74 1a (5), 86 5b (5) 5d (5), vi 63 1a (9), 67 8c (9), vii 65 2a (9), viii 5 31b (5), 25 4b (5), 26 7c (7A), 35 24b (5), x *90 11d (5), 132 1c (5), 143 3a (5). For the text see § 171 i.

(b) *-i*: vi 60 13a (7B), *x 94 9a (6A).

(c) *-u*: i 46 13c (5), ii 27 15d (9), v 43 4a (9).

(d) dual of a noun in *-e*: *ubhā (ubhē)* v 30 9c (7B).

(e) duals of verbs in *-e*: vii 93 6c (9), viii 26 13c (9), 29 9a (7A).

In the *dvandva* compound *indrā-agnī*, *-ā* is found wherever hiatus occurs: cf. § 166 i.

(ii) It will here be convenient to deal with the question of possible duals in *-a*, *-i*, *-u* before consonants. Occurrences in the first part of a *dvandva* compound have been dealt with in § 166 i. In the following instances the text has *-a*, but the metre favours or at least permits the restoration of *-ā*: i 15 6a (fin.), 151 4a (7A), v 64 6a (fin.), 66 6b (2D), vi 68 5b (7A), vii 60 12a (4A), 61 1a (7A), 85 4b (4A), viii 9 6b (4). Similarly the restoration of *-ī* is favoured by the metre for *pṛthivī* in ii 31 5c and iii 54 4d (both 7A): and that of *-ū* is admissible in vii 19 4d, 65 1d (both final). In four instances in i 17, namely 3b 7a 8a 9b, a dimeter verse begins with *indrāvaruṇa*, and the restoration of *indra vāruṇa* on the analogy of *varuṇa mitra* in i 122 7a is not improbable: similarly *mitra vāruṇa* may be restored in i 15 6b. Besides we have only *deva* v 67 1a (5), *vira* vi 63 10c (7B) and *hōtāra* v 5 7b (5), *saviṣṭha* vi 68 2b (7A), *mañhīṣṭha* vi 68 2c (7A), *vipanyu* viii 8 19c (5) are favoured by the metre; but these seem insufficient as evidence of a fresh variation in so common a form. It seems therefore more than doubtful whether a dual form in *-a* exists before consonants: if so, it is of the vocative case only.

175. It appears from the whole course of the discussions in this chapter that the Sāmhita text stands in need of substantial revision, not only in questions of external and internal Sandhi, but also in questions of quantity. It follows that isolated quantitative readings of the text, contrary to its general practice and the

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general tenour of the metrical evidence, must always be received with considerable hesitation: and for the purposes of metrical investigation it seems safer to assume in such cases that the words and endings have their ordinary value.

In the case of final vowels before hiatus, the text follows mechanical rules and entirely disregards the metre; so that in this point the Saṃhitā revision is precisely of the same character as in questions of Sandhi, and all modern criticism is agreed in requiring restoration. In the case of the variant final quantities, on the other hand, the Saṃhitā is guided partly by considerations of grammar, that is to say, by the recognized value of the endings in the editor's own time, and partly by the metre, so far as he was able to appreciate it. This work is therefore executed in a more intelligent spirit, and probably at an earlier date, than the Sandhi revision: but the more exact methods of modern literary criticism make it possible in the majority of forms to establish independently rules which are more uniform and at the same time more in harmony with the general character of the metre. Lastly in the case of final -o we can recognize in some words such as *ātho* a state of the text so early that it recognizes the historical differences between various parts of the Rīgveda, and in others like *utō* a restoration on purely metrical grounds, which produces an artificial regularity of metre going greatly beyond the regular practice of the bards.

That the text of the Rīgveda should have been corrected by successive editors, and from different points of view, is in itself sufficiently probable: and under such circumstances no restoration of the original text can claim to be more than approximative. But whatever difficulties are involved, it is at least safe to say that it is better to face them than to treat as a text affording a basis for metrical investigation one that is so full of inconsistencies as the Saṃhitā. We constantly find in hymns belonging to the same group, and even in the same hymn and the same verse, differences of quantity for which no metrical or other cause can easily be imagined, and which it is therefore impossible to ascribe to the author. Such inconsistencies are illustrated in the passages quoted below in pairs, the number of which might be indefinitely increased:

<i>ṡyēnā prthivyān nī krīvīm śáyadhyaī</i>	ii 17 6c
<i>ṡyēnā jānā ubhāye bhrūjātē vīśaḥ</i>	ii 24 10d
<i>ṡkrdhī no rāyā usījo yaviṡṡṡa</i>	iii 15 3d
<i>ṡkrdhī rātnam susanitar dhānām</i>	iii 18 5a
<i>ṡvīṡ karta mahitvanā</i>	i 86 9b
<i>ṡyōṡ karta yād usmāsi</i>	i 86 10c
<i>ṡpībā śōmam mahatā indriyāya</i>	x 116 1a
<i>ṡpībā rāyē śāvase hūyāmāṡṡ</i>	x 116 1c.

The extent to which correction is required in each class of forms is discussed in the next section.

An isolated variation in the text may in some cases be a trace of

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an earlier recension, and may serve as a valuable confirmation of the indications of metre. But if it only has the effect of removing an occasional metrical irregularity, the most probable explanation is that it is due to excessive regard for the metre. In all the instances that follow the text gives long quantity to syllables which have ordinarily the short vowel, and which appear so rarely in positions that favour long syllables that there seems no reason to look for any other explanation than the usual metrical liberty of the R̥gveda.

The occurrences are as follows :

(i) in flexional endings : -*ā* nom. s. masc. ; *sā* i 145 1b (8), vi 17 9a (8) : -*a* vocative ; i 61 16a (8), viii 45 22a (6) 38a (6) : -*asya* genitive ; *i 162 19a (8), vii 79 4c (8) : -*esu* loc. pl. ; viii 31 9d (3D) : -*ti* 3 sing. ; *rākṣatī riṣāḥ* ii 26 4c (10) on the analogy of *rākṣatī riṣāḥ* ii 34 9b, but see § 167 iv : -*ta* 3 sing. ; ii 33 13c (8), *vii 33 2d (8), viii 19 24a (8), x 25 7d (final syllable misunderstood for 8) : -*ta* 3 pl. iv 5 5d (8), 34 1d (8). A slight doubt exists as to the neut. sing. in -*ā* from stems in -*an*-, -*man*-, -*van*-. The form *bhūmā* is found in i 61 14b (5C), 62 8a (8), 173 6c (fin.) and appears to be a quasi-dual on the analogy of the preceding *dyāvā* : other forms are found in the text in i 69 3b (8), iv 2 16d (2T), vii 28 1a (2T), x 45 4b (2D), *129 1b (8), *142 2a (8), 176 1c (2D) ; whilst *nāmā* is favoured by the metre in i 48 4d (2D), and *brāhmā* vii 24 4b (2T). Cf. § 166 v.

(ii) in particles : *āva* ; vi 46 11b (6) : *ihā* ; iv 5 14c (8), 31 11a (4), x 178 1d (8) : *ca* ; i 77 2d (2T), iii 57 5d (8), viii 53 4a (10) : the text has *cā*, i.e. *ca ā* : *cunā* ; i 84 20b (6) : *nā* ; i 147 3d (8) = iv 4 13d (the Saṁhitā has *nāha*, Pp. *nā āha*, TS. correctly *nā ha*), *vii 104 13a (init.), *x 34 8c (8) : *prā-pru* ; i 129 8a (2T) : *ha* ; iv 31 5b (2D), v 41 7d (2T). The text also has three times *nahī nā*, and twice *nahī nā* at the beginning of the verse : *nahī nā* is probably the correct reading throughout, namely in i 80 15a, 167 9a, vi 27 3a before consonants, and in *iv 18 4c, viii 3 13c before vowels (§ 173 iii). There are also occasional instances in compounds, as *iṣṭā-pūrtā* *x 14 8b.

176. In spite of numerous errors in detail, it remains the fact that the Saṁhitā text on the whole gives a true picture of the quantities even of the variant final vowels. Further, the bias it shews is readily explained by the examination of its usage in each class of words. For the long final vowels enumerated in § 158 the text only occasionally gives short quantity, and that chiefly at the end of the verse or distich, or before consonant-groups. In the case of the verbal endings in -*ā*, -*thā*, -*tā*, for which the poets preferred the long values, the text prefers the short values, which were no doubt established in the later period : and the short values are therefore introduced wherever the metre is favourable or indifferent. Similarly for *u*, *tū*, *nū* and *sū* the text prefers the

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short values except in certain phrases. In the case of *adyā* and *ādha* the text appears to be in general agreement with the metre. In the words that are usually short the text only introduces the long vowel in the 'positions of protraction,' and there very irregularly.

The practice of the text has been elaborately investigated by Th. Benfey (*Die Quantitätsverschiedenheiten*, Göttingen 1874—1880) and J. Zubatý (*Der Quantitätswechsel*, Vienna Oriental Journal, 1888—1891). Only a very short summary of the results can be given here: in many cases more detailed information is given above. The chief practical importance of establishing the rules of the text (so far as it is possible) lies in the presumption that some of the exceptions represent an earlier recension.

(i) In the forms noted in § 158 the text usually gives the long vowel correctly, except before *id* at the end of the distich. The treatment of *se* is slightly. Thus *enā*, *enā* always have the long vowel, and *purudhā*, *viśvāhā* are only shortened before consonant-groups; whilst instrumentals in *-ā* are long before groups, but occasionally shortened when final. The perfect forms have the short vowel at the end of all verses, as have also *āthā* and *evā*. In the positions 3T, 3D the text usually gives the long vowel correctly, but aorists in *-svā* are short, and sometimes *evā* and *smā*. Before the caesura the perfect forms and *evā* have the short vowel, but *smā* is given correctly: the aorists in *-svā* are also short, not only before the caesura, but also often in the positions 2T, 2D. In several positions the text gives gerunds in *-tyā*, *-yā*, but *-āya*, though all are treated by the poets in the same way.

(ii) In the very numerous occurrences of the verb-forms in *-ā*, *-thā*, *-tā* the text gives the long vowel correctly in the positions of Group A, in 2T, 2D, often in 2T and 2D, and sometimes in 7A. Otherwise it gives the short vowel, which should certainly be corrected in the very common position 4A, and probably also in 3TD, 4, 5B, and in final syllables. The neuter plurals are treated in the same way and need the same correction.

(iii) In the adverbs *u*, *tū*, *nū*, *sū* the text shews a strong bias for the short vowel. In the positions 6, 8, 10 the long vowel is used correctly, but in the positions 3T, 3D (where a long vowel is urgently needed) the text gives the short vowel, and for *nū* and *sū* either lengthens arbitrarily a preceding vowel or substitutes a form in *-o*. In the positions 2T, 2D a long vowel is occasionally given: otherwise almost always the short vowel. But the apparently arbitrary exceptions *nū* (initial), *nū cit*, *ū nū*, and *ū sū* are evidence of an earlier and more correct recension.

(iv) In the adverbs *ādhā*, *adyā*, and *yāti* the long vowel is more freely recognized. It appears fairly regularly, not only in the positions 2T and 2D, but also in 2T, 2D, and less regularly in 4. On the other hand *ādha yād* appears always, without regard to metre.

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(v) Of the imperatives in *-dhi*, *-hi* the text gives *śṛṇuḥt*, *śṛduḥt*, *krduḥt* correctly, but in the positions 2T, 2D otherwise inclines to the short vowel. In all positions other words have the short vowel, and, as it appears, correctly.

(vi) Vowels capable of protraction are written as long in the eighth place, perhaps correctly: the adverbs in *-trā* regularly so in the positions 2T, 2D, often in the positions 2T, 2D, but not elsewhere. The pronouns *yēna*, *kēna*, *tēna* have the long vowel in about half the occurrences in the positions 2T, 2D, and occasionally in the position 2D.

The practice of the text gives us some insight into the editor's appreciation of the metre. The comparatively strict rules for short quantity in the positions of Group E he thoroughly understands: but the importance of the positions 3T, 3D, 5B entirely escapes him. Of the less strict preferences of Group B he exaggerates the importance of the long vowel in the positions 2T and 2D, and still more in 2T and 2D: whilst on the other hand he is unaware that the long vowel is preferable in the positions 4A, 4B, 4B, and 7A. It is not clear what view he takes of the position 4, nor whether he thinks that the positions before the caesura and at the end of the verse are preferably short or only indifferent. In the positions 3T and 3D he prefers the short vowel, but not to such an extent as to fail to give the true value to most of the vowels of § 158. Before a consonant-group a short vowel is almost invariably given: whether correctly or not, is a question which does not directly concern the metre. Generally, the editor shews exactly that knowledge of the metre which might be expected of a man thoroughly familiar with the text, who had yet never made an exact study of its mechanism, nor distinctly formulated his own principles of revision.

Occasionally we can recognize mistakes by the editor in the application of his own principles, as when in viii 12 17c, 13 7c he fails to recognize the Dimeter Uṣṇih metre, or when he applies the rule for consonant-groups before *tuām* x 61 22a, and *tuṭvān* i 30 14a, 189 6a. It is therefore impossible to regard the authority of the text as final.

177. In questions not connected with final syllables few difficulties arise. It must be noticed that syllables are long by position if the vowel is followed either (i) by *ch* (*cch*); (ii) by *lh*; or (iii) by *-nn* in the third person plural of secondary tenses and in the nominative singular of participles, but rarely elsewhere. The sounds represented by *m* *ṁ* *ḥ* also contribute to make length by position.

The following are examples:

<i>dianṛ āsīd utā cchadīḥ</i>	*x 85 10b
<i>nāṛāyāso nā jālhuvah</i>	viii 61 11b
<i>ūd abhrāṇīva standyann iyarti</i>	vi 44 12a
<i>sōman śṛṇanti matibhiḥ suarvīdam</i>	ix 84 5b
<i>vīsvān dṛlḥām bhayata dīman ā te</i>	vi 31 2d

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(i) The most important word containing *ch* is *āchā*, which in all cases has the metrical value of *ācchā*; and similarly we find always *yaccha-*, *pṛecha-*, *yaccha-*, *ācchidra*. This evidence outweighs the few instances in which *ch* appears to have the value of a single consonant, namely *nchāt* i 48 3a (5), *cachadyāt* x 73 9b (9), *sahāchāndas* *x 130 7a (6A), *sachadistama* vii 66 13c (6B). The value *coh* is correctly given in the *devanāgarī* text wherever the sound occurs medially, and the writing *ch* may therefore be regarded as an error of transliteration: it is however convenient from the point of view of etymology.

(ii) *lh* is rare in the R̥gveda, except in the participles *dṛlhdā*, *tṛlhdā*, in which the restorations *dṛlhdā*, *tṛlhdā* have been proposed on historical grounds. So far as the metre is concerned, these restorations are unnecessary, *lh* being always treated in Sanskrit alphabets as a double consonant.

(iii) Amongst forms in which *-nn* represents a double consonant are to be reckoned aorists like *ātann* vi 61 9c (2v): the nominative singular in *-nn* as *sadṛnn* has the same value, for instance in i 94 7a (10). Locatives such as *ājman*, *ūsmīn* must everywhere be restored for *-ann*, *-inn* of the text, and vocatives in *-an*, *-in* usually for those in *-ann*, *-inn*: but the final syllable of *maghavann* is always long by position, and *pīṣann*, *rājann*, *vīṣann* and *sahasāvann* usually, for instance in ii 28 9b (4A), iii 32 1c (8), vii 4 6c (8).

(iv) In such common sounds as *ni*, *ñ*, *ḥ* a large number of instances would be required to throw doubt upon the ordinary rule for position. Such instances are only found in the datives *māhyam*, *tābhyam*, *asmābhyam*, for which forms without the final *-m* are not uncommon in the text, and must also be restored as shewn above on p. 30. This restoration is not required in *i 50 13a or *126 6c, where the syllable occurs in the semicadence of epic Anuṣṭubh.

178. There are very few irregularities in the Samhitā text which affect individual words, and such as occur are of little historical importance.

The following list indicates the readings chosen for the purposes of this book as most probable:

āyuh: a neuter form *āyu* must be restored in i 37 15c (5), 44 6c (9), 89 9d (9), 116 10c (9), iii 49 2d (9), 62 15a (5), viii 18 18b (5), x 144 5c (9) 6c (9). Cf. the compounds *āyu-sdḥ*, etc.

īm: *i* is to be restored occasionally in the popular R̥gveda: *i 164 7a (7B) *16c (7B), *x 27 11d (7B); *125 4b (6A).

isāna: *isāna* is metrically preferable in i 61 15b (9), iv 16 11b (9), and in *isānakeṣi* viii 52 5b (5), 65 5b (5), 90 2b (5).

urviyāt: this form usually follows the caesura, and *uruyāt* is an attractive correction, which has been suggested on the analogy of *sādhuṣyāt* and other words. The metrical conditions do not allow us to trace this proposed form with certainty, since *urviyāt* is everywhere admissible: the form in the text is required in x 92 12a (8).

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uruvyāc: for *uruvyāñcam* we must restore *urudāñcam* in v 1 12d (7B); cf. †*viśvāñcā* § 166 iv.

kṣāya: for *kṣāyasya* vi 71 6c (6A) *ksayasi* is well suggested by H. Oldenberg. Cf. however iv 21 8a.

carāthā stands in the text in i 66 9a (9), and *carātham* is required by the metre in i 68 1b (4B), and *carāthām* i 70 3b (9) 7b (4B): all the passages need emendation.

chardis is always to be read without *r*, for instance in viii 9 1c (11). See also § 177.

jī 'conquer': the metre requires *jigivāñs* in ii 12 4c (6A), 18 8d (6A), v 62 9d (6A), vi 19 7d (6A): but *jigivāñs* with the text in iii 15 4b (10) and preferably in x 78 4b (2T).

trītya: a form *trītya* making position is required in i 155 3d (3T), iv 34 4d (2T), ix 75 2d (2T), x 1 3b (8).

trī: *trīṇām* must be restored in the single occurrence v 69 2c (10).

das: for *dasat dāsū* is metrically preferable in i 120 15a (10) and 139 5c (7A): cf. vii 1 21d.

dās: an alternative form *daś* is suggested by the metre in i 76 1d (9), iv 10 4c (9), vii 3 7a (9), 29 3b (9), viii 103 4b (7).

nār, *nā* 'man': in the gen. pl. *nāṇām* is to be restored.

pavitār: *pavitār* must be restored, as found in the Sāmaveda and the Pada-pāṭha, in ix 4 4a (2D), 83 2c (7B).

pāvākā: *pāvākā* is everywhere to be restored.

pūruṣa, *pāruṣa*. Except in the forms *puruṣātā*, *puruṣatrā*, *puruṣatvātā*, the metre always supports *pāruṣa*, for instance i 114 10a (8), *x 27 22b (8), *90 6a (2D).

barhiśād: the reading in the text is preferable in ii 3 3d (6A), v 44 1b (6A); but *barhiḥ-sād* in vii 2 6c (2T), ix 68 1c (2T), *x 15 3c (2T) *4a (2T).

brhānt: a form *brhābhīḥ* is metrically preferable in iv 56 4a (6A), for which cf. *mahānt* below: and the forms *brhā-diva*, *brha-divā*, *brha-divā* are metrically preferable to those in the text except in one passage, viz. x 66 8b (2T).

bhūriṣāh: read *bhūriṣāh* ix 88 2a.

mandīm: *mandi* is to be restored in ix 58 1a 1c 2c 3c (always 5): cf. *mandīm* i 9 2b, and see below on *vājrin*.

mahānt: the dual *mahānā* (or *mahāā*) and plural *mahātāḥ* (or *mahāāḥ*) are suggested by the metre in v 41 13a (6A), vi 67 4c (6A). An instrumental *mahābhīḥ* stands in the text in vii 37 1d (7B) and must be restored in iii 36 1d (6A), iv 22 3b (7B), 41 2d (6A), vi 32 4b (7B).

mahimān: for *mahimnā* we must restore *mahimā* i 59 7a (6A: see also § 151 i).

mṛl 'pity': *mṛl* is everywhere to be restored, as is made clear in particular by the derivative *mṛlīkā*, which always stands at the beginning of the verse, and never in Triṣṭubh cadence. The only occurrences unfavourable to the long quantity are iv 3 3b (6A), vi 50 12b (7A).

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ṛaj: for *āyējē* read *āyājē* i 114 2c (9), x 63 7a (9) and perhaps vi 36 2a (4B).

yāsmīn: it is possible that a locative form *yāsmi* should be restored before consonants in i 33 14a (9), 174 5a (9), iii 22 1a (7B), 49 1a (9) and *x 95 4c (9). See on *sāsmīn* below.

vajrīn: a vocative form *vajri* is suggested by the metre in i 80 7b (5), viii 99 1b (5); see on *mandīn* above.

virūṣāh i 35 6b is supported by the metre, but seems to require emendation as regards the first syllable.

viśvādevān is probably to be restored for *viśvān devān* in viii 10 2c (6A); cf. *x 125 1b.

śc at the beginning of words and in the latter element of compounds is to be read as *c*, as in *cannan* i 104 2c, and always in *dśva*-, *viśvā*-, *śu*-, *hāri-candra*.

śvas: read perhaps *śvasīti* for *śvasīti* in i 65 9a (2T).

śan: for *śasavāṁś* we must restore *śasavāṁś* throughout, as in vii 87 2b (10). There seems to be an exception in iv 42 10a (6A).

sāsmīn: a locative form *sāsmi* should perhaps be restored in i 174 4a (9); see on *yāsmīn* above.

śānuni neut. pl. i 155 1c (3T) is quite consistent with the metre, but hardly sufficient evidence of the existence of a form in *-uni* instead of the usual form in *-ūni*.

stavān. This form occurs in the text in ii 19 5b (10), 20 5c (10), vi 24 8b (10). No such word is known in Sanskrit, and it is also strongly opposed to the metre: numerous emendations have consequently been proposed. The form *sātrā* satisfies all the conditions both of meaning and of metre, and I incline to restore this, not only in the passages named, but also in iii 18 4a (10), in which *stavān* appears to have been falsely corrected to *stutāh*.

han: for *hanyāma* read *hānāma* viii 21 12c (5A).

179. The historical investigation of quantitative change is rendered difficult by the fact that the metre only indicates the quantity with any certainty in about one-third of the occurrences. In these positions there are about 600 variations from the general rules, shewing about the same margin of choice which is allowed in the matter of hiatus (§ 131). In the majority of instances the historical changes are in the direction of shortening a long final vowel: in about one-half of these instances the vowel is regularly long, but the short vowel becomes more common in the later part of the Rīgveda: in the remainder the vowel is regularly short, but traces of the long quantity are found in the earliest parts of the Rīgveda. There are however instances of change in the opposite direction: in particular, the dual and locative forms before vowels

are occasionally short in the earliest parts of the Rigveda, but later the long value admits of no exceptions. So far as these changes are evidence of the history of the Rigveda itself, they indicate that the hymns of Group I are its earliest part.

In the table (§ 180) long quantity is presumed for all variant vowels in the positions of Group A (§ 157), and also in the positions 2 τ , 2 ν , 4 β : and short quantity for all vowels in the positions of Group E, and also in the positions 5A, 6A, and 6B.

(i) *Shortening of final long vowels.*

In this direction 'considerable change can be traced in the Vedic period, with the assistance of the table in the next section. In the forms of § 158 we have hardly any trace of the shortening in the metre, and but little more in the text: but the Pada-pāṭha forms shew that at a later period most of the forms had short final vowels. In the adverbs in *-ā*, *ādhā*, and *yādā*, as well as in the verb-forms in *-ā*, *-thā*, and *-tā*, we can trace with certainty the same process within the Rigveda itself: probably also in the imperatives in *-āhī*, *-hī*, and in compounds of *purī-*, *vasū-*. Whether such forms as *uśāsam*, however, are the oldest Vedic forms of the strong cases of *uśās* is uncertain: in any case they do not survive the period of the Rigveda proper. The paradox of the existence side by side of the forms *enā*, *enā* but *yēna*, *tēna* remains unexplained: we are not entitled to assert that *-ā* is the older ending. The accent of the adverb is probably of importance.

(ii) *Lengthening of final short vowels.*

Quite distinctly the statistics shew that the long final vowel in *adyā*, in the verb forms in *-mā*, *-svā* (thematic), in the instrumentals of nouns in *-enā*, and in the paroxytone adverbs in *-trā* is (for the Rigveda) a comparatively late development, most common in the cretic period, when (as we shall see) the long syllable in the 8th place at least was most rigidly required. The occurrences taken together are, it is true, less than 150 in number: but they are unmistakeable, and can most naturally be explained as intentional revivals of archaic or supposed archaic forms.

(iii) *Developement of final -ā into -o, -āv.*

This change is connected with increasing strictness in the Rigveda in the question of hiatus. The oldest poems not only shew considerable liberty in the choice between hiatus and combination, but also where a final long vowel stands before hiatus a further choice between the full value and shortening. But in the greater part of the Rigveda final *-ī*, *-ū* are regularly short before dissimilar vowels, whilst the duals and adverbs in *-ā*, if used with hiatus, retain the long quantity. In the popular Rigveda we observe a series of forms which formerly ended in *-ā*, such as the duals, *āthā* and *mā*, regularly used before hiatus and written in *-o* or *-āv*, the two endings being metrically equivalent: and there are traces of similar change in locatives of *-ī* and *-u* stems, in the perfects of verbs in *-ā* (as *paprā*, *paprāu*) and in words ending in *-ai*

and -au, which have a syllabic increase to -ā u. These changes, so far as the evidence of the Rigveda goes, are of a phonetic character: and the very different explanations given by the writers on comparative grammar are not easily reconciled with the facts as given in detail above.

(iv) *Protraction of final vowels of stems.*

The amount of material available in the Rigveda is too small and not sufficiently homogeneous to lead to historical conclusions. Amongst final stem-vowels perhaps a majority have historical justification, and are therefore found in the earlier parts of the Rigveda; but phonetic lengthening is an increasing force, and is found at work on a still larger scale in the later history of Sanskrit (J. Wackernagel, *Altindische Grammatik*, §§ 41-43).

To the wider historical questions suggested by the changing quantities of the Rigveda only slight reference can be made here: a summary of the widely differing views of the writers on comparative grammar will be found in Wackernagel's *Altindische Grammatik* § 266 c. Variant final vowels are found in Latin also on a large scale, and are attributed to the shifting of the accent away from the final syllable, with consequent shortening. According to this view the pre-classical writers of Latin comedy shew the later historical facts, whereas the classical writers almost everywhere restore the archaic long vowels, contrary to the ordinary pronunciation, for instance in *rēdeō*, *amā*. This example serves to emphasize the technical and, to some extent, arbitrary character of the sharp distinction usually drawn by the poets between long and short vowels. When the Rigveda indicates a long vowel in the neuters plural in -ā, -ī, -ū it is perhaps faithfully recording an earlier stage in the language than that indicated by the occasional appearance of -a, -i, -u. But that the verb-forms in -ā, -thā, -tā, -dhī are in any absolute sense older than the forms in -a, -tha, -ta, -dhi we cannot venture to affirm on the authority of the Rigveda: it can only be said that the oldest Vedic writers most freely use the long vowels.

Many flexional endings employ forms with long and short final vowels side by side, and it is remarkable that the poets should use as regularly as they do a perfect in -mā but past tenses in -ma, an aorist imperative in -svā but a thematic imperative in -sya, an adverb *enā* but instrumental forms in -ena. The analogy of Latin might incline us to think that the long vowel is in all cases the older form: or again we might look to the accent as the original cause for the discrimination. But even within the Rigveda the shiftings of quantity cannot be systematically connected either with the position of the accent or with the effect of neighbouring heavy or light syllables. Only on a broad view of the whole evidence it may be said that the shortening of long final vowels is a phonetic tendency of early Sanskrit, and that the long vowels of the Saṁhitā text are not as a rule artificial protractions on metrical grounds, but imperfect records of an older stage of the language.

180. HISTORY OF QUANTITATIVE CHANGE IN THE RIGVEDA.

Refer to §	Periods		Arch.	Stroph.	Normal	Cretic	Pop.
	Units of bulk		1·9	·9	1·8	1·1	·9
	All decreasing variations	422 ¹	190	73	98	34	28
	All increasing variations	365	71	87	74	70	113
	Ratio		26	34	45	67	84
	DECREASING VARIATIONS:						
160	<i>tū</i>	17	1 ²	2	5	4	0
"	<i>nū</i> (with <i>nū cit</i>)	35	11	1	5	3	1
"	<i>ū</i>	51	14	0	5	5	3
"	<i>nū</i>	88	9	4	6	2	3
161	<i>ādhā</i>	45	11	10	3	4	7
"	<i>yddi</i>	14	4	0	3	0	2
162	Imperative in <i>-uhi, -hi, -dhi</i>	36	9	9	3	1	4
166	Compounds in <i>purā-, vash-</i>	39	11	14	2	1	0
170 i	Duals in <i>-athe, -ate, etc.</i>	28	7	11	3	0	1
" ii a	<i>uḍsam, etc.</i>	24	2	7	4	6	0
" ii c	Forms in <i>-manam, -vanam, -saham</i>	14	5	2	1	0	0
" ii e	Locatives in <i>-au</i>	18	1	2	6	4	0
172	<i>-ā</i> short before hiatus	38	13	4	3	3	1
174	Duals short before hiatus	25	8	4	2	0	2
	INCREASING VARIATIONS:						
158	Gerunds in <i>-tya, -ya</i>	4	0	0	1	0	3
159	Imperative in <i>-a</i>	41	2	8	4	7	16
"	2 pers. pl. in <i>-tha, -ta</i>	43	8	7	4	2	13
160	"	61	5	6	7	10	24
161	<i>yādi</i>	14	1	1	1	0	9
161	<i>adyā</i>	21	1·5	1	3	7	3
163 i	1 pers. pl. in <i>-mā</i>	30	4·5	3	3	9	2
" ii	Perfect in <i>-thā, -ā</i>	25	3	2	3	8	3
" iii	Imperative in <i>-rū</i> (thematic)	10	2	0	1·5	5	0
" iv	Instrumental in <i>-enū</i>	25	1·5	1	4	6	7
" v	Adverbs in <i>-trū</i>	37	3	2	4	6	16
171 v	<i>ā u</i> for <i>-ai, -au, -āh³</i>	32	3	6	3	2	16
172 ii	<i>-o</i> for <i>-ū</i> before vowel ³	22	1·5	4	1	2	12
163 vi	<i>yēna, tēna, etc.</i> , protracted	37	7	7	4	2	8
" vii	Protraction in compounds	56	10	10	7	10	4

¹ This column shews the absolute number of variations.² From this point the figures shew the proportional number of variations for 5000 trimeter verses.³ In any part of the verse.

181. TABULAR EXPLANATION OF THE SYMBOLS CORRESPONDING
TO THE VARIOUS POSITIONS IN THE VERSE.

Symbols		Position	Quantity	
Trim. v.	Dim. v.		Regular	Preferable
In.	In.	Initial syllable.	[indifferent]	
2T	2D	2nd syll., the 3rd being long.		long
2t	2d	" " " short.	long	
3T	3D	3rd syll., the 2nd being long.	[indifferent]	
3t	3d	" " " short.	long	
	3z	3rd syll. in epic reopening.	long	
	4	The fourth syllable.		long
4A		4th syll., followed by caesura.		long
4B		4th syll., the caesura following a long fifth syllable.		long
4b		4th syll., the caesura following a short fifth syllable.	long	
	5	The fifth syllable.	short	
	5a	5th syllable in Trochaic Gāyatri.	[indifferent]	
5A		5th syll., following the caesura.	short	
5B		5th syll., followed by the caesura, the fourth syllable being long.	[indifferent]	
5b		5th syll., followed by the caesura, the fourth syllable being short.	long	
	6	The sixth syllable.	long	
6A		6th syll., after early caesura.	short	
6B		6th syll., after late caesura.	short	
	7	The seventh syllable, not being final.	short	
	7a	7th syll. in Trochaic Gāyatri.		long
	7z	7th syll. in epic semicaesura.		long
7A		7th syll., after early caesura, the sixth syllable being short.		long
7a		7th syll., after early caesura, the sixth syllable being long.	short	
7B		7th syll. after late caesura.	short	
8		The eighth syllable.	long	
9		The ninth syllable.	short	
10		The tenth syllable.	long	
11		The eleventh syllable, not being final.	short	
Fin.	Fin.	The final syllable.	[indifferent]	

In trimeter verses containing rests (decasyllabic and defective verses) the syllables following the caesura are numbered to correspond to the ordinary rhythm: the 'rest' is therefore counted as a syllable.

The quantity is tabulated as 'regularly' long or short when it is so in nine cases out of ten or thereabouts: as 'preferably' long or short when it is so in about three cases out of four. For a more precise statement in the case of final vowels see p. 111.

The position of a final vowel when followed by a consonant-group is not denoted by any of the above symbols, but by Gn.

This table does not include all possible positions in Vedic verse, but only those that are of practical importance.

CHAPTER VII.

DIMETER VERSE.

182. THE Rigveda contains some 15,000 dimeter verses, which make up about one-third of its whole bulk. The general character of dimeter verse and its principal varieties have already been described in §§ 18-41 above: its distribution amongst the 'homogeneous groups' is shewn in § 114. The statements already made, which will form the basis of the discussion in the present chapter, may be shortly recapitulated as follows:

(i) the general type of dimeter verse follows a metrical scheme of an iambic character, namely $\times - \times - | \cup - \cup \times$, variations from this scheme being comparatively common in the opening of the verse and occasional in the cadence. Verses of this type are found (a) in the lyric metres which prevail in Group I and are fairly common in the other groups of the archaic and strophic periods, and in which trimeter and dimeter verses are combined in many different arrangements, (b) in Anuṣṭubh stanzas, chiefly in Group II (Atri and Vīmada hymns), and less often in Groups III and V, and (c) in Gāyatrī stanzas in all parts of the Rigveda, but especially in Groups V, VI and VII;

(ii) the 'Trochaic Gāyatrī' stanza substitutes a trochaic rhythm in the cadence, and is found most frequently in the Kaṇva hymns (Group V); and

(iii) the 'epic Anuṣṭubh' stanza consists of two pairs of dimeter verses, in each of which the cadence of the first verse and the opening of the second approximate to the rhythm $\times - - \times$.

In order to appreciate fully the history of dimeter verse, it is necessary to replace these general statements by definite measurements. For this purpose six groups of hymns are selected

for comparison in the table in § 185. These groups correspond generally to the 'homogeneous groups' defined in § 91, but are subject to the further restriction that each of them consists entirely of hymns in which dimeter verse appears in the form most characteristic of its group. Consequently Group I is represented exclusively by its hymns in lyric metres, Group II by its Anuṣṭubh hymns, Groups VI and VII by their Gāyatrī hymns: the popular Rīgveda by the hymns and fragments in which Anuṣṭubh is used without the admixture of Pañkti or Mahāpañkti. Trochaic Gāyatrī, however, is represented by all the hymns composed mainly in that metre, without regard to the previous grouping: the larger part of these hymns belong to Group V. For epic Anuṣṭubh the forms which appear in the odd and even verses are tabulated separately.

The hymns tabulated in § 185 include rather less than half the dimeter verse of the Rīgveda, but they are quite sufficient in number to illustrate the general character of the different kinds of verse; whilst there is an obvious advantage in adopting every precaution for the homogeneity of the groups. In Group I hymns in Brhatī-Satobhātī are not included, because this metre is common to Groups I and IV: whilst Groups III, IV, VIII, and IX are altogether omitted for the present, because they contain comparatively little dimeter verse, and no distinctive metres.

For Trochaic Gāyatrī it is necessary to disregard the grouping of § 91, on account of the small amount of verse composed in this metre. The list of hymns is given in § 197.

In metres other than epic Anuṣṭubh the rhythm of the different verses in the stanza is approximately but not exactly the same: see below § 186 (last paragraph).

183. The opening and cadence of dimeter verse appear to be independent, and may therefore be discussed separately. The quantity of the first and last syllables being indifferent, each part of the verse has eight possible forms. In the opening three of these forms are relatively common, and may be distinguished as the *normal* form (× - - -), the *iambic* form (× - ∪ - -), and the *syncopated* form (× ∪ - -): in all of these forms the fourth syllable is long. The 'normal' opening, as appears from the table, is predominant in every form of dimeter verse, usually including rather more than one-third of the whole number of verses. The 'iambic' opening is almost equally common with it in the early Anuṣṭubh group, and again in the odd verses in epic Anuṣṭubh: but in the other groups it is distinctly less common,

and in the 'reopening' (§ 41) of epic Anuṣṭubh it is only rarely found. The 'syncopated' opening is rare in the early Anuṣṭubh and in the opening of the odd verses in epic Anuṣṭubh, but in the Gāyatrī groups it is comparable in frequency with the iambic opening, and in the reopening of epic Anuṣṭubh it is more than three times as common.

There are three corresponding forms with short fourth syllable: of these the forms $\asymp - - \cup$, $\asymp \cup - \cup$, are each about one-third as common as the corresponding forms above, except in the reopening of epic Anuṣṭubh, in which they are relatively much more common: the remaining form $\asymp - \cup \cup$ is only about one-sixth as common as the corresponding iambic form, with the exception (as usual) of the reopening in epic Anuṣṭubh.

The forms of the opening which contain consecutive short syllables in the second and third places may be considered as *irregular*. They are not common in any part of the Rigveda, and least of all in the Gāyatrī and epic Anuṣṭubh groups.

A division into feet of two syllables is not traceable in the Rigveda, and therefore the usual terms applied to the Greek and Latin classical metres are unsuitable. There is some practical convenience in speaking of an *ictus* which falls normally on the even syllables, but is transferred from the second to the third in the 'syncopated' form: and also in speaking of the 'general iambic rhythm' of the verse as a whole: but it must not be assumed that the ideas which these words connote were present to the Vedic poets.

The division, however, into 'members' of four syllables each seems to be fully established. The complete change of cadence found in Trochaic Gāyatrī has no effect upon the opening, except slightly to increase the frequency of all the less regular forms: whilst the change of rhythm in the reopening of Anuṣṭubh verse is accompanied, on the contrary, by increased strictness in the cadence. Even the adjacent fourth and fifth syllables appear to be without effect one on the other: for in the comparatively few cases in which the fifth syllable is long, the fourth syllable is also long in the usual proportion of three-fourths or more of the instances.

The opening of epic Anuṣṭubh corresponds almost exactly to the opening in the lyric metres, without the comparative preference for the syncopated form shewn by the Gāyatrī groups. In the reopening the distaste for the iambic and irregular forms is more marked than the preference for any special forms: but the three most common forms are those in which two out of the three distinctive syllables are long.

Of the irregular forms $\asymp \cup \cup -$ is ten times as common as $\asymp \cup \cup \cup$, and therefore the former form in the first three groups is not very markedly less common than either of the forms $\asymp - \cup \cup$, $\asymp \cup - \cup$. More strictly therefore we should say that $\asymp \cup \cup \cup$ is irregular

throughout the Rigveda, and $\times \cup \cup -$ in the Gāyatrī and epic Anuṣṭubh groups.

All investigators are agreed that the quantity of the first syllable is indifferent under all circumstances. According to my own calculations, a long syllable is more common in this position, in the proportion of 11 to 10: there is perhaps a slight natural excess of long syllables in the language.

184. Except in Trochaic Gāyatrī and the 'semi-cadence' (§ 41) of epic Anuṣṭubh, there is only one regular form of cadence in dimeter verse, namely the iambic form $\cup - \cup \times$. In the lyric and early Anuṣṭubh groups all the variations from this standard taken together hardly amount to one-tenth of the whole number of instances: in the Gāyatrī groups they are only one-thirtieth, and finally in the full cadence of epic Anuṣṭubh only one-hundredth part of the whole. In every one of the groups the variation which differs from the iambic form only by shewing a short sixth syllable is about as common as all the other variations taken together.

In Trochaic Gāyatrī the most common forms of the cadence have trochaic rhythm, but the length of the seventh syllable is of more importance than that of the fifth. The iambic cadence is fairly common; the forms $- - \cup \times$ and $\cup \cup \cup \times$ are rare.

In the semi-cadence of epic Anuṣṭubh the iambic form is still the most common, whilst the trochaic form is among the rarest: the rhythm therefore has little or nothing in common with Trochaic Gāyatrī. But whilst every possible form is permitted, the most common after the iambic form is $\cup - - \times$, and next to it $- - - \times$; that is, the two forms in which both the sixth and seventh syllables are long.

Catalectic and heptasyllabic verses are much more common in Trochaic Gāyatrī and among the odd verses of epic Anuṣṭubh than elsewhere.

It is generally agreed that the quantity of the final syllable is in all cases indifferent. No exact method of measurement is available, as position is indeterminate.

The special cadence of Trochaic Gāyatrī can most easily be explained as borrowed from Trisṭubh metre. This explanation would also account for the comparative frequency of catalectic verses in this metre. It is therefore convenient to treat 'catalectic' verses as shewing a variation of cadence, and the statistics indicate that 'heptasyllabic' verses should be treated in the same way.

185. TABLE SHEWING THE DISTRIBUTION OF THE VARIATIONS
IN DIMETER VERSE.

Groups	Lyric	Anap.	Troch.	Gäyatri		Epic Anuṣṭubh	
	I	II	Gäyatri	VI	VII	Odd vv.	Even vv.
Number of verses	1275	1068	474	1578	1424	551	550
The openings:							
Normal opening, — — — — —	392	371	329	391	336	368	317
Iambic " — — — — —	287	337	272	282	256	307	50
Syncopated " — — — — —	114	111	144	155	184	111	189
" — — — — —	96	73	117	71	88	103	209
" — — — — —	39	34	46	33	54	83	114
Syncopated, — — — — —	42	39	46	46	61	49	103
Irregular openings	29	35	46	22	21	29	18
The cadence:							
Iambic cadence, — — — — —	920	892	153	974	962	403	991
" (with long fifth) — — — — —	6	12	15	6	4	82	5
" (with short sixth) — — — — —	42	56	25	11	20	62	4
Irregular cadence:							
Trochaic, — — — — —	3	2	313	0	5	24	0
Syncopated, — — — — —	4	4	213	1	3	44	0
Other forms	12	22	252	4	5	343	0
Catalectic verses	10	8	21	3	0	31	0
Heptasyllabic verses	8	4	8	1	1	11	0

NOTE. All the figures in the body of this table are proportional to a bulk of 1000 verses.

186. The general rhythm which is found in lyric, early Anuṣṭubh, and Gāyatrī verse, and also as regards the opening in Trochaic Gāyatrī and in the odd verses of the epic Anuṣṭubh and as regards the cadence in the even verses of epic Anuṣṭubh, may be distinguished as the *normal dimeter rhythm* from the special forms found in the cadence of Trochaic Gāyatrī and of the odd verses of epic Anuṣṭubh, and in the opening of the even verses of epic Anuṣṭubh. In some particulars, as in the use of the openings $\times - - -$, $\times - - \cup$, $\times - \cup \cup$, the normal rhythm is almost exactly the same in every group; but in the remaining particulars there are differences which, if not striking, are at least too large to be the work of chance. These may be summarized in the two contrasts, that (i) in the openings of early Anuṣṭubh the iambic form is more than twice as common as the two syncopated forms together, whilst in the Gāyatrī of Group VII it is only equally

common, and that (ii) in the early Anuṣṭubh hymns irregularities either of opening or cadence are found in 15 verses in each 100, whilst in the Gāyatrī of Group VI they are only found in 5 verses in each 100. In both points there is approximate agreement between the lyric and Anuṣṭubh groups on the one hand, and the two Gāyatrī groups on the other, and the change seems therefore due to time rather than to metre. We have therefore the presumption of two historical tendencies, which may be shortly called (i) *the increase of syncopation*, and (ii) *the diminution of irregularities*. We proceed to trace the progress of these tendencies by examining them in several small groups of hymns which together include nearly all the dimeter verse of the Rīgveda.

The groups chosen are 27 in number, and they are selected on the same principle as the larger groups in § 185, namely so as to be homogeneous both in period and metre. The groups contain on the average about 500 verses, but some of them are much smaller: in this way it is possible to bring almost all the dimeter verse in the Rīgveda under review, though there are a few hymns in which the metres are so mixed as to elude classification. Of the 27 groups 20 use exclusively the normal dimeter rhythm, and 7 have one or other of the special rhythms.

The groups are composed as follows:

ARCHAIC PERIOD: (1) Uṣṇih, i 79 4-6, 84 7-9, 92 13-18, v 40 1-3, 51 5-10, 72, 78 1-3, vi 43, 51 13-15, viii 12, 13, 15, 18, 23-26, 98 1-6, ix 102-106; (2) Atyaṣṭi and allied metres, i 127-139, v 87, ix 111; (3) Kakubh-Satobṛhatī, v 53, viii 19-22, 98 7-12, 103, ix 108; (4) Uneven lyric metres, i 88, 120 1-9, v 24, x 22, 93, 105, 132; (5) Anuṣṭubh of bk v, and also i 84 1-6, 158 6, 175 2-5, 176, ii 5, 41 16, 17, vi 2 1-10, 14, 42 1-3, 44 1-6, 59 7-10, viii 69 1-3, 7-16, 70 14, 74 13-15, 89 5-7, 95, ix 98-100, 101 4-16, x 21, 24 1-3, 25, 26, 143; (6) Brhatī-Satobṛhatī, i 84 19, 20, v 56, vi 46, 48, viii 17 14, 15, 27, 60, 61, 66 1-14, 69 17, 18, 70 1-12, 71 10-15, 77 10, 11, 78 11, 87-89 4, 90, 97 1-9, 99, 101; (7) Gāyatrī of Group I, viii 14, 17 1-13, 28, 31 1-14, 43-46, 102 1-18; (8) Gāyatrī of Group II, i 2 4-6, 3 1-3, 7-12, ii 41 1-9, viii 38, 92, 93, ix 101 1-3, and in bk v and viii 60-79; (9) Gāyatrī of Group III, in i 74-93 and vi; also i 172, viii 80 1-9, 82-85; (10) Trochaic Gāyatrī (see § 197 i); (11) Pañkti and Mahāpañkti, i 80-82, 84 10-12, v 6, 75, 79, viii 31 15-18, 62 1-6, 10-12.

STROPHIC PERIOD: (12) Brhatī-Satobṛhatī, in i 36-50, vii, viii 1-11, 33 1-15, 49-54, and ix 107; (13) Gāyatrī, i 14, 27 7-9, 30 1-6, viii 32, and in the sections just named; (14) Trochaic Gāyatrī (see § 197 ii).

NORMAL AND CRETIC PERIODS: (15) to (20) Gāyatrī in six groups, as shewn in the table; (21) lyric hymns and verses in bks iii and iv (see § 94 i); (22) Anuṣṭubh etc. of the normal period, i 10, 11, iii 13,

21 2, 3, 22 4, 53 12, iv 7 2-6, 37 5-8, 47, 48, 57 1, viii 39-41, 42 4-6, 47 1-12, x 131 4, 133, 134; (23) Anuṣṭubh etc. of the cretic period, i 28 1-6, 29, 105 1-6, 9-18, 142, iii 8 1-9, x 62 5, 8, 9, 176.

POPULAR RIGVEDA: (24) Scattered lyric verses (see § 94 i); (25) Gāyatrī, i 23 16-18, 93 9-11, 97, iii 28, 52 1-4, viii 33 16-18, 102 19-22, x 9 6, 7, 57, 60 1-5, 101 4, 6, 119, 153, 158, 175, 186, 189; (26) epic Anuṣṭubh hymns and fragments, see § 198 ii and iii; (27) hymns in mixed Anuṣṭubh, Pañkti and Mahāpañkti, see § 198 i.

In the Anuṣṭubh groups the variations in the odd and even verses are distinguished throughout: where Pañkti and Mahāpañkti are mixed with Anuṣṭubh the additional verses added to the respective distichs are reckoned as even verses.

For other metres this distinction is not made in the table. In all the lyric metres irregularities are twice as common in verses beginning a distich as in those concluding it: in Gāyatrī those in the first, second, and third verses are respectively in the ratios of 5, 3, and 2, in all parts of the Rigveda. As to verses of four syllables see § 192.

187. With regard to the developement of syncopation it appears from the table in § 195 that in the archaic period the Uṣṇih, Kakubh-Satobṛhatī, and uneven lyric groups are substantially in agreement with the early Anuṣṭubh hymns: whilst the Atyaṣṭi and Bṛhatī-Satobṛhatī hymns, and the Gāyatrī hymns of Group III, do not widely differ from them. In the strophic period the Bṛhatī-Satobṛhatī and Gāyatrī hymns, and in the normal period the Gāyatrī hymns of ix 1-60, do not widely differ from the early Anuṣṭubh hymns. In all the groups named, then, the iambic forms preponderate largely over the syncopated forms.

On the other hand the syncopated forms are relatively common in two of the Gāyatrī groups and in the Pañkti-Mahāpañkti hymns of the archaic period, and in all the groups of the normal and later periods except in ix 1-60.

Although the increase of syncopation is therefore not equally observable in every group of the normal and cretic period, yet it is very marked in the hymns of these periods considered as a whole. This increase appears to continue in the popular Rigveda, so far as can be judged from the small amount of verse in the lyric metres and in Gāyatrī: for in groups 24 and 25 the syncopated forms decidedly outnumber the iambic forms.

The occurrences of the iambic and syncopated openings are far too numerous to be recorded separately: but more detailed information is given in the 'Table of hymns' at the end of the book.

188. As regards irregularities in the opening the groups of the archaic period shew great uniformity, the irregularities being generally about 3 per cent. of the whole number of verses. In the strophic, normal and cretic periods the proportion is generally much smaller, but in the popular Rigveda it increases. In Anuṣṭubh irregular forms are generally more common in the odd than in the even verses. As the variation is in all cases between narrow limits, it is of little importance in comparing the groups.

Irregularities in the cadence shew much greater variation. In the archaic period departures from the normal rhythm reach the proportion of 38 per cent. in the uneven lyric hymns, so that the cadence in this group must be considered as constituting a special type; it is discussed further in § 196. In the odd verses of early Anuṣṭubh, again, the variations reach 13 per cent.: the general average of the archaic period is 7 per cent., whilst the hymns in Gāyatrī, Pañkti, and Mahāpañkti are much more regular. In the strophic period the average is only slightly less. Later we find that the two Soma groups ix 1-60 and 61-67 shew an extreme regularity, whilst the Kuśika groups i 1-30 and iii dc not greatly differ from the standard of the earlier periods. In the Anuṣṭubh hymns of the cretic period irregularities in the opening of the odd verses are many times more common than in the even verses. In the lyric and Gāyatrī hymns of the popular Rigveda irregularities are again common.

The irregularities of the opening (× ∪ ∪ ×) are substantially of the same type as the chief irregularity of the cadence ∪ ∪ ∪ ×: but the latter occurs the more commonly. If language appropriate to the classical metres may be permitted, we should say that in each case a short syllable bears the *ictus*. But in detail there is a remarkable difference. In the opening the short second syllable which bears the ictus is very often one which contains a final vowel: in the cadence the short sixth syllable is almost always an initial syllable.

For the cadence of hymns in the uneven lyric metres see below, §§ 191, 196.

For the 'short syllables which bear the ictus' a quantitative explanation has often been sought, but as it would seem, wrongly. The final vowels found in the second place have been thought, either for some specific reason or merely as final vowels, to have some special suitability for positions which call for a long syllable: but if this were

so, we should find them used also in the third place to make up syncopated openings, and in the sixth place: whereas they are extremely rare in both positions. Again the initial syllables which occur in the sixth place have been supposed to have some special affinity to long vowels, and it has been noticed that the same initial syllables frequently recur in this position. But it has not been shewn that in any case any very large proportion of the occurrences is found in the sixth place: and as in the previous cases, it is noticeable that these syllables are very rarely indeed found in the second or third place of an irregular opening.

It is of the essence of quantitative length that it determines the position in the verse, and is not determined by it: and by this test all the syllables in question are genuine short syllables. In the lists of occurrences, however, attention is called to the special forms and words which have suggested a quantitative explanation.

If we consider that irregularities of both kinds are most common in the earliest parts of the *Rigveda*, it becomes probable that their later use was largely due to reminiscence, not indeed of the older practice as such, but of individual instances of it: and this may account for the apparently arbitrary difference between the two irregularities. At the same time a reciter would be tempted to give an artificial intonation to words so occurring, and this is probably represented in the text by the long vowel or form in -o for which in many cases we have seen reason to restore a final short vowel (§§ 167 iii, 171 iv, etc.).

189. The irregularities in the opening are about 350 in number. In one-third of the instances the second syllable contains a short final vowel, or -a as representing final -*ah* or -*e*; but only in some 20 instances is the third syllable of this character. In several instances the text gives a long final vowel in the second place, or substitutes -o for final -a (§ 171 iv). In addition there are about 50 instances of uncertain or 'protracted' final vowels (§§ 162, 163) in the second place where the third syllable is short.

The occurrences may be grouped as follows:

(i) The second syllable contains the final vowel of a word or of the prior element of a compound, or -a representing final -*ah* or -*e*: i 4 3c¹, 10 4b² 4c³, 13 11a⁴, 22 2a 18a, 23 15a⁵ *24b, 28 2b⁶, 30 20a⁷, 37 13a, 74 6a⁸, 81 2a, 91 13c¹ 15b, *93 3c, 105 5c¹ 6a¹ 15b, 127 10d¹¹ 11d, 129 3c¹⁰ 8c¹, 130 3g¹ 5c, 134 6d⁹, 142 11a⁴, 158 6a, 175 1a, 187 4a; ii 6 4b¹¹ 8b, 7 2a¹, 41 †10b¹²; iii 24 2a⁷, 51 11a⁷; iv 9 4b⁵ 5a 6b, 30 8b, 31 †4a¹² 5b¹³, 32 11b, 52 1c⁴ 3a¹⁴ 6c¹; v 6 9c⁵, 19 2b, 20 4c¹, 27 4a⁷, 35 3a⁷, 50 2b⁵, *51 14c, 52 5b¹ 8b, 61 3c 4c, 74 6a, 82 7c 9c⁸, 87 6d¹; vi 2 10a, 16 25b, 45 31a⁸, 47 23c¹⁵ 24a¹⁶, 48 12b¹, 56 6b⁷, 59 9c¹, 61 11b, *75 12c¹; vii 32 †24a¹²; viii 2 27a 36c¹, 4 11d⁹, 5 14a, 6 25b¹ 31c⁵ 47a, 7 10a, 12 27b 31b¹, 13 9a⁵ 12a 28c⁵, 16 4a, 21 9a¹ 15a⁷, 22 9a, 24 9a 14a¹⁷ 30c¹, 26 11b⁵, 27 15b⁷, 28 5c¹⁸,

30 1a¹⁰, 32 10b 17a¹ 19c, 33 13b *17c⁵, 34 1c = 2c = 3c¹, 46 19b 22c¹⁰
 27a⁷, 54 7a, 56 1b¹, 61 16b, 65 5a, 68 1d 10c, 69 13a, 72 4a 12a¹, 74
 4d¹ 7b⁷ 7c, 78 1b, 79 1b 9d¹, 81 8a, 83 7a², 88 5a, *91 3b⁶, 92 2c¹, 93
 20a 34a¹, 98 5a¹, *102 19a¹⁰; ix 3 7a²⁰ 8a²⁰, 9 7c, 15 1a²⁰ 2a²⁰ 3a²⁰
 6a²⁰, 23 3b¹, 27 1a²⁰ 3a²⁰, 28 2a²⁰ 4a²⁰, 57 4b⁵, 61 3a¹⁰, 62 1a⁷ 11a²⁰, 63
 4a⁷ 9b¹, 67 9c², 99 4c⁵, 100 1a¹⁰, *114 3a; x 26 2a 5b, *58 7a⁷, *86
 20a², 93 13c, *97 3b *17a⁴, 102 1b¹, *119 6a¹⁰ *11a, 126 2a, 127 7c¹,
 132 2d², *137 6b¹, 144 3b, 171 2b¹, *172 3a, *174 2c², *186 1b.

¹ Final -a or -o for -ah.
² abhi.
³ -a neut. sing. of stem in -an.
⁴ āra.
⁵ utā (text utā).
⁶ dāhi.
⁷ Final -e before vowel.
⁸ cu.
⁹ prāti.
¹⁰ pāri.
¹¹ vāsupati.
¹² abhi (text abhi).
¹³ ha (text hā).
¹⁴ utā.
¹⁵ dāsa (text dāso).
¹⁶ dāsa.
¹⁷ ūpa (text ūpo).
¹⁸ sapā.
¹⁹ nāhi.
²⁰ eā.
 (text sapā).
 (text sapā).

(ii) The third syllable contains a similar final vowel: i 8 9b¹,
 *23 16b¹, 26 5a 9b, 84 2b, 86 7b¹, 129 1c, 142 4a¹, 172 1c¹ 2b¹;
 *iv 57 5b; v 5 3a¹, 67 1c 2b +5b², 71 1b 2b 3b; vi 44 1a,
 45 26b; vii 66 3b 8b; viii 19 23c¹, 31 5b¹, 47 1b, 62 2a¹, 67 4b,
 69 11c¹, 93 9b¹; x *90 2a¹, 126 2b, *146 6a, *158 1b¹.

¹ Final -ah.
² abhi.
³ reading vāruṇa, § 166 i.

(iii) Other instances: i 5 1b, 12 4a 7c, 16 4b, 25 5b, 37 2a, 38 9c,
 42 3c, 46 12a, 84 4b, 105 6b, 127 7g, 128 1e, 130 4d, 137 2g, 150 2a;
 ii 8 5a; iii 62 10a; iv 32 24b, 37 5a 6a; v 7 2d 3a 7d
 8b, 18 5e, 27 4c, 35 8b, 39 4c, 52 3c 10a, 65 4d, 66 1a 2b, 68 4a, 74 1c
 4d, 82 1a, 86 2a, 87 8d; vi 16 19a, 45 17a, 48 5b 14b, 54 8b;
 vii 32 7b 15b 20a, *55 5d, 59 9a, 66 7c 12d, 96 1b; viii 2 3b 9a
 26c, 4 14b, 5 35c, 6 46a, 8 23a, 11 2a, 13 2a, 18 7b, 19 5a 5c 14b, 22
 7b, 23 4b, 24 6b, 25 14b 19b, 26 24b, 31 12a 16a, 33 6a 14b, 36 7c,
 37 7c, 41 4a 4d, 45 31a 34b, 46 4b 8d, 62 4d, 66 8b, 69 5a, 71 2c 8b,
 72 8a, 83 3b 3c, 84 2a, 89 5c, *91 1b, 92 1b 8c, 93 14a, 94 1a, 101 5b,
 102 13b *19b, 103 3b; ix 7 1b, 12 9a, 13 2b, 14 6c, 17 4a 8c, 23 3a,
 24 3a, 63 21b, 64 20b, 65 3a 14a 30a, 66 2b 20a, 67 14a, 98 2c, *112
 3a, *113 6b; x *59 8d = *9e = *10e, *85 35a, 93 12c, *97 5d *15a
 *22a, *136 3a *6a, *141 5a, *145 6c.

(iv) 'Protracted' or other vowels of doubtful quantity are found
 in the second place in dimeter verse as follows: i 22 4b, 25 8c 9c, 27 3c¹,
 36 15a¹, 42 5c, 50 6a, 80 3a¹, 129 9b¹, *133 2c¹; iii 45 1b¹; iv 48
 1d¹; v 35 5c, 61 13b 14b; vi 16 3a 14c 17a 17c *48c; vii *55
 7c; viii 3 11a¹, 12 2a 2c, 17 10b, 19 16b 20b, 20 26b, 24 24a, 34 3a,
 38 2b, 46 25b¹, 60 9a¹ 9b¹ 9d¹, 63 10c, 67 6c, 78 10d¹, 93 31b¹; ix 61
 19b, 101 1a, 111 2e; x *72 7c, *97 7a, 126 2c, 176 1c².

¹ Imperative in -dhi, -hi.

² Neut. sing. in -a, § 175 i.

The distinction between final short vowels and those which are
 specially 'capable of protraction' cannot be satisfactorily drawn: but
 it will be noticed that the number of the latter is not sufficiently large
 to affect the general conclusions drawn in this chapter with regard to
 the irregular openings.

190. Quantitative variations in normal dimeter cadence are
 increasingly rare in proportion as they deviate from the standard

form. Hence the most common variations are (i) the long fifth syllable -- ॐ, and (ii) the short sixth syllable ॐ ॐ ॐ. The long seventh syllable is, however, a rare variation.

The trochaic variation -- ॐ -- ॐ, and the syncopated variation ॐ ॐ -- ॐ are both rare; they may in some cases be due to the influence of Trochaic Gāyatrī, in which they are the most common forms.

In the sixth place the initial syllables of words like *ajāra*, *aruśā*, *āvase*, *gūhīa*, *marūtaḥ*, *vāriṇa*, *śāvase*, *hāvīa*, occur with considerable frequency, but it is not clear that this frequency is disproportionate to their occurrences in other parts of the verse.

The irregular forms of the cadence occur as follows :

(i) Long fifth syllable: i 10 1a 2c, 12 5c, 24 4a¹, 25 16b, 28 8b, 29 7a, 36 15a, 37 1a 5b 11a, 42 10a, 43 8c, 48 3a, 90 2c, *97 4a, 175 4d; iv 30 21c 24c, 31 7a; v 6 1a 2d, 7 8a, 17 2b, 38 2c, 50 5b², *51 14b, 53 4a, 61 15b¹, 64 2b, 65 2b, 70 3a, 73 4a, 79 2a, 82 4b 7a, 86 6b; vi 46 5d, 54 7a; vii 81 5b, 94 12a 12b; viii 1 5a, 2 15a 38a, 4 13a, 8 20a 21c, 9 2a, 10 5d³, 12 20c 24a, 16 9a, 19 36c, 22 1d 18b, 25 16a¹, 28 3b¹, 32 25c, 39 6a, 46 27b, 47 12a 12c, 54 1d, 55 4a, 56 2a 4a, 60 3a 19a 20d, 62 9c, 67 7a 18a, 70 11d, 80 4c, 84 9a, *91 3b, 92 7a, 101 2b, 102 11c; ix 5 7c, 15 1a, 19 5a, 29 1a, 30 2a, 40 1c, 52 2c, 61 2a¹, 62 21c, 98 7c, 107 8a 26b, *113 6b; x *16 14d, 22 1b 1c 9b, 26 2c 5a 6a, 62 5c, 93 1c 1d 2c 9c, 105 3a, *119 1c = *2c = *3c, 126 3c 3d, 127 4a, 144 1c, *153 3c, *158 2a, *175 3c; and frequently in the semi-cadence of epic Anuṣṭubh and the allied metres.

¹ *itthā*.

² see on *rāthas*, § 151 iii.

³ *āthā* (text *ātha*).

(ii) Short sixth syllable: i 1 2a, 3 6b, 6 1a, 7 4a, 8 6b, 9 9a, 10 7a, 15 7a 10a, 16 1a, 17 2a, 18 1a¹ 3a 9c, 22 3a 6a, 24 3a, 25 7b 9b, 27 9b 9c, 28 2a, 30 3b 4a 17a 21c, 36 5a 13b, 37 8a 13a, 38 3b 5a 10a 14b, 42 4c 9b, 43 7a, 44 1a, 46 4a 5b, 48 1a, 80 10a, 84 2b 7a 20b², 86 1b 8b 9a, *97 1a *1c = *2c = *3c, 105 4a 5c 8a 15a 17a, 127 3d 3g 4c 5d 5g 9g 11g, 129 1c 3e 10c 10d, 132 1d, 134 2d, 137 1e 3d, 150 2a 2b, 176 5b, 187 2b 7a; ii 41 4a³; iii 9 1a 7b, 11 3c, 13 2d 6a, 24 1a, 25 10c 13a, 37 1a, 40 7a, 41 8a, 45 1a, 51 11b, *52 2a, 59 8b, 62 14b; iv 1 2c, 15 7c, 30 9a, 32 4c, 37 6a 6c, 48 1b, 52 1c 2a; v 5 9c, 6 4b, 7 2a 2b 3c 4d 5d 7d, 9 3b 4d 5d 6c 7a⁴, 17 1d 4b 4c, 18 1b, 20 2b, 22 3c 4b, 25 1a 3b, 26 9b, 28 4a, 35 1a, 38 2b, 50 1a 1b 2b 2d 4a 4d 5a, 52 2a 5b 10a 10b, 53 12c 16b, 61 3c 7a 9d 11c, 64 4a³ 5d 6a 6b, 65 3a 4d 5a 6b, 66 5a, 67 2b, 74 5a, 78 2b, 82 4a 5a 6a 9c, 84 1b 1d, 86 1a 5b¹ 6e 6f, 87 1e 4d 8e; vi 2 2c 4b 4d 7b 9b 9c, 14 1d 2b 3a 4c, 16 17c 18c 38a 42b 42c 45c, 44 3a, 45 23a 29c, 46 9a 11b⁵, 47 24c, 48 3a 8e, 53 8c, 61 4c; vii 16 1d 5a, 32 15d 24d, 59 1a 1b 11a, 66 1a 2b 2c 4a 6a 7a 8b 9a 12b 12d 14d 19a⁶, 94 8a; viii 1 5b⁶ 21b 29a, 2 1b 35b, 3 1a, 6 35c 42c, 7 1a 2b 14b 34a 35b, 9 1b 20a, 11 2a 6a 9a, 12 14a 19a 26b, 13 12c 13a, 14 7a 13a, 15 9b, 16 2b 8a, 18 4a 5a 9c, 19 3a 9c 35d, 20 17c 18d 20d, 22 7b, 23

4b 11a 19a 26a, 24 7a 20a, 25 2a 3b 4a³ 4b¹¹ 10a 14a 18b, 26 25a, 27 5a 13a 18b 21a, 29 8b, 30 3a, 31 5a 12b, 32 10c, 33 14b, 34 1a, 39 1b, 40 9c, 41 5c, 44 21a, 45 7b †22a⁷ 37a †38a⁷, 46 1b⁸ 2b 9b 10b 24d⁹ 29b, 47 10a, 50 4d, 53 7a, 60 7a 10b, 61 8d 14b, 63 4a⁹ 4d 10b, 66 9a, 67 13b, 68 4b 11a 18b, 69 1a 12a 16d, 70 5b 6b 8d 10a, 71 14a, 72 2c 6c 7b 13c 17a², 74 1a 7d, 77 5a, 78 7a 7b, 80 4a, 82 8b, 83 3c, 84 5a, 89 3a, 90 1a, 92 10a 14a, 93 33b, 94 1a 4b 5b, 98 7c, 99 7a, 101 3a² 4b, 103 10b; ix 1 6b, 11 4a, 16 2a, 23 6a, 24 7b, 29 5a, 48 3a, 51 3c, 55 3c, 58 2b, 61 9b, 64 1c, 66 19a 21a, 67 25a 26a, 98 6a, 101 †3a⁴ 5a 11c 13d, 103 5b, 105 4b, 106 1b 6c, 107 10d; x 20 7a, 22 5b 7c 10d, 24 †2a¹², 25 1e, 33 2a, 62 5a 10a¹⁰, *90 2b, 93 3c 6d, *101 4a *6a, *102 1d *12a, 105 8b, 118 6c, 126 1a 1d 6c, 132 2c, 133 6d, 143 1a 3d, *153 3b, *155 5b, 156 4a, *166 5e, *173 3b, 176 1b, 185 3a; and frequently in the semi-cadence of epic Anuṣṭubh and the allied metres.

¹ reading *sōmānaam su-āraṇam*. ² text *canā*. ³ reading *mitra varuṇa*.
⁴ text *abhi*. ⁵ text *avā*. ⁶ § 142 iii a. ⁷ *vr̥ṣabha* (text *vr̥ṣabhā*). ⁸ § 142 iii b. ⁹ see § 166 vi a. ¹⁰ see § 167 i. ¹¹ § 174 i a. ¹² see § 151 iii.

(iii) Trochaic ending (— ∪ — ∪): i 3 11a, 9 5a, 17 3a, 18 3b, 44 2b, 120 2c 6c 7a 7d, 134 5e, 142 7a, 158 6a, *191 10d *10f *11d *11f *12d *12f; iii 11 6b, 24 1c, 27 6b, *28 1b *6b, 59 8c; v 5 4a 5a; vii *55 2a *3a; viii 9 15a, 14 8a, 24 19a, 27 2d, 29 7b, 30 2c, 32 24a¹, 39 6b², 46 2c, 94 1b 9a; ix 101 12c, 105 1a, *113 4b; x 25 9e, 93 13d, 132 5c, 140 3d.

¹ reading *tū*. ² reading *mārtiānūm* and omitting *apiciam*, § 152 i.

(iv) Syncopated ending (∪ ∪ — ∪): i 3 8c, 10 6d, 28 1a, 37 11b, 46 3a, 91 15a, 134 5d, 142 2a, 187 11c 11d; ii 41 7a¹; iii 12 5b, 27 3c, 62 12a 15b; v 5 11a, 20 4d 4e, 51 9a, 61 18b 19a, 72 3a, 74 2b¹; vi 47 23a; viii 8 21a, 9 9a¹, 20 8d, 25 10b¹, 26 2b¹, 39 3c, 46 29a, 68 8a, 70 13b, 76 11b, 85 1a¹ 9a¹, 98 12a; ix 5 2a, 40 4a, 59 3a, 61 9c; x 126 4a.

¹ reading *ntasatyū*.

(v) Irregular endings (— ∪ ∪ —, except where otherwise noted): i 4 8b, 6 10c, 43 3a, 74 8b, 75 5a, 80 10d 11d, 84 2a, 88 1c, 105 16a², 127 7c, 129 2d 2e, 150 1a¹, 175 3a, 187 1b 5a, 188 5a² 11a²; iii 24 5c, 27 11b, *28 2a *3a¹, 40 3b², 59 7c, 62 14a; iv 30 14a, 32 3a¹, 46 3a; v 5 7b 10b², 7 1a² 7c³ 10d¹, 9 1a¹ 4c, 25 2a², 50 3a, 51 8a² 10a, 52 8a¹, 53 12a¹ 12b, 61 1a, 64 7a, 65 4b, 72 2a¹, 74 5d 6a¹, 75 5a, 84 2c¹; vi 2 2a, 44 4a, 46 12d¹, 47 24a; vii 16 1a, 32 18b¹, 18d¹, 66 7b 18a, 74 5d¹; viii 1 30a², 3 19d¹ 24a¹, 10 3c, 12 6c⁵, 13 1a¹, 14 2a², 18 8a 17b 20a, 19 32a, 25 24a¹, 30 2b², 33 1a¹, 36 1d = 2d = 3d, 38 5a, 39 9a¹, 43 11a¹, 46 21d¹ 24a, 49 7a², 51 1a, 69 11a¹, 74 2a¹, 85 8a, 89 5b¹ 5c, 93 3b, 98 8b², 99 7b, 101 5a¹, *102 22a, 103 7b 12a 13c¹; ix 33 6a, 40 3a¹, 47 2c; 67 27a 28a², 98 7b¹, 101 6a 16a, *113 6d; x 21 7c⁵, 24 3c⁵, 25 5c⁵ 6c⁵ 8c⁵ 9c⁵, 26 7c¹, 93 13a¹, 105 6b, 118 8a¹, 126 2c¹, *158 1a¹ *3a *4c¹, *175 1a *1c, 187 5a.

¹ ending — — — (epic cadence). ² ending — — —. ³ § 151 iii. ⁴ see § 158 v. ⁵ These verses, with the verses of four syllables which follow, make up trimeter verses with regular rhythm.

The trochaic, syncopated, and irregular endings are also used in Trochaic Gāyatrī and epic Anuṣṭubh as shewn in § 199.

191. Syllabic irregularity usually takes the form of the *catalectic verse*, with the cadence $\cup - \approx$: this is fairly frequent in one or two hymns, and seems in these to mark an attempt at a new metre, in which the eighth syllable is replaced by a 'rest,' and the cadence is therefore the same as that of *Triṣṭubh* verse. Any such hymns belong to the archaic period. Outside these few hymns *catalectic* verses are not very common.

Other verses of seven syllables (*heptasyllabic verses*) are comparatively rare, and it seems probable that in most cases some metrical restoration is required.

Verses of nine syllables are very rare, and hardly seem to be intentional.

Perhaps the only typical hymn in *catalectic* dimeter metre is x 26 (*Anuṣṭubh*). Here out of 36 verses 23 may be, and 11 must be, measured as *catalectic* or *heptasyllabic*: even the smaller figure is too large to be due to chance. In viii 68 14-19 (*Gāyatrī*) there are 3 *catalectic* verses out of 16, if we read *a-arkṣé* for *ārṣé* in 16b (§ 151 i). The number of such hymns is, however, very large if the syllabic restorations discussed in Chapter V are not accepted.

In uneven lyric verse the proportion of *catalectic* and *heptasyllabic* verses is very large, and this may be directly due to the influence of the *Triṣṭubh* verses in the same hymns. Hymns i 120 1-9, x 22, 105 are most noticeable in this respect.

In *Trochaic Gāyatrī* and epic semi-cadence verses of seven syllables are not uncommon, but this seems to be due to the general irregularity of rhythm, as shewn in § 185.

In normal dimeter verse the instances of syllabic irregularity are as follows:

(i) *Catalectic* verses: i 29 3b, 127 10d 11e, 128 7g, 129 5g 8e, 132 6e, 134 3d, 172 1a, 175 1c, 176 5c, 187 7d, *191 9b *12b; iii 8 3c, 13 1b; iv 15 7a, 30 9b, 48 2a; v 7 8c 10e, 27 5c, 35 2a 2b, 38 3b, 52 16a, 86 5a; vi 14 2a, 45 29b, 47 23c; vii 66 2a; viii 4 7a, 10 4a, 17 11a, 18 15a, 25 13b 22b, 28 4a, 31 2a, 39 2d, 46 11b 22e, 61 16d, 68 17a, 70 7a, 72 2a 7a, 74 13a, 75 2a 8b, 103 2a 13b; ix 12 3b, 21 5c, 53 1a; x 140 †2a¹, 176 4c.

¹ § 152 ii.

(ii) *Heptasyllabic* verses: i 6 4a, 105 5a, 132 6d, 175 4c; iii 62 16a; v 7 10c, 50 2a, 86 6a; vi 16 2b, 60 4a; viii 24 30a, 25 23a, 26 5b, 31 10c, 46 32a, 50 9a, 64 1a, 69 8a, 71 10b, 74 4c 8a, 84 1a, 98 4b; ix 18 7b, 98 8a, *113 5b; *x 119 11a, *164 5c.

(iii) Of *hypersyllabic* dimeter verses hardly 20 are to be found in the *Rigveda*: many of them may be removed by restorations already suggested, as *i 191 6a (*prithvī*, § 151 iii), iv 48 1c = 2c = 3c (*candā*, § 84 A 1), v 61 16c (*yajñyāsah*, § 135), viii 19 37a (*prayī-vayī-yoh* § 152 ii), x 20 2a (omit *agnīm* § 152 i). The following instances are not so easily remedied, and seem rather to indicate careless composition:

i *126 6a, 187 11a 11b, *191 16d; v 7 7d, *51 15a; viii 3 21d;
ix 67 30b 30c; *x 85 46c, *158 2b *2c. These instances are
not included in the tables.

(iv) Defective verses containing only six syllables are found in
i 187 1a, viii 102 7a, x 93 2b.

192. The rhythm of verses of four syllables is closely associated with that of the cadence of dimeter verse. These verses are seldom recognized as such in the native tradition, but are considered as forming, with the dimeter verses to which they are attached, complete trimeter verses. The difference can as a rule be readily detected by the rhythm.

Thus the native commentators do not distinguish the two forms of Uṣṇih metre, nor is it possible to do so confidently in all single instances. But if we compare verses such as

<i>yēna hāṇsi nī atrīṇam tām īmahe</i>	viii 12 1cd
<i>dtūrtadakṣā vṛṇā vṛṇavasū</i>	viii 26 1c

we observe that the first has the rhythm which is regular in dimeter verse, the second that which is regular in trimeter verse: and if the former rhythm is regularly repeated throughout the hymn, and a break also regularly follows the eighth syllable, there can be no doubt that we have before us the combination of a verse of eight syllables with one of four.

The great majority of verses of four syllables occur in this 'Dimeter Uṣṇih' metre, which may be regarded either as a shortening of the Anuṣṭubh stanza or an extension of the Gāyatri stanza.

Dimeter Uṣṇih is found in i 84 7-9, 91 17, iii 10, v 51 5-7, 8-10, vi 43, 51 13-15, viii 12, 13, 15 4-6, 18 1-9, 98 4-6, ix 102, 106 1-3. Verses of four syllables otherwise combined are found in *i 191 13, ii 22, *vii 55 2-4, viii 46 7, 18, 62 7-9, 97 11, 12, 98 10-12, ix 60 3, 109 22; x 21, 24 1-3, 25, 126 1-7, 172.

Dimeter Uṣṇih hymns cannot be quite strictly separated from those in the corresponding lyric metre. Thus the hymns named above contain the following trimeter verses: iii 10 6c, viii 12 28c=29c=30c, 13 13c 15c; and other Uṣṇih hymns contain verses which are capable of being analyzed as above.

There are about 150 verses of four syllables in the Rīgveda. All of them have strict iambic rhythm (as *tām īmahe* above) with the following exceptions. In i 84 7-9 the refrain is *īndra aṅgā* which (if it is metrical at all, and not a prose formula) has trochaic rhythm. In ii 22 (in which the division into verses is very uncertain) we find *tuviśūmah, sātya īnduḥ*; in vi 51 15d *gopā amā*: there being altogether eight occurrences of these variations.

The rhythm seems to leave no doubt that the four-syllable verse is derived from the latter half of dimeter verse. The occurrences are

almost entirely restricted to the archaic period, except in the hymn *vii 55 2-4 in the popular Rigveda.

Verses of three syllables appear to be attached to stanzas consisting of two dimeter verses in v 24 1, 3, 4.

193. In Trochaic Gāyatrī syncopated forms are fairly frequent in the opening. As however all the less regular forms of the opening are rather more common in this metre than elsewhere (Table, § 185), this is no clear indication of date.

In the hymns of the archaic period the iambic cadence is still found once in every five verses, but in the strophic period it is only half as common. The characteristic forms of the cadence are discussed in § 197.

194. In the epic Anuṣṭubh of the popular Rigveda, whether pure or mixed, the opening of the odd verses is similar to that of the early Anuṣṭubh, the iambic opening being twice as common as the two syncopated forms together. This reversion to a rhythm which appears in the interval to have gone out of use is remarkable. It seems unlikely that there is any conscious imitation of older forms, for the whole growth of the epic Anuṣṭubh rhythms is so gradual that the idea of deliberate choice seems to be excluded. The renewed favour given to the iambic form in the opening must therefore be due to the instinctive reaction resulting from the growing tendency to exclude this form from the semi-cadence and the re-opening.

The cadence in the even verses is extremely strict in the Anuṣṭubh of the cretic period and in pure epic Anuṣṭubh, the few variations that occur consisting exclusively of occurrences of the long fifth and short sixth syllables. In the mixed Anuṣṭubh of the popular Rigveda variations are rather more common.

The forms of the semi-cadence and re-opening in epic Anuṣṭubh, and the stages of the transition from the ordinary to the special rhythm, are further discussed in §§ 198, 200.

Of the irregularities in the full cadence of mixed Anuṣṭubh verse in the popular Rigveda a large proportion are found in the Mahāpankti stanzas i 191 10-12. These verses, though rudely dimeter, are not in accordance with any known Vedic metre. Trochaic endings are common, both in semi-cadence and cadence, and the last verse of each stanza, as it stands in the text, begins with the unaccented word *tuā*. Further the stanza that follows (13) is so irregular that it cannot be brought under any scheme. If these stanzas are left out of account, we find much the same regularity in the cadence of mixed Anuṣṭubh and of pure Anuṣṭubh hymns.

195. TABLE SHEWING THE METRICAL CHARACTER OF THE SMALL DIMETER GROUPS.

	Group	No. of verses	Opening			Cadence
			Iamb. Sync.	Irr.	Irr.	
	ARCHAIC PERIOD: all hymns	5763	28	17	3	7
1	Uṣṇih	691	30	17	3	9
2	Atyasti	402	25	16	3·5	8
3	Kakubh-Satobhrati	315	26	12	8	7
4	Uneven lyric	121	32	10	3	38
5	Anuṣṭubh: odd verses	688	33	16	4	18
	" even verses	661	33	15	2·5	8
6	Brhati-Satobhrati	458	26	16	2	7
7	Gāyatrī: Group I	512	22	18	1	4
8	" " II	915	24	21	3	6
9	" " III	551	26	18	3	5
10	Trochaic Gāyatrī	256	29	20	4	80
11	Pañkti and Mahāpañkti	292	32	26	3	3
	STROPHIC PERIOD:					
12	Brhati-Satobhrati	820	26	16	1·5	5
13	Gāyatrī	572	30	16	2·5	7
14	Trochaic Gāyatrī	219	25	19	4	90
	NORMAL AND CRETIC PERIODS: all hymns	3580	26	21	2	3
15	Gāyatrī: Maṇḍalas ii, iv, v	449	25	20	3	3
16	" " ix 1-60	1065	31	21	2	2
17	" " i 1-80	609	26	22	2·5	5
18	" " iii	241	27	26	1	9
19	" " ix 61-67	576	24	27	2	1
20	" cretic period	516	24	21	2	4
21	Lyric verses	118	15	15	0	4
22	Anuṣṭubh, etc. (normal period), odd verses	250	27	21	2	6
	" " even verses	251	22	24	0	4
23	" (cretic period), odd verses	95	27	19	4	16
	" " even verses	101	19	23	3	1
	POPULAR RIGVEDA:					
24	Lyric verses	58	13	16	2	18
25	Gāyatrī	218	17	28	4	12
26	Anuṣṭubh: odd verses	551	31	16	3·5	60
	" even verses	550	5	30	1	1
27	An.-Pañkti-Mah.: odd verses	222	33	17	2	40
	" " even verses	220	18	27	2	6

The figures are proportional to each 100 verses.

196. The special forms of dimeter verse are those exclusively found in uneven lyric metre, in Trochaic Gāyatrī, and in epic Anuṣṭubh. The hymns in uneven lyric metre present at first sight the appearance of great irregularity, verses of 7, 8, 11 and 12 syllables being combined with very little system. The analysis of the rhythm of the dimeter verses (§ 199) gives another impression. In no part of the Rīgveda is the opening more regular, three-

quarters of the verses being of the type $\approx - \approx -$; syncopated openings are exceptionally rare. In the cadence of the verses of eight syllables the iambic form is again found in about three-fourths of the verses, the chief variations being the long fifth and the short sixth syllable: these variations do not agree with those found in the other special forms. If we may trust the general view we have obtained of the developement of the dimeter verse, the uneven lyric hymns represent its earliest Vedic type.

The list of hymns has been given in § 186: i 150 and viii 35 might perhaps be added. The character of the rhythm is shewn in the table in § 199. The amount of matter is very small, and only one hymn of this type (v 24) forms part of any of the family collections.

For the further discussion of these hymns see §§ 240-244.

197. The special forms of the cadence in Trochaic Gāyatrī are shewn in § 199 for three groups: of these the first two are the Trochaic hymns of the archaic and strophic periods respectively, the openings of which were considered in § 193. The third group consists of single trochaic verses found in hymns chiefly composed in the ordinary Gāyatrī metre.

In all the groups the forms with short sixth and long fifth syllable are rare, and the trochaic and syncopated forms are the most common; so that it is plain that the metre is substantially the same. In the strophic period the iambic cadence is only found in one-tenth of the verses and the syncopated form is as common as the trochaic: so that it would seem that the relative change is in the same direction as in the opening.

The groups referred to consist of the following hymns:

(i) hymns of the archaic period: i 3 4-6, 90 1-5; ii 6; v 68, 70, 82 7-9; vi 16 25-27, 61 10-12; viii 16, 71 1-9, 79, 81; x 20.

(ii) hymns of the strophic period: i 27 1-6, 10-12, 30 13-15, 38 7-9, 41 7-9, 43 7-9; viii 2; ix 62 4-6, 66 16-18, 19-21; x 185.

(iii) isolated trochaic verses: i 2 2, 7, 22 11, 30 10, 38 2; iii 11 5, 41 3, 8; iv 55 8; v 19 1, 2, 53 12; vi 47 24; vii 89 4; viii 3 21, 5 32, 35, 7 33, 11 4, 55 4, 68 16, 94 2; *x 175 1.

Isolated verses are recognized by their having in two at least out of the three verses cadences other than the iambic and those with long fifth and short sixth syllables. The table shews that such verses, if collected together, exhibit the characteristics of Trochaic Gāyatrī.

The difference between the Trochaic Gāyatrī of the archaic and strophic periods, as suggested above, rests upon a comparatively small collection of instances: it can only be regarded as a possibility.

198. The Anuṣṭubh verse of the popular Rigveda appears in three shapes; (i) in hymns in which the number of verses in the stanza varies, that is, in which Anuṣṭubh is combined with Pañkti or Mahāpañkti, (ii) in fragments, usually only of one or two stanzas, attached to older hymns or combined with other metres, such as Gāyatrī, Triṣṭubh, and Jagatī, (iii) in longer hymns, standing separately in the text. The forms found in the opening of the odd verses and in the cadence of the even verses generally resemble the normal dimeter verse, and have been already discussed: the forms found in the semi-cadence and re-opening are analyzed in the table in § 199.

In the semi-cadence the iambic rhythm is still found in two-thirds of the verses in the first two groups, but only in one-third in the last group. In the first group the variations are fairly evenly spread over all the possible forms: in the second the epic form $\cup - - \asymp$ is the most common; and in the third this and its companion-form $- - - \asymp$ are together as common as the iambic cadence. Single hymns can be found in which the new forms distinctly preponderate, and these are presumably the latest in the Rigveda. In all the groups the trochaic and syncopated cadences are relatively rare, and therefore there is no direct connexion between the semi-cadence of this metre and the cadence of Trochaic Gāyatrī.

In the re-opening the steady decrease in the use of the iambic form is noticeable: it is found in 18, 10, and 2 per cent. of the instances respectively. After the normal opening $\asymp - - -$ the syncopated form $\asymp \cup - -$ is most common in the second group, the epic form $\asymp - - \cup$ in the third.

Here we have every indication of the gradual developement of new standard forms through a period of hesitation and experiment; and although the different stages of this developement all fall within the latest period of the poetry of the Rigveda, they illustrate tendencies which can also be clearly recognized in the developement of dimeter verse in the Rigveda proper.

The groups analyzed are composed as follows:

(i) epic Anuṣṭubh, combined with Pañkti or Mahāpañkti verses: i 191 1-12, 14-16; vi 75; viii 47 13-18, 91; ix 112-114; x 58, 59 8-10, 60 7-12, 86, 145, 164, 166.

In most of these hymns iambic re-openings are fairly frequent: but we only find *one* such form in each of the hymns vi 75, viii 47 13-18,

ix 112, and *none* in ix 114, x 145, 164, 166. The cadence is of the type $\approx - - \approx$ in one third of the verses in ix 114, x 58, 164, 166. It is therefore probable that the hymns ix 114, x 164, 166 are of as late a date as the hymns generally in the third group. On the other hand i 191 10-12 and x 59 8-10 agree entirely with the early Anuṣṭubh rhythm.

(ii) epic Anuṣṭubh fragments; i 23 20, 22-24, 50 10-13, 90 9, 93 1-3, 126 6, 7, 133 2-4, 164 51, 170 2-4; ii 8 6, 32 6-8; iii 29 1, 4, 10, 12, 33 13, 37 11, 53 20, 22; iv 24 10, 39 6, 57 4, 6, 7; v 40 5-9, 51 14, 15, 78 5-9, 83 9; vi 16 47, 48, 28 8, 48 22, 51 16; vii 55 5-8, 59 12, 103 1, 104 25; viii 33 19, 66 15, 100 7-9; ix 5 8-11, 67 31, 32; x 9 8, 9, 14 13, 14, 16, 16 11-14, 17 14, 18 14, 19 (exc. 6), 24 4-6, 87 22-25, 103 13, 109 6, 7, 142 7, 8, 161 5, 179 1, 191 1, 2, 4.

This group is remarkably large, considering the small size of its separate members. It is of course difficult to define the rhythm of the single fragments, although their general character as constituting a transition to epic Anuṣṭubh is clear. The only fragments in which the iambic opening occurs more than once are i 133 2-4, 170 2-4, vi 51 16, x 19, 87 22-25. Many of the single verses are free from irregularities of cadence, but this is not remarkable, seeing that in the whole group the iambic cadence is still shewn in two-thirds of the verses. Fragments containing more than one stanza, and always shewing regular cadence, are i 93 1-3¹, vi 16 47, 48, x 87 22-25. The last fragment therefore agrees with the early Anuṣṭubh rhythm in both points.

(iii) epic Anuṣṭubh hymns. These are found exclusively in the tenth Maṇḍala, being hymns 72, 90, 97, 135, 136, 137, 141, 146, 151, 152; 154, 155, 159, 162, 163, 173, 174, 184, 190; with which may be grouped the wedding-hymn x 85, which contains long sections entirely composed in Anuṣṭubh.

Amongst these hymns there is only one which contains the iambic re-opening more than once, and at least once in every ten verses, namely x 152; this hymn and x 141 agree generally in cadence with the earlier hymns.

The hymns in which the new rhythm is most pronounced are x 72, 85, 90, 135-137, 159, 173, 174.

The following are the examples of iambic re-opening in the popular Rīgveda: (i) in the mixed Anuṣṭubh hymns, vi 75 13d; viii 47 13b; ix 112 2d, 113 4b 8b, x 59 8b 9b 10c, and commonly in i 191, viii 91, x 58, 60 7-12, 86; (ii) in the Anuṣṭubh fragments, i 23 20d, 93 2b, 133 2d 4d, 170 3d 4b; v 51 14b, 78 8b; vi 51 16b 16d; vii 104 25b; ix 5 10b; x 16 14d, 19 1b 7b, 87 22b 25b, 179 1b, 191 1d 2b; (iii) in the epic Anuṣṭubh hymns, x 85 12b 33b, 136 1b, 137 3b, 152 1b 1d, 173 3b, 190 1d. If the first syllable of *āriṣṭa* is not reckoned long, as suggested above (§ 167), additional examples are found as follows: (i) x 60 8e 9e 10d; (iii) x 97 7d, 137 4b.

¹ In i 93 1-3 we may obtain epic semi-cadence by reading *sā* in 1a, and *adyā* in 2a. But these readings are uncertain (see §§ 160 v, 161 i above): and otherwise the semi-cadence in this fragment is iambic.

199. TABLE SHEWING THE SPECIAL RHYTHMS OF UNEVEN LYRIC, TROCHAIC GĀYATRĪ, AND EPIC ANUṢṬUBH VERSE.

	Uneven lyric	Trochaic Gāyatrī			Epic Anuṣṭubh		
		1	2	3	1	2	3
No. of verses	121	247	214	70	222 ¹	212 ¹	335 ¹
Normal opening,	40 ²	88	82	24	Re-opening		
Iambio " " "	82	29	25	28	82	27	82
Syncopated " " "	7	14	15	25	18	10	2
" " " "	12	11	12	10	17	22	19
" " " "	8	8	7	1	9	16	25
" " " "	8	5	4	6	18	13	10
Irregular openings	8	5	5	6	10	9	11
					1	8	1
					Semi-cadence		
Iambic cadence, " " "	62	20	18	12	60	58	80
Trochaic " " "	5	83	28	28	4	1	8
Syncopated " " "	0	16	28	18	8	4	5
" " " "	0	8	9	7	5	6	12
Epic cadence, " " "	1	9	10	9	7	11	18
" " " "	2	7	5	18	5	7	10
Short sixth, " " "	7	2	8	8	4	5	7
Long fifth, " " "	7	2	1	2	8	6	10
Catalectic verses	18	2	2	6	2	1	4
Heptasyllabic verses	8	1	1	2	2	1	1

¹ These figures state the number of even verses in each group, the number of odd verses being very nearly equal.

² From this point the figures are in proportion to each 100 verses.

200. It might be misleading to say that the two forms of the Anuṣṭubh verse are used side by side, but to a certain extent they overlap. In the Rīgveda proper there is no hymn or fragment which has the character of any one of the groups found in the popular Rīgveda: but the Kaṇva hymns possibly shew the beginnings of the new rhythm both in semi-cadence and in the re-opening, and these features are clearly marked in the Anuṣṭubh hymns of the cretic period. On the other hand the hymns of Maṇḍalas i, iii and iv, and the Mahāpāṇkti hymns of viii 39-42, x 131-134 shew no clear trace of this development. In the popular Rīgveda there are five hymns which represent the old rhythm, namely i 191 10-12, x 59 8-10, 87 22-25, 141, and 152: but they comprise a trifling proportion of the Anuṣṭubh verse of that part of the Rīgveda.

The amount of matter in Anuṣṭubh verse in the intermediate groups between III and X is so small that we cannot satisfactorily determine the rhythm used. The Vasiṣṭha family has no hymns in this metre. The Kanvas use it in i 45, 49, viii 8, 9 16-18, 34 1-15: the rhythm of the opening might be either early or late, but that of the re-opening rather resembles the late metre. Divodāsa has only a few verses in Maṇḍala iv; the prevalence of syncopation in both openings seems to shew that the metre is influenced by Gāyatrī. The group viii 39-42 also favours syncopation: but viii 47 1-12 appears to be later, whilst x 131-134 agree with the earliest hymns, except in the regularity of the cadence. The Kuśika hymns i 10, 11 agree in rhythm with the earliest period, whilst the few verses in bk iii agree with the Divodāsa hymns in character. The hymns of the cretic period, however, shew a distinct approximation to those of the popular Rigveda in all points: they are i 28 1-6, 29, 105, 142; iii 8; x 62, 176.

Of hymns in the popular Rigveda with the old rhythm two are Mahāpañkti triplets, namely i 191 10-12, x 59 8-10. In x 87 21-25 and 141 the linguistic notes of early and late date are about evenly divided, so that the hymns may belong to a transition period: There remains x 152, which certainly combines the language of the later Rigveda with the early Anuṣṭubh rhythm: but too much importance must not be attached to a single short hymn.

The proportional figures for these small groups are given below, but the whole number of verses is generally so low that no decisive weight can be attached to them.

TABLE SHEWING THE RHYTHM OF SMALL GROUPS OF
ANUṢṬUBH VERSE.

Groups		Odd verses			Even verses		
		No.	I. Sync.	Cad.	No.	I. Sync.	Cad.
I-III	Early Anuṣṭubh	688	38 16	18	661	33 15	8
V	Kaṇva	98	32 8	4	98	12 25	1
VI	Divodāsa: bk iv	38	29 21	7	38	7 32	2
	viii 39-42	91	18 28	4	85	10 25	6
	47 1-12	27	48 8	8	27	22 18	6
	x 131-134	32	40 25	0	39	40 18	3
VII	Kuśika: i 10, 11	40	33 8	8	40	35 20	3
	iii	22	9 27	9	22	27 32	9
VIII, IX	Cretic period	95	27 19	16	101	19 28	0
X	Popular Rigveda						
	Mixed Anuṣṭubh	221	35 17	40	222	18 17	6
	Fragments	212	32 22	42	212	10 22	1
	Anuṣṭubh hymns	336	30 14	60	336	2 19	1

The figures are in proportion to each 100 verses.

201. The analysis of dimeter verse in the Rigveda shews that a series of changes take place in the rhythm, which correspond generally to changes in the form of the stanza. These changes may be recapitulated as follows:

The earliest type is shewn us in the Anuṣṭubh hymns of the Atri and Viṃśadā families, and in the uneven lyric hymns. Here the 'normal' and iambic rhythms are equally common in the opening, all other forms being occasional: in the cadence the iambic rhythm is alone regular, but variations are common as compared with the later periods. Hymns in Uṣṇih, Atyaṣṭi, and Kakubh-Satobṛhatī do not greatly differ from this type, but the iambic opening is rather less common, and the iambic cadence rather more strict.

Many Gāyatrī hymns have a rhythm of the type just described; but the great majority of hymns in this metre differ from it in favouring the syncopated openings at the cost of the iambic opening. The same tendency can be observed in several hymns in Anuṣṭubh, Paṅkti, and Mahāpaṅkti: but otherwise the development of syncopation does not coexist with variety of form in the stanza. A systematic use of trochaic cadence is found in many Gāyatrī hymns, and in one or two in other metres.

Even in the archaic period the iambic cadence was more strictly adhered to in the even than in the odd verses: a corresponding restriction of syncopated openings to the even verses laid the basis for the development of the epic Anuṣṭubh metre. The beginnings of this new rhythm are found either in fragments or in hymns mixed with Paṅkti and Mahāpaṅkti: but in the course of time it developed into the precise but delicate and varied metre which we find in the latest hymns of the Rigveda, and which already shews the essential features of the śloka of Sanskrit epic poetry.

The following further explanations on these points may be acceptable:

(i) The position that the Atri Anuṣṭubh hymns are amongst the earliest in the Rigveda is confirmed by the great frequency of hiatus in these hymns (see § 132). That the Viṃśadā hymns of bk x, and the hymns in uneven lyric metres, nearly all of which are also found in bk x, should also be ranked with the earliest hymns of the Rigveda will run counter to the presumption usually entertained that the hymns in this book are later in date. But the 'irregularity' of these hymns, usually considered an evidence of their late date, is really an argument

to the contrary : for the verse of the popular Rigveda, though irregular in some points, is exceedingly strict in others : and the rhythm of the uneven lyric hymns, as well as their vocabulary, is in general agreement with that of the Atri Anuṣṭubh hymns. Further, the rhythm of the trimeter verses in these hymns agrees with the earliest type of trimeter verse, as will be seen later. We seem therefore led to the view that the tenth Maṇḍala preserves for us many hymns which could not find a place in the 'family books' because they did not conform to a proper metrical standard.

(ii) The complexity of the lyric metres has led to a general belief that they must be of comparatively late development. In particular, this has been felt with regard to the Atyaṣṭi hymns i 127-139. Undoubtedly these elaborate stanzas presuppose earlier and simpler forms : but it is not necessary that these earlier forms should be such as the Rigveda has preserved. We find however in the Anuṣṭubh hymns of Atri and Vimada, and in the uneven lyric hymns, all the materials necessary for the construction of the more elaborate metres, namely the dimeter verse, the verse of four syllables, and the trimeter verse. The mutual influence of the dimeter verse of eight syllables and the trimeter verse of eleven is sufficient to account for the creation of a dimeter verse of seven syllables and a trimeter verse of twelve : in uneven lyric metre all these varieties are combined, but in the later lyric poetry only verses of eight and of twelve syllables are used.

(iii) The combination of Brhātī and Satobṛhātī metres is found in two distinct stages. In the archaic period these metres are variously combined, other metres being often found by their side : such hymns are v 56, vi 48, viii 66, 70 1-12, 87, 97 1-9, 101 : in other cases fragments in these metres are appended to hymns in a different metre, as in i 84, viii 17, 69, 77, 78 ; complete and regular hymns are rare. On the other hand in the Vasiṣṭha and Kaṇva collections the hymns are regularly composed in alternate Brhātī and Satobṛhātī stanzas, the variations being comparatively unimportant. The Brhātī metre is still occasionally used in the normal period, as in the third Maṇḍala : it is therefore the last survivor of the lyric metres.

(iv) Gāyatrī on the whole appears to be later than Anuṣṭubh and the lyric metres. This is first suggested by the form of the stanza : for the whole balance of the Indo-European structure of metre is based upon duality, and the stanza of three verses seems to be a reduction from the normal stanza of four. But although the trimeter stanza of three verses hardly belongs to the earliest part of the Rigveda, several of the uneven and other lyric metres have a stanza of three verses, and it is impossible to doubt the antiquity of Gāyatrī metre as used in a hymn like viii 46, in combination with lyric metres. We have also found that some groups of the Gāyatrī hymns, for instance Nos. 9 and 13 above (table, § 195), shew in the opening the same general character as the lyric hymns. But whilst the archaic and strophic periods furnished their proportion of Gāyatrī verse, the great mass of Gāyatrī hymns in the Rigveda is distinguished by characteristics which suggest a later date, and at the same time furnish a transition to the metres of the popular Rigveda. These characteristics are the growth of the

syncopated opening, the increased regularity of the cadence, and the differentiation of the verses according to their position in the stanza.

(v) The use of the trochaic cadence cannot be restricted to any one period. It is systematic in the Vimada hymn x 20, belonging to a group which we have reason to think one of the earliest in the *Rigveda*: but the longest hymn in Trochaic Gāyatrī is viii 2, which belongs to a Kaṇva group and records the name of more than one member of the Kaṇva family: whilst in iii 16 we find trochaic cadence in a Bṛhatī hymn, the metre being characteristic of a Maṇḍala which contains few, if any, hymns earlier than the normal period.

(vi) The Kuśika groups i 1-30, iii, in which dimeter verse is represented almost exclusively by Gāyatrī, shew remarkable favour to syncopation, but are very much less regular in cadence than other hymns of the normal period. Of the variations 31 are of the short sixth syllable, 10 are trochaic or syncopated, and there are four examples each of the long fifth and irregular forms. There are no catalectic verses and only 2 of seven syllables. The high proportion of forms with short sixth syllable, and of trochaic and syncopated forms, seems to be specially characteristic of this family.

(vii) As might be expected, the Gāyatrī groups of Maṇḍala ix elude classification. In the longer hymns 1-60 syncopation is not a striking feature, and it is probable that many of the hymns belong to the earlier family collections, though we have no means of identifying these. In the whole of the book the regularity of the cadence is striking.

(viii) Paṅkti and Mahāpaṅkti, as distinct metres, help to bridge the gap between the *Rigveda* proper and the late *Rigveda*. In the archaic period these metres seem to have been hardly known, for it is difficult to find hymns in which syncopation is not prevalent. It is quite clear that the differentiation of odd and even verses which led to the developement of epic Anuṣṭubh was attempted in these metres: but as before, the more elaborate form of the stanza was necessarily abandoned when increased attention was given to the rhythm of the single verse.

(ix) Throughout this chapter the theories of hiatus and syllabic and quantitative restoration explained in Chapters IV-VI have been assumed. Critics who are disposed to adhere more closely to the text will of course find a larger proportion of irregularities throughout the *Rigveda*. But as these will be found to occur most freely in the archaic period, the general conclusion that that period is characterized by some degree of irregularity will rather be strengthened by such a view. On the other hand the irregularities recorded in this chapter may be on the whole regarded as irremediable by any process of restoration, and therefore specially valuable as evidence.

(x) The view of P. von Bradke¹, that the *Rigveda* represents the period of decay of the old Indian lyric poetry, is not borne out by the analysis of the metre. On the contrary, we seem to have specimens of

¹ *Dyaus Asura* (Halle, 1882), p. 2.

composition in various styles, leading up from the rude early metres to the perfect form of the *Brhati-Satobhrati* hymns of the strophic period. The sudden disappearance of this kind of composition coincides with a fresh elaboration of the rhythm of single verses: and the latest metrical schemes of the *Rigveda*, even if less attractive to the European ear, can hardly be described as intrinsically less beautiful in design or less perfect in execution than their predecessors.

202. Whatever difficulties may be felt to attend the explanations given in this chapter of particular rhythms, it must at least be clear that Vedic dimeter verse cannot be explained rightly by any of the methods applied to modern European verse or even by those which are applied to the classical Greek and Latin metres. The essentially syllabic character of Vedic verse produces an impression of great simplicity on first acquaintance: but this simplicity is only on the surface, and is consistent with great skill in the disposition of words and syllables to produce a required rhythmical result, which may be of a highly complicated character.

Although Vedic verse shares with Greek and Latin the system of quantities, yet there is no trace in it of the principle that one long syllable is equivalent to two short, nor can we trace any division into feet corresponding to the standard feet of classical verse.

Modern European verse, though based on accent instead of quantity, agrees with Greek and Latin in taking the foot for its unit, and assumes an iambic or trochaic rhythm as the necessary basis for almost every metre. All Western scholars are under the temptation to attribute to the poets of the *Rigveda* at least a wish to follow the same standard: but the facts prove that the types which really floated before their minds were often of a quite different character.

Statistics perform a useful purpose in counteracting errors which arise from acquired prepossessions, and are not necessarily eliminated even by wide reading. Thus many Vedic scholars, having discovered an 'iambic rhythm' in dimeter verse, conclude that the third syllable is preferably short, either in the sense that it is more often short than long, or that the poets would at least wish it to be so if they were not hindered by intractable material.

Yet both these suppositions are demonstrably wrong. As a fact, long syllables in this place are almost twice as common as short; and so regularly is this the case, that in the whole *Rigveda* it would be hard to find ten successive dimeter stanzas in which the short syllable is equally common. Yet the poet had no difficulty in his material, for in the cadence he successfully achieves this very rhythm, in one period

in nine verses out of ten, in another in ninety-nine verses out of a hundred.

Again, neither from the classical nor the modern standpoint do such sequences as $\times - -$ and $\cup \cup \cup \times$ suggest any kind of rhythmical effect: yet the former is in all periods the favourite Vedic opening, and the latter the second in favour amongst possible cadences.

It appears on the whole that 'iambic rhythm' lay for the Vedic poet in the past: it was part of an inheritance upon which he desired to improve. The existence of this rhythm in the very earliest forms of Vedic poetry seems to set a great gap between it and the apparently non-quantitative verse of the Avesta. At the same time we are not yet entitled to assume that there existed at an earlier period verse more rigidly iambic in character than that preserved to us in the earliest hymns of the Rîgveda. Any conjectures as to the character of pre-Vedic verse would be premature until the corresponding forms of trimeter verse have been examined.

CHAPTER VIII.

TRIMETER VERSE.

203. ALMOST two-thirds of the Rigveda is composed in trimeter verse, the number of verses being nearly 24,000. The main features of the verse are the same throughout the Rigveda: differences of structure, though clearly marked, are concerned with points of secondary importance.

For historical investigation trimeter verse offers a much richer field than dimeter verse. The greater amount of material, the variety of the internal structure, and the absence of sharply contrasted types, all combine to make it easy to trace the steady developement of the rhythm. To these advantages another is added, which is perhaps the most important of all, namely that the *Saṁhitā* text provides us with a series of collections, within each of which the rhythm is almost absolutely uniform. Nearly all the 'homogeneous groups' defined in § 91 contain sufficient trimeter verse to establish their respective rhythmical laws; and such groups as i 31-35, 74-93, 94-115, 165-190, and Maṇḍalas iii, iv, vi and vii can be used almost as they stand in the Rigveda as units of investigation.

In this field, if anywhere, the test suggested in § 113 may be applied. The 'homogeneous groups' as finally defined in Ch. III are revised and ordered in accordance with certain striking metrical peculiarities, chiefly concerned with their external form. If it appears that there is a corresponding developement in a number of other metrical features which have not yet been taken into account, it can hardly be doubted that we are within sight of the true history of Vedic metre.

Besides historical developement there are two other possible explanations of metrical variations; the individual taste of the poet, and chance.

Between the historical development of the metre and the individual taste of the poets no sharp line of distinction can be drawn: the history of the Vedic periods is in the last analysis the history of the hymn-writers who belong to each of them. But for practical purposes individual taste is characterized by comparatively abrupt variation. If particular features are found in one group of hymns for which we are not prepared by the groups which just precede it in time, and of which hardly any trace is left in groups that appear immediately to succeed it, it is a natural explanation that these variations represent the bias of a single poet, or perhaps of a small group of poets intimately associated in their work. This individuality has often been recognized in the subject-matter and general treatment of the seventh Maṇḍala, with the result that the family name Vasiṣṭha, alone amongst those of the ancient seers of Indian tradition, suggests to many Western critics also a striking personality. It will appear that the metre of this collection lends some support to this view.

Variations on a small scale may be ascribed to chance, that is to say, to causes which are not directly connected with the sense of rhythm. In a large body of verse such chance variations will take place in every possible direction, and therefore they will have no perceptible effect upon the rhythm as expressed in averages. Chance, though it laughs at all other laws, is always subject to its own law, which compels it to neutralize or destroy its own creations: and this principle is just as clearly indicated in the rhythm of Vedic hymns as at the gaming tables of Monte Carlo. If a ball is thrown at hap-hazard on a table on which exactly half of the compartments are red and half are black, then in 1000 consecutive throws the ball *must* fall very nearly 500 times into a red compartment. If a Vedic poet is really indifferent to the quantity of a particular syllable, then in 1000 of his verses the syllable is sure to be short in just about 500. Conversely if there is a decided balance in favour of the long or the short quantity, there must be a metrical motive somewhere at work.

As however the number of chances is decreased, this certainty is diminished. In a short Vedic hymn, for instance, containing some 20 verses it is not impossible that the initial syllable should be twice as often long as short. Such cases however will not

often be found: and any theory that might be built upon them would soon be abandoned as the result of further enquiry. In the present chapter (as indeed in those that have preceded it) we shall find it from time to time necessary to deal with small quantities of matter, in which the variations that occur may quite possibly be due to chance. But the uncertainties of the particular case do not produce a like uncertainty in the general conclusions to which we are led. If the survey of the facts be on the whole sufficiently wide, the errors in detail must necessarily be relatively unimportant.

The habit of ascribing the metrical variations of the Rīgveda to chance is the necessary result of imperfect familiarity with the details. The critic of metre who has convinced himself that chance is a totally inadequate explanation of the facts presented to him will feel bound to look for some other cause or causes. And since the phonetic structure of the Vedic dialect is obviously pliable in the extreme to the hand of the poet, he will necessarily fall back upon the conclusion that the variations which occur are due to changes of metrical taste: and whether these changes are conscious or unconscious, the product of the time or of the individual, they belong in a broad sense to the region of historical investigation.

204. The general structure of trimeter verse has already been explained in §§ 18-35, 42-56; its distribution amongst the 'homogeneous groups' is shewn in § 114. As with dimeter verse in § 183, so now we begin a more minute study of trimeter verse by a general sketch of its most important features, and by giving in figures a precise measurement of the part filled by each in a series of groups, corresponding generally to the 'homogeneous groups' of § 91, but so selected as to represent those parts of the Rīgveda of which the homogeneous character is most assured.

The questions to be investigated fall naturally under the following headings: (i) the caesura, (ii) the rhythm of the 'opening,' (iii) the 'break,' or rhythm of the fifth, sixth and seventh syllables, (iv) the cadence, and (v) variations in the number of syllables, so far as they are not included under the preceding headings.

The groups investigated are the following: in the archaic period (i) the lyric hymns, and (ii) the Trīṣṭubh hymns of

Bharadvāja (Maṇḍala vi); in the strophic period (iii) the Trīṣṭubh hymns of Vasiṣṭha (Maṇḍala vii); in the normal period (iv) the hymns of Vāmadeva (Maṇḍala iv), and (v) those of Kuśika (Maṇḍala iii), in each of which groups the Trīṣṭubh metre prevails, but a few Jagatī hymns are also found; and in the cretic period the hymns, almost equally divided between Trīṣṭubh and Jagatī metre, (vi) of Kutsa (i 94-115), and (vii) of the small groups of hymns extending from x 29 to x 80. In the eighth and last group are included all the hymns of the popular R̥gveda.

The statistical results for these eight groups are given in the Table in § 212, and are the basis of the discussion in the sections that now follow.

(i) Although the general type of trimeter verse is on the whole the same throughout the R̥gveda, it is necessary to exclude wholly or partly from consideration here certain hymns which have a very distinctive character.

Many verses which are treated by the native authorities as of the trimeter type have already been analyzed as consisting of dimeter verses with verses of four (or three) syllables attached. This is particularly the case in the metre to which the name of 'Dimeter Uṣṇih' (§ 192) has been given in this book. Verses of this type are entirely excluded from consideration here.

Hymns in the 'uneven lyric metres' (§ 27) form a special class so far as the number of syllables in the cadence is concerned. Other variations which they contain are included in this chapter.

Hymns which contain 'decasyllabic variations' (§§ 49-53) in any large proportion fall into two classes, which it now becomes important to distinguish.

The first class consists of hymns in which different decasyllabic variations are found, in proportions varying from one verse in ten to one verse in five. These we now name as a class *hymns in decasyllabic Trīṣṭubh metre*, though in fact two or three of them are in Jagatī metre, and in these the verses which contain 'rests' are of eleven syllables. These hymns are treated separately so far as the decasyllabic variations are concerned: but other variations are included throughout the chapter. The list of these hymns is given in § 94 iii a.

The second class consists of hymns in each of which some decasyllabic variation is predominant, although some of them contain many verses in Trīṣṭubh or Jagatī. These we now name *hymns in decasyllabic metres*, with the same qualification as in the last section. Variations of all kinds occurring in these hymns are given in the lists in this chapter within square brackets or in special subsections, but are entirely excluded from the tables. The hymns here referred to are i 61, 65-70; ii 11; iv 10; vi 44 7-9; vii 34 1-21, 56 1-11; ix 109; x 1, 6, 46, 77 1-5, 78 1-6 (§ 94 iii b c d).

The special features which occur in the uneven lyric hymns and in

decasyllabic hymns of the two classes will therefore be discussed in this chapter primarily from the standpoint of their occurrence as occasional variations in other hymns. The hymns in decasyllabic Triṣṭubh will also be considered in this chapter as a special class: but the consideration of the hymns in uneven lyric metres and in decasyllabic metres, so far as their respective characteristic features are concerned, will be postponed to the next chapter.

(ii) The complete investigation of trimeter rhythm involves the tabulation of the quantity of almost every syllable in the trimeter verses of the R̥gveda, in connexion with the position of the caesura in each case. In the following points only it has seemed sufficient to take samples of the rhythm: (a) for the initial syllable; (b) for the 'regular' forms of the opening (§ 215); (c) for the occurrences of a natural pause after the eighth syllable. As in dimeter verse, we have no means of determining with completeness the quantity of final syllables, but feel justified in assuming that it is metrically indifferent.

Where samples only have been taken of the quantity in any particular position, it has seemed desirable to examine not less than 500 verses in each case.

205. The *caesura* is the dominant feature of trimeter verse, and its position decisively affects the rhythm both of the opening and of the break. The caesura is a natural pause, corresponding to the taking of the breath in recitation, and occurs regularly in all parts of the R̥gveda either as an *early caesura*, that is, a pause after the fourth syllable, or as a *late caesura*, that is, a pause after the fifth syllable (§ 43). Verses of these two types are everywhere combined in the same stanza.

The position of the caesura is in itself indifferent in all parts of the R̥gveda: but indirectly one or the other position may be slightly favoured on account of some rhythm of the break which depends upon it. Thus in the Vasiṣṭha hymns the caesura is more often late, on account of the favour shewn to the break $\sim \parallel - \sim$ in connexion with 'secondary caesura' (see below): and in the Viśvāmitra hymns and the later periods the caesura is more often early, on account of the favour shewn to the cretic break $\parallel - \sim -$ (§ 207).

In a few cases, chiefly in the archaic period or in the popular R̥gveda, there is some difficulty in determining the position of the caesura. In 'decasyllabic' and 'hybrid' verses there is always a well-marked caesura, but it is not easy to say in each case whether it should be considered 'early' or 'late': these verses are further considered in §§ 225-230. Elsewhere we appear to find a *weak caesura*, namely either (i) a caesura dividing the two parts

of a compound, or (ii) a caesura following the third syllable. Both forms of the weak caesura are characteristic of the archaic period, and are further considered in § 214.

Chiefly in the Vasiṣṭha hymns we find a variation which we may term the *secondary caesura*, being an approximation of the first eight syllables of trimeter verse to the dimeter type.

The existence of the 'secondary caesura' in the Vasiṣṭha hymns may be inferred from the following considerations:

(i) In all other parts of the Rīgveda a pause is found after the 8th syllable in about 35 per cent. of the verses, which is just the proportion that might be expected if no special rhythm were aimed at. But in the Vasiṣṭha hymns this pause occurs in no less than 57 per cent. of the verses.

(ii) Certain other variations of rhythm, namely the caesura after the third place, and the breaks $\text{—} \cup \text{—} \cup$, $\text{—} \cup \parallel \text{—} \cup$, and $\text{—} \parallel \text{—} \cup$ are found very much more frequently when there is a pause after the eighth syllable than elsewhere.

The verses in the Vasiṣṭha group which combine one of the features last mentioned with a pause after the eighth syllable amount to about one-sixth of all the verses in these hymns, and roughly account for the higher proportion of each of the separate variations in these hymns. It therefore appears that it is the combination of the pause with some other feature which characterizes this collection, and in the Table in § 212 the instances in which the combination occurs are considered separately.

(i) The caesura is usually a pause in the sense as well as in the sound. It is not however absolutely necessary that this should be so: and we find numerous examples in the Rīgveda in which the caesura separates either (a) the two parts of a *drundva* dual, or (b) an accented word from an enclitic which follows it, or (c) the negative particle or the augment *a-*, when combined by Sandhi with a word preceding, from the remainder of the word to which either of them belongs. As these occurrences seem to have no historical importance, it will be sufficient to give a few examples here: namely

(a)	<i>asmā indrā</i> \parallel <i>-varuṃ viśvāvāram</i>	vii 84 4a
(b)	<i>hāsteṣu khādīs</i> \parallel <i>ca kṛtīs ca sām dadhe</i>	i 168 3d
	<i>āgne tokāśya</i> \parallel <i>nas tāne tanūnām</i>	ii 9 2c
	<i>āsvinā pāri</i> \parallel <i>vām īṣaḥ purūcīḥ</i>	iii 58 8a
(c)	<i>sām vatsēnā</i> \parallel <i>-sṛjatū mātāram pīnaḥ</i>	i 110 8b
	<i>duroṽsasē</i> \parallel <i>-mataye mā no asyaḥ</i>	vii 1 19b.

Further examples of (c) are found in i 59 2c, 168 9c, 190 3d; ii 35 13a; iv 1 12d; v 11 3c; vii 61 3d; x 61 7c, 68 10b, 89 13d, 99 5d, *103 1c *2a.

(ii) That the syllable before the caesura, like the final syllable of the verse, is indifferent in quantity (*syllaba anceps*) is a theory as old as the Sāṃhitā text itself, and finds expression in the systematic neglect to record the long vowels of certain endings in the position 4A (see especially § 176 ii). Western critics have also often inclined to this view. There is however no foundation for it in the usage of the poets: indeed the quantity of the fourth syllable is more strictly regulated in trimeter verse when the caesura follows than in dimeter verse where there is no caesura: and the quantity of the fifth syllable where the caesura follows is better marked than that of the third in the same verses, as appears from the Table (§ 212).

(iii) Of the forms of the secondary caesura by far the most common is that which employs the break ∪ || - ∪, and it is illustrated by the following examples:

sōmah śukrō nā || vāyāva | ayāmi vii 64 5b
vāsiṣṭha śukra || ūḍḍivah | pīvāka vii 1 8b,

the first example having in addition a short eighth syllable.

Verses of this type amount to one-tenth of the whole number occurring in the Vasiṣṭha group, and are more than twice as common there as in the Rigveda generally: they may therefore be appropriately termed *Vāsiṣṭhi* verses.

The frequency of verses of this type in the Vasiṣṭha group sufficiently accounts for the preference shewn to a late caesura.

(iv) The less important forms of the secondary caesura may be illustrated as follows:

(a) caesura after third syllable with pause after the eighth:

ā citra || citriam bhārā | rayīm nah vii 20 7d

(b) iambic break || ∪ - ∪ with pause after the eighth syllable:

prā dhēnava || udāprūto | navanta vii 42 1c

(c) iambic break - || - ∪ with the same pause:

ātūtujīm cit || tūtujir | aśīnat vii 28 3d.

(v) 'Verses with secondary caesura' as now defined appear to be distinctly influenced by dimeter rhythm, yet they are by no means in entire agreement with it.

Of our verses (Table, § 212) 5 per cent. have caesura after the third syllable, 23 per cent. after the fourth, and 72 per cent. after the fifth. Of 100 dimeter verses measured in the same way the proportions are 22, 32 and 39 respectively, whilst 8 verses have no break (except within a compound) in any of these positions.

Of the verses which have one or other form of iambic break only 12 per cent. have a short eighth syllable. Although this proportion is very much higher than that usually found in trimeter verse, it is very

much lower than that found in dimeter verse, in which the quantity of the eighth syllable is of course indifferent.

Again in our instances the fifth syllable is long (as in the last example) in one-tenth of the verses, whereas in dimeter verse a long fifth syllable is seldom found more often than once in a hundred verses.

We seem therefore to be precluded from using the convenient title 'dimeter Tristubh' for these verses, although it is very suggestive of their general character. Neither are we in a position to assert definitely that this type is derived by contamination from dimeter verse: it is quite possible that its leading variety $\cup \parallel - \cup$ was directly derived from the more usual form $\cup \parallel \cup \cup$ (which is only equally common in these hymns) in an endeavour to introduce a more varied rhythm (see § 207 iv).

In any case it does not seem probable that these verses represent a primitive type: for in that case we should expect to find them accompanied by the general freedom of metre which characterizes the archaic period: whereas in fact the Vasiṣṭha hymns are on the whole quite as regular as (say) those of Vāmadeva.

206. In the opening a general iambic rhythm predominates under all circumstances, as in dimeter verse: but the development of this rhythm is not only different from that found in dimeter verse, but also varies according to the position of the caesura.

If the caesura is early, about two-thirds of the openings in every group fall within the formula $\asymp - \asymp -$: if it is late, the proportion is always as high as three-fourths, and in the Viśvāmitra group it is much higher.

Before an early caesura the quantity of the third syllable is usually indifferent: in the groups of the normal period a short vowel is preferred, in the Kutsa hymns a long vowel.

If the caesura is late the four regular forms are used almost indifferently in the archaic and even in the strophic period: but later there is a marked preference for a *short third and a long fifth* syllable, giving a *normal form* $\asymp - \cup - -$, which is identical with the usual form of the Pentad in Dvīpadā Virāj verse, and may therefore be called the *Pentad opening*.

The syncopated form $\asymp \cup - - \parallel$ is fairly common in the lyric hymns of the archaic period, and still more in the cretic and popular periods: but it has no such development as occurs in dimeter verse.

The other variations of the opening are of very little historical importance: they are discussed in § 215.

In the following stanza all the verses except the first have the 'Pentad opening':

indrā yuvām || varuṇā didyūm asmin
 ōjīṣṭham ugrā || nī vadhiṣṭam vāgram
 yó no durévo || vrkátir dabhítih
 tásmin mimāthām || abhībhūti ōjaḥ iv 41 4.

As however the construction of stanzas in which all the verses have either early or late caesura is foreign to the metrical conceptions of the Rigveda, stanzas of this type are only found here and there as chance productions. See further § 207 ii.

207. The rhythm of the break depends directly upon the caesura, and is much more varied when the caesura is early than otherwise: this, as has before been observed, is also the case with the opening.

The *normal forms* are || ∪ ∪ - when the caesura is early, and - || ∪ ∪ when the caesura is late: each of them includes about 40 per cent. of the occurrences in the archaic period, and an increasing proportion in the later periods.

The *subnormal forms* after an early caesura are || - ∪ -, || ∪ ∪ ∪, || - ∪ ∪; that is, the remaining possible forms with short sixth syllable. Of these the cretic break || - ∪ - is found in about one-seventh of the instances in the earlier groups: but in the hymns of Viśvāmitra and of the later periods it is about twice as common. Occurrences of forms with short seventh syllable are about one-third as frequent in every period as the corresponding forms in which that syllable is long. With a late caesura the only 'sub-normal' form is ∪ || ∪ ∪: in the archaic period this is almost as common as the normal form, but in the later periods it is only half as common.

The iambic forms | ∪ - ∪, ∪ || - ∪, - || - ∪ may all be considered as *occasional forms*, at least in the archaic period. The form ∪ || - ∪ becomes rather more common in the strophic period, and retains a certain importance in the later groups: but the two remaining forms decrease rapidly in frequency. The occurrence of these forms in connexion with 'secondary caesura' has already been discussed in § 205.

The remaining forms may be considered as *irregular*. They are all relatively common in the archaic period, and rare afterwards.

(i) The rule given in § 45, that the caesura should be followed by two short syllables, holds good for about two-thirds of all the trimeter verses in the R̥gveda, but is largely qualified by the particulars now given. Thus after an early caesura the cretic form $\parallel - \cup -$ is much more common than the form $\parallel \cup \cup$, and must be considered as a more regular form: and the form $\parallel - \cup \cup$ seems also to rank as regular in the cretic and popular periods. In other particulars also the classification of the forms does not apply with equal force to all periods; for instance, the iambic forms (except $\cup \parallel - \cup$) are really irregular after the strophic period.

(ii) With a late caesura both the opening and the break are comparatively inelastic in rhythm: hence, as the examples quoted above (§ 206) shew, the trimeter rhythm tends towards an absolutely rigid scheme, viz.

$\times - \cup - - \parallel \cup \cup - \cup - \times.$

The Indian theory of classical Sanskrit metre unnecessarily distinguishes two forms of this verse, according to the quantity of the initial syllable: and it fails to take adequate account of the caesura, which is the most important feature in the verse, at any rate as used in the R̥gveda. Still the term *Indravajrā* will be convenient for the scheme just given, if we may modify the traditional meaning by regarding the quantity of the initial syllable as indifferent, and the late caesura as essential.

Although the 'Indravajrā' verse (illustrated in § 206) never becomes established as the basis of an independent metre, it holds a position of such prominence amongst the various forms of Tristubh verse that it may fairly be considered as the dominant type which has emerged from the competition of numerous Vedic rivals.

(iii) The use of the iambic forms $\parallel \cup - \cup$, $\cup \parallel - \cup$, and that of the cretic form $\parallel - \cup -$ present the most striking features of the metre of the R̥gveda. At first sight the iambic forms appear to be characteristic of the earlier Vedic periods, and the cretic form seems to mark the later: and this general view was assumed as a starting-point in §§ 94 v, 95 ii. It is now seen to be subject to important qualifications. In particular the form $\cup \parallel - \cup$, when used with secondary caesura, assumes importance even in some of the later periods, and in the hymns of Viśvāmitra, and to a certain extent in the group x 29-80, is used side by side with the cretic form.

(iv) Although the form $\cup \parallel \cup \cup$ is a regular form in all periods, it is comparatively little used in the Vasiṣṭha hymns, where it is actually less common than the form $\cup \parallel - \cup$. There is therefore ground for thinking that the latter form was encouraged by some distaste for the three consecutive short syllables at the break. In the end both these forms gave way to the dominant type $- \parallel \cup \cup$. It has been necessary to consider the quantity of the fifth syllable in connexion with the opening also, as it has a bearing upon the quantity of the fourth; but it seems that even with a late caesura the quantity of the fifth syllable is primarily affected by the syllables that follow.

(v) Irregular forms of the break are much commoner if the caesura is early than otherwise: the most common form is $\parallel \cup - -$, and next to it $\parallel - - \cup$. After a late caesura $\asymp \parallel \cup -$ is more common than $\asymp \parallel - -$. This gradation follows naturally from the rule in § 45: in both types of the verse the rarest forms of the break are those in which the caesura is followed by two long syllables.

208. The regular rhythm of the cadence is $- \cup - \asymp$ in *Triṣṭubh* verses, and $- \cup - \cup \asymp$ in *Jagatī* verses. This rhythm appears to be almost entirely independent of the caesura and the rhythm of the break.

In the eighth place a short syllable is employed fairly often, not only in the archaic and strophic periods, but also in the hymns of Vāmadeva in the normal period: and some liberty in this direction is still retained even in the later periods.

This liberty is, however, not extended equally to all syllables. Final syllables are found twice as often with this quantity as initial or medial syllables: and final vowels are found about twice as often as final consonants.

The prevalence of short final syllables in this position in the *Vasiṣṭha* hymns is associated with the secondary caesura: as becomes clear when we observe that almost one-half of the verses with short eighth syllable in this group have one or other of the iambic breaks $\parallel \cup - \cup$, $\cup \parallel - \cup$, $- \parallel - \cup$. The preference given to final short vowels as compared with final syllables ending in consonants calls for some different explanation: the phenomenon is clearly analogous with the similar preference for final short vowels in the second place, and the two are discussed together in §§ 221, 222.

The short tenth syllable is about half as common as the short eighth syllable, and is almost always an initial or medial syllable, as is also the short sixth syllable in *dimeter* verse. This fact shews that there is some arbitrary or conventional element associated with the opposite tendency shewn in the short eighth syllable.

The short eighth and the short tenth syllable are associated in the same verse just as often as might be expected by the laws of chance, and are therefore tabulated quite independently: all other quantitative variations in the cadence are very rare, and are almost confined to the archaic period.

209. There are some important syllabic variations which

affect the cadence only. These are (i) the *catalectic Jagatī* verse, in which the *Triṣṭubh* cadence is found in a lyric or *Jagatī* stanza; (ii) the *extended Triṣṭubh* verse, in which the *Jagatī* cadence is found in a *Triṣṭubh* stanza; and (iii) the *hypersyllabic verse*, in which the *Triṣṭubh* or *Jagatī* cadence is extended by two syllables.

The first two variations may be explained by 'contamination' (§§ 55, 56): 'catalectic *Jagatī*' is not uncommon in the archaic and cretic periods, and becomes frequent in the popular *Rigveda*; whilst 'extended *Triṣṭubh*' is very rare except in the popular *Rigveda*.

'Hypersyllabic verses' constitute a special metrical development, as is clear from the great number of such verses found in a single hymn (viii 97 10-15). The occurrences are confined to the archaic period.

These variations are further discussed in §§ 223, 224.

210. The syllabic variations which affect the verse as a whole are those exhibited in 'decasyllabic verses' (§ 49) and 'hybrid verses' (§ 56). Of decasyllabic verses there are many varieties (§§ 226-228), several of which develope into the distinct metres found in the decasyllabic hymns. For the moment we put aside not only these verses, but also all those that occur in the hymns in decasyllabic *Triṣṭubh* metre (§ 204 i), and consider only those verses which occur sporadically: the Table shews that these are relatively common in the archaic period, and are occasionally found in all the groups except those of *Viśvāmitra* and *Kutsa*.

The conclusion reached above (§ 149 i), that most of the verses in which some part of the word *indra* follows an early caesura are to be interpreted as decasyllabic, now finds support in considerations of rhythm. For in such verses the final syllable of the word is short in two instances out of every three, as is regularly the case in decasyllabic verses of the corresponding type (§ 226 i, ii): whereas if the resolved value were correct we should expect to find the rhythm $\text{—} \sim \sim$ quite twice as often as $\text{—} \sim \sim$. These verses are therefore included with the decasyllabic verses in the Table.

Hybrid verses are occasionally found both in the lyric hymns of the archaic period, and in the popular *Rigveda*.

In Chapters IV and VI I have preferred to interpret verses either by hiatus or by syllabic resolution, rather than as decasyllabic verses,

whenever the evidence appeared in any way adequate. In so doing I have followed a principle which commends itself by its simplicity both to Indian and to western critics of the Rigveda: but the present enquiry rather points to the conclusion that decasyllabic variations should be more freely recognized. The evidence of early date is very much the same, whichever be the explanation favoured in particular instances.

211. In the general picture of the developement of trimeter rhythm which is shewn by the Table in the next section there appears a broad contrast between the groups of the archaic period and those that are subsequent to them. In the archaic period almost every variation is relatively common, so that it would seem that the trimeter rhythm was not at that time established in any very strict form. But in all the subsequent periods we find very general regularity, with special favour shewn to one or more forms, such as the 'secondary caesura,' the 'pentad opening,' and 'the cretic break,' which are nevertheless common in all periods. In the popular Rigveda the variations are all such as may be explained by the 'contamination' of verses or parts of verses of different types.

The variations which characterize the archaic period are both numerous and distinctive: they are also generally similar to those which characterize the same period in dimeter verse. Hence we can readily detect the archaic rhythm, even in a small group or a single hymn. The characteristics of the strophic, normal, and cretic periods, on the other hand, can only be observed in large bodies of verse: in small groups and single hymns the favoured types of these periods may happen to predominate merely as the result of chance.

The frequency of 'contamination' in the popular Rigveda has already been used as evidence of date in Chapter II: in other points the metre of that period is in close agreement with that of the cretic period. On the other hand the provisional theory of an 'archaic period' receives confirmation from the appearance of a great number of new features which are seen to characterize the groups assigned to this period: and the examination of these details promises to supply us with the means of defining with considerable accuracy the list of hymns which should be assigned to this period. For the intermediate periods we can only expect to trace the history in its broader outlines.

212. TABLE SHEWING THE PRINCIPAL VARIETIES OF TRIMETER RHYTHM.

Period	Archais.		Stroph.	Normal		Cretic		Popular
Group	Lyric	Bhar.	Vas.	Vama.	Viv.	Kutaa x 29-80		
No. of verses	I	III	IV	VI	VII	VIII	IX	X
	736	1524	1621	1508	1407	685	1155	3445
THE CAESURA:								
Caesura after 4th syllable	448	468	440	496	537	582	519	519
" " 5th	496	478	586	480	458	410	467	468
" in compound	8	14	6	6	3	0	2	2
" after 3rd syllable ¹	3	5	1	3	0	0	2	0
Secondary caesura:								
with caes. after 3rd	3	1	9	0	1	0	0	0
with break, " - - -	22	13	41	5	10	3	3	3
" " - - - ²	40	42	107	24	61	15	84	17
" " - - -	5	15	18	6	7	6	7	3
THE OPENING:								
(a) with early caesura:								
Regular, " - - - -	130	163	157	208	220	173	177	174
" " - - - -	151	143	154	161	152	235	176	172
Syncopated, " - - - -	58	40	37	85	42	68	58	63
Other forms	109	122	92	101	123	106	108	110
(b) with late caesura:								
Pentad, " - - - -	115	91	181	182	169	139	150	132
Regular, " - - - -	113	98	123	77	105	84	69	82
" " - - - -	91	94	85	86	81	58	86	98
" " - - - -	78	79	106	75	74	48	61	61
Other forms	99	116	86	61	29	81	101	90
THE BREAK:								
(a) after early caesura:								
Normal, " - - - -	201	206	217	233	295	236	245	270
Cretic, " - - - -	67	72	67	77	142	170	136	119
" " - - - -	60	94	65	78	57	50	80	80
" " - - - -	19	32	34	19	20	62	46	37
Iambic, " - - - ¹	33	14	4	5	1	0	3	1
Irregular forms	49	30	9	16	6	10	7	11
(b) with late caesura:								
Normal, " - - - -	233	221	248	285	248	232	200	279
" " - - - -	162	167	118	145	130	137	122	153
Iambic, " - - - ¹	28	21	31	11	10	13	10	7
" " - - - ¹	13	13	9	4	1	7	3	2
Irregular, " - - -	17	5	6	3	3	0	3	2
THE CADENCE:								
Short eighth syllable:								
" with secondary caesura	3	5	19	1	4	0	0	1
" final vowel	30	21	15	22	7	7	2	4
" final consonant	18	7	11	12	9	4	3	6
" otherwise	24	11	2	8	3	10	3	4
Short tenth	34	34	5	8	2	6	3	3
Long ninth	8	9	5	6	1	1	3	2
Irregular	4	7	1	1	1	1	1	0
Catalectic Jagati	23	—	—	—	—	43	44	70
Extended Tristubh	—	1	2	1	2	2	0	45
Hypersyllabic verses	7	4	1	1	0	0	0	2
SYLLABIC VARIATIONS:								
Decasyllabic verses ²	21	25	14	14	4	5	11	10
Hybrid "	5	1	0	0	0	1	0	6

All the figures in this Table are proportional to each 1000 verses.

213. In order to apply these results to smaller bodies of verse, it will be necessary to record more precisely the occurrences of those variations which are of historic importance. Amongst these the 'secondary caesura,' which includes phenomena connected both with the ordinary caesura and with the break, is the first to claim consideration.

Apart from the Vasiṣṭha hymns, these variations are most common in the archaic period, but are also occasionally used later. But the 'Vāsiṣṭhī verse' (§ 205 iii) is very common in some of the later collections also, for instance in the Viśvāmitra hymns and the collection x 29-80: whereas the form with caesura after the third syllable is hardly found later than the strophic period.

(i) The Vāsiṣṭhī verse occurs so frequently that it will be sufficient to give the references to the hymns only, indicating by an index number the number of occurrences in each hymn; reference to the verse is only given in the case of composite hymns. The list then is: i *24³ 33 36 39 44 51 54 55⁷ 56 57⁴ 58² 59¹ [61³] 63² 71 72 73 77² 79 83 85² 87² 88³ 89 (8b) 92⁴ *93² 100 102 103 104³ 110 111³ 112² 113 116³ 117²⁰ 118³ 119² 121² 122² 125 127³ 128 131 *133 (1a 1b) 134 140 141² 144³ 149³ 151² 152 153² 154² 155² 156² *161 *163³ *164 165 167² 168² 169 171 173² 175 *179 180³ 181² 182 183² 184³ 185; ii 9 10 [11²] 12² 14 17 19² 21 23 24 27² 28² 29 30 31² *32 (5b) 33² 35² 36 38² 40; iii 1² 2² 4 5 6² 7² 14² 15 18 19² 20 21 22² 25 26 *28 *29² 30² 31⁷ 32² 35² 36² 37² 39² 45 48 50 51² 53² (9b 10b *17b) 54 55² 56² 57² 58¹⁰ 59 61²; iv 2² 3² 4² 5² 6² [10²] 12 *18² 19² 20 22 24 27² 29² 34 37 38 39 42 43 44 45 50 51 *58; v 1² 2 3 4 8² 12 28 (1b) 30² 31 32² 34 36 41² 42 43² 45 47 48 49² 54 55 57 60² 76 77² 81 *83 87; vi 1 3 4² 6 10 11² 12² 15 (15b) 16 (46b) 21 22 23² 26² 27² *28 30 31 33 37² 38 39 40² 41 44² 48² 49 50² 51² 52 (14d) 60 62² 63² 64² 65 66² 67 68² 69 72; vii 1² 2² 3² 4² 6 7² 8² 10² 13 14² 17² 18² 19² 20² 21 22² 23² 24² 25 26² 27² 30² 31 32² 34 36² 37² 38² 39 40² 42² 43 45 56² [and 11a] 57² 58² 60² 61² 62 64² 65² 67² 68² 69² 70² 71 72² 73² 75² 77² 84² 85 86² 87² 88² 90 92² 95 97² 99 100 *103 *104²; viii *1 (34d) 4 15 18² 19 20² 21 22 23² 24 27 33 35² 36² 46² *48² 49 53 57 60 66 86 87 88 89 96² 98² 99 101; ix 68 70² 71² 74 75 76² 79² 83 84 85² 86² 88² 89² 91 93 95² 96 97 (11d 21c) 106 107 108 [109]; x [1] 3 4 *10² *13 *14 *18 23² *27 29 30 31 32² (1d 2d) 35² 36² 38² 39² 40² 45 [46²] 48² 49² 50 55 *59 61¹⁰ 62² 63 64² 68² 69² 70 73² 74² 76² 77² (7b 8b) 78 (7b) 79² *82 *83² 89 91 92² 93 *94² *95² 99² 104 105 106 113 115² 116 *117 *120² 123² 124 *125 132 140 147 *168 172² *179

[Notes to the Table opposite]

¹ For occurrences combined with a pause after the eighth syllable see under 'secondary caesura.' The number of occurrences under the two headings must be added together to give the whole number in each 1000 verses.

² Vāsiṣṭhī verse (§ 213).

³ Verses occurring in hymns in decasyllabic Tristubh are not included here.

(ii) The following are instances of the combination of a caesura after the third with a pause after the eighth syllable: i 36 18a, 63 2c¹, 174 9d; ii 14 4d², 17 5d, 24 12c, 33 8c; iii 16 6c, 58 7a; iv 33 10a³; vi 15 12d, 48 17c³, 51 9b⁴; vii 2 7c, 7 1b, 20 7d, 26 5b, 36 5c, 57 6b, 60 1a⁴, 67 5b, 68 3c, 88 3d, 97 3b 9a; viii 25 23c; ix 96 4b; x 106 7a² 7d, *120 9c, 132 2b, 172 2b.

¹ caesura following the prior element of a compound. ² only in these instances is dimeter rhythm wanting. ³ § 151 i. ⁴ with short eighth syllable.

(iii) In the following instances the break $\parallel \cup - \cup$ is combined with a pause after the eighth syllable: i *24 15b, 32 13a, 33 8a, 44 10a, 55 4a, 57 4b, 58 9d, 60 5d, 71 4c¹, 83 1d, 87 6b, 88 5d, 89 6d, *93 5d, 104 1d, 106 5b, 113 3c, 116 1d 7d, 117 6d 16b, 120 7c, 121 13d², 127 8a, 128 4a, 158 4b, *164 13d, 166 14b, 180 8c, 190 4a; ii 9 3c³, 15 5b, 23 8a, 27 16a; iii 1 17c, 14 6c 7a, 19 2a, 25 5a, 26 3c 6a, 34 8a, 43 3a, 47 1b, 53 11b, 55 18a, 58 7b, 59 2c, 61 2a; iv 12 6b, 20 3b, *24 9b, 26 5b, 37 3b, 50 3b 5a, 55 2c²; v 31 11d, 46 2d, 53 6a 7c 11b 14a, 87 1c 4c 8c; vi 2 11e, 15 10b 12a 15c, 17 1d 13c, 23 7d², 26 3c 6c, 29 2b 2c, 30 4b, 49 4d, 50 12a 14c, 51 9d, 63 2d 7c, 64 5a², 67 2d, 73 2a²; vii 1 3b 4c 5a 6b 11b 15a 19a 20d, 3 9c 10b, 7 4b 7d, 14 3b, 18 7a 7b, 19 1c 4d 8c, 20 4d 5d 7b 8a 9a, 21 8d, 22 2c, 23 3a, 25 1d⁴, 27 1d, 29 3a, 36 4c 9b, 37 1b² 2b² 6c, 38 1d⁴ 6a² 7b 7c, 39 2d 3c 7a, 40 1b² 3c, 42 1c, 56 14b 19c, 58 5c, 60 6c 7b 12a, 61 4c, 67 5d, 68 3a 6b 8c², 70 1b, 84 2b, 85 1a 1d, 86 4b² 6b² 6c², 87 1b 5d, 92 3c 4d², 95 2a 2b 4a 5b² 6a², 97 2a² 2d 5d², 100 3b; viii 15 2c, 17 15c, 18 19c², 22 9b, 23 27c, 24 15c, 25 11c, 27 10a, 36 1b = 2b = 3b, 46 28c, 60 4a, 70 7c, 80 10d, 87 6a, 96 2c 17c, 98 1c, 99 8a, 101 8a; ix 74 4c, 79 3a 3b, 86 43a, 90 6d, 93 5d, 97 3d 6d 54d², 108 15b, 111 2a; x 4 1c 2b, *17 1d, *18 12c, 23 3a², 30 2b, 48 7b, 61 20b, 65 1b 15d, 66 1a¹, 73 5a, 74 6c, 75 5c, *87 21d, *95 7c, 96 5a, 99 1a² 6a, 105 4b, 116 5c, 122 8d, 123 5d, 126 8b, 140 6c, 160 5d².

¹ § 151 iii. ² also short eighth syllable. ³ 2 sing. perf. in -thā (-tha) in eighth place. ⁴ § 166 iv. ⁵ § 170 ii c. ⁶ § 161 ii. ⁷ § 142 i.

(iv) The break $\parallel - \cup$ is combined with a pause after the eighth syllable in the following verses: i 55 3d 6d, 56 3b, 57 4c 6b, 77 5c, 89 5c, 100 4c 10b 15a, 113 13c, 116 21a, 117 3b 4c 7d 13b, 118 6d, 121 11a, 122 3c 4b, 132 6a, 135 6a, 141 6c, 146 3c, 156 2b 3a 3c, 158 2c 5c, *164 29a *52a, 167 5b, 173 1c¹, 178 3c¹, 186 3b 5a 11a, 189 4a¹, 190 3d² 4b; ii 4 3d, [11 10b 12d 21c], 14 8d, 17 1b 6c, 20 4c¹, 23 7a, 32 3b, 33 5d 12c, 35 9b 15a, 36 6a; iii 4 4b, 5 2a, 7 10d, 15 1b¹, 19 2b, 21 1c 4b, 33 1c 8b 9a, 54 15b; iv 2 3a, 4 1d², 6 3a, 12 6c, 16 5b, 22 3c, 26 6d, 29 3c, 37 1a¹; v 2 9d, 8 5b, 32 6a, 36 1b, 41 3a 13b, 46 7c, 54 11c, 87 9a; vi 1 3c, 2 11c, 10 3d, 13 4d, 16 46a², 17 10d¹, 20 6c, 21 6d¹ 7a, 23 9a, 26 1d¹, 29 5b, 40 2d, 49 14d, 50 7a 12c 12d 14a, 63 8b¹, 64 1d 3b, 65 1b, 66 1c 8d¹, vii 1 3a² 9a¹ 13a¹ 14c, 3 10a, 6 7a, 8 5c, 16 4a, 18 17d, 19 7d¹, 28 3d¹, 34 24a, 40 5c, 41 7c, 43 3b, 56 17b, 57 3b 6d, 60 4c, 61 4b, 67 5a 5c, 68 5a, 70 1a, 76 6a 7b, 77 2a 5a, 84 1a 1c, 86 4c, 88 3c², 95 5a; viii 25 18c, 26 5c¹, 35 4a 6a, 60 10a¹, 96 2b²; ix 69 8d,

70 1b 2c, 73 5d, 74 4a, 75 3b, 86 4c 36b, 91 4a, 93 4d, 94 3a, 96 17a, 97 27d 34b 53c 53d, 107 16a 26c, 110 8a; x 4 6c, *10 10a, 22 15d, 23 4a, *27 12a, 30 1d, 35 4b, 39 7d, 43 4b, 45 4b, *59 3a, 61 4b 12c¹ 13b 16c 23b, 64 3a¹, 70 11c, 74 1a¹, 76 1b, *85 23b, 91 7b, 93 6a, *95 6b, 99 5d, *101 7d, *103 11c, 111 3c, *120 3c *5d, 126 8c, 133 7c.

¹ with short eighth syllable. ² § 127 b. ³ § 151 iii. ⁴ § 158.
⁵ impv. -hi in eighth place. ⁶ § 159 iv. ⁷ doubtful: see § 159 i.

(v) Short final syllables in the eighth place are specially common in the Vasiṣṭha hymns: if however we except those instances which occur in the verses already referred to, they are not so common as in the archaic period or in the Vāmādeva hymns. It does not therefore appear that this variation is *by itself* an indication of 'secondary caesura': but in the cases referred to it is corroboratory evidence of this type.

214. Both forms of the 'weak caesura' (§ 205) are characteristic of the archaic period. There is however some difficulty in determining the extent of these variations, even when occurrences in verses which have secondary caesura are excluded from consideration.

A caesura separating two elements in a word may confidently be postulated where the rhythm of the break confirms it, as in the following examples:

<i>dasmāsya cāru</i> -tamam asti dāṁśaḥ	i 62 6b
<i>ādabādhavata</i> -pramatir vāsiṣṭhaḥ	ii 9 1c
<i>anibhṛṣṭa</i> -tavṛṣir hanti ṅjāsā	25 4c.

Conversely, the absence of any regular rhythm in the break makes the 'weak caesuras' postulated in the following examples very doubtful:

<i>yē dhenūm viśva</i> -jūvaṁ viśvārūpām	iv 33 8b
<i>tataksē</i> sūryāya cid ōkasi svē	v 33 4c.

The consideration which seems decisive in favour of metrical interpretation by means of the 'weak caesura' in the latter instances is the extreme rarity of trimeter verses which cannot be explained in one or other of these ways. Undoubtedly the phonetic character of the Vedic dialect makes a pause of some kind at one of the points named almost unavoidable: but only a very strong metrical feeling for the necessity of such a pause can account for our finding only *three* trimeter verses in the whole Rigveda which have certainly no caesura of any kind, namely.

<i>tuām sahasrāṇi satā dāsa prāti</i>	ii 1 8d
<i>sumnām ūyaksantas tuāvato nṛṇ</i>	ii 20 1d
<i>indra svādīṣṭhayaḥ girā śacīvaḥ</i>	iii 53 2d.

A weak caesura separating two parts of a compound is also found in Virgil: see Dr A. W. Verrall's note on 'the metrical division of compound words in Virgil' in the *Classical Review* for July 1904.

The instances of 'weak caesura' are as follows, those which imply an irregular rhythm at the break having an indication to that effect attached:

(i) The caesura follows the prior element of a compound or derivative: i 30 16c¹, 35 5b, 36 1c² 10c, 52 9c, 58 8b¹, 60 5c¹, [61 3c 4d¹ 5c¹ 5d 16a 16c], 62 1b 6a 6b, 63 2c², 64 3b¹, 116 3d, 120 9a, 122 2a¹, 127 5b, 129 4b¹, 141 12a, 148 1b¹, 184 2c; ii 4 1a¹, 9 1a 1c, 19 8a¹, 25 4c, 34 8d; iii 2 7d, 26 5d, 53 16d, 58 7c 9a; iv 1 4c¹ 6b¹ 8b¹ 19b, 3 1b¹, 22 3a¹, 23 6d, 33 8b¹, 41 3d, 42 8d; vi 2 11a¹, 4 7a, 11 4d, 15 4c, 16 46c¹, 20 1c 5c¹ †8c¹ * 11c 13d¹, 24 6c, 26 5d¹, 29 4a, 33 4d¹, 34 2b 3d, 44 10d, 51 10a, 68 1b 2d¹ 6a 7a; vii 2 7b, 4 5d, 8 6d, 14 1c, 23 5b, *33 11a, 38 2d 5d, 58 2b, 60 8d, *66 16a¹, 81 4c, 88 6c¹; viii 21 9b, 23 19c, 27 11c, 60 17c, 61 14a¹, 66 6c¹, 87 5c, 99 1c; ix 72 4a¹, 83 5c¹, 84 1a, 86 40c¹, 88 3d, 94 1d, 108 13b; x [1 5a], *17 5b, 22 10a¹, 35 14d, 48 8b¹, 50 1b, 61 13d 15c 15d 21c, 74 6c, 76 2b, *85 37a¹, *98 5b, 99 8d¹, *101 2b, 105 4c 11d¹ 11e¹, 122 1a, 140 6c, 160 1a, *167 4d. Occurrences in *dvandva* compounds, as *indrā* || *-varuṇā*, are not included (§ 205 i).

¹ an irregular rhythm results.
verse.

² after third syllable.

³ Virāṣṭhānā

⁴ reading *śaśvādibham* in one word.

(ii) The caesura follows the third syllable: i 36 1c¹, [61 2b], 62 2d 5a 5b 5c, 73 8a², 122 8c, 127 2b, 135 4f², 186 5b; iv 2 19d, 7 11d, 26 4b; v 33 4c, 49 5b; vi 3 4d 6b 8b, 11 3c, 20 4d, 24 7d², 33 2b; vii 20 6a, 37 8c¹, 61 1d, 69 3a; viii 96 3b, 97 13a; ix 72 1c, 93 5b, 97 31d; x 32 5d, 50 5b, 65 15b, 68 2a, *95 7a, 105 5c, 115 2d. For examples accompanied by secondary caesura see § 213 ii.

¹ caesura after prior element of compound.

² § 151 iii.

³ § 149 iii.

⁴ but see Metrical Comm.

Apart from the weak caesura irregularities are few and historically unimportant: but we may conveniently record here the following instances:

(iii) The caesura is at the point of Sandhi combination: i 118 7a 7c, 155 4d, 186 8c; v 45 9b; *vi 75 18b; viii 46 22a; ix 87 5b; x 50 3c. See also § 205 i.

(iv) The metre is so uncertain that the position of the caesura cannot be determined in *i 162 16c, iv 26 7a, and viii 46 20a.

(v) The verses i. 122 5c, v 33 7a, and vi 12 6a appear to be dimeter verses, but as they occur in hymns which are otherwise in trimeter metre the text is probably incorrect.

215. The opening provides very little material which can be used for the historical investigation of small groups of hymns:

its metrical character being less marked than that of other parts of the verse, and the changes that take place being more gradual. Still a history of Vedic metre would be incomplete without some account of its developement, and the attempt is therefore made here to discuss this part of the verse in more detail than was done in § 206. In consequence of the large number of possible forms this is a rather complicated task.

Perhaps the clearest view of the rhythm is obtained by examining the quantities of the second, third, and fourth syllables according as (i) the caesura is early, (ii) the caesura is late and the fifth syllable long, or (iii) the caesura is late and the fifth syllable short.

The table at the end of this section gives accordingly the proportions in which each possible form is found under each of these conditions, and also the corresponding proportions in dimeter verse, in three selected groups of hymns. To obtain the clearest possible view we take the groups of which the historical character is in other ways the most pronounced, namely (i) the lyric verse of group I (§ 91), (ii) the normal group VI, and (iii) the popular Rigveda.

It appears at once that all the groups agree in the general contrast between the *regular* forms $\asymp - \asymp - (\asymp)$, and the *irregular* forms $\asymp \cup \cup \asymp (\asymp)$ which have 'consecutive short syllables' in the second and third places: but that forms which have consecutive short syllables in the fourth and fifth places are also irregular. The remaining forms may be considered as *occasional forms* under all conditions, the 'syncopated' type $\asymp \cup - - (\asymp)$ being everywhere the most common; but occasional forms are comparatively rare where the caesura is late.

In the two extreme groups there is (except as just stated) very little difference between the openings in the four classes: but in the normal group there is a very marked difference between dimeter and trimeter verse, which is brought out by comparing the frequency of the 'iambic' form $\asymp - \cup -$ with that of the 'syncopated' form $\asymp \cup - -$. For whilst in dimeter verse the iambic form is not twice as common as the syncopated form, in trimeter verse it is never less than six times as common; and if there is a long fifth syllable before the caesura, it is more than fifteen times as common.

In the hymns therefore of this group the dimeter and trimeter

rhythm have developed in opposite directions. The favour shewn in dimeter verse to a long third syllable may perhaps be connected with the fact that the fifth syllable is always short: but at any rate the favour regularly shewn in trimeter verse to a short third syllable is most marked when the fifth syllable is long.

The following particulars also deserve to be noticed:

(i) It is agreed on all hands that the quantity of the first syllable is in all cases indifferent. According to my calculations, the number of long and short syllables in this position is almost exactly the same. Cf. § 183.

(ii) It follows from the Table that the 4th syllable is long in three cases out of four before early caesura, and in nine cases out of ten before late caesura, the difference being due to the more strict rhythm employed generally in the latter alternative.

(iii) The line of distinction between occasional and irregular forms cannot be quite clearly drawn. Consecutive short syllables in the fourth and fifth places are particularly rare, doubtless because the late caesura is almost always followed by two short syllables. Amongst the 'occasional forms' $\times \cup \cup$ and $\times \cup - \cup$ are somewhat rare, and amongst the irregular forms $\times \cup \cup - \times$ is rather common.

(iv) The nine possible types of irregular opening are included in the formulae $\times \cup \cup \times$, $\times \cup \cup \times$, $\times \times \cup \cup$. The form $\times \cup \cup \cup$, in which the irregularity is doubled, and every trace of the rhythm of the opening lost, is naturally very rare: yet we find a few examples of it, as

nā nī mīṣati¹ surāṇo divē-divē *iii 29 14c.

TABLE SHEWING THE RHYTHM OF THE OPENING.

Groups	Lyric (I)				Normal (VI)				Popular (X)			
	Dim.	A	B	C	Dim.	A	B	C	Dim.	A	B	C
Regular forms:												
$\cup - \cup -$	29	29	39	53	28	43	61	44	31	33	43	48
$\cup - - -$	39	34	31	36	39	35	24	44	37	33	34	36
Occasional forms:												
$\times \cup \cup -$	11	13	11	7	16	7	4	7	11	12	8	8
$\times \cup \cup \cup$	10	13	5	5	7	6	3	1	10	11	4	2
$\times \cup - \cup$	4	5	5	5	3	4	4	1	8	5	3	1
$\times \cup - -$	4	3	5	0	5	3	2	0	5	3	3	1
Irregular forms:												
$\times \cup \cup \cup$	2	2	4	3	2	2	1	2	2	3	2	3
$\times \cup \cup \cup$	5	1	0	0	0	5	0	0	1	1	5	5

A. Trimeter verse with early caesura.

B. Trimeter verse with late caesura and long fifth syllable.

C. " " " " " short " " "

The figures are proportional to 100 verses of each class.

¹ These forms are irregular in C.

216. The instances of consecutive short syllables in the second and third places in trimeter verse are about 650 in number, the proportion being slightly larger than in dimeter verse (§ 190). In fully one half of the instances the second syllable contains a short final vowel, or *-a* as representing final *-ah* or *-e*: for the final short vowel the text in several instances gives a long vowel, or substitutes *-o* for final *-a* (§ 171 iv). Only in some 33 instances do we find a similar short final vowel in the third place: and we therefore have repeated the phenomenon already noticed in dimeter verse (§ 189), that a short final vowel is specially capable of bearing the ictus if it occurs in the second place.

There are less than 200 examples of consecutive short syllables in the fourth and fifth places. In these instances the fourth syllable only rarely contains a final vowel: nor is there any trace of any special metrical value of the fifth syllable.

Similar metrical phenomena are observable in the cadence: and the problem as a whole, and its connexion with the question of protracted vowels, are further discussed in § 221.

Consecutive short syllables in either position are less common in the normal period than elsewhere.

Out of about 350 instances of final short vowels in the second place quoted below, about 35 are instances in which the text gives a long vowel, but, as is held, on insufficient grounds. Whether this number is too large or too small the general argument is unaffected.

(i) Consecutive short syllables appear in the second and third places in trimeter verse as follows:

(a) the ictus falls on a final vowel of a word or of the prior element of a compound or derivative: i 32 1b 14c⁴, 33 9a, 39. †6a¹, 51 12c, 54 1b, 55 4b, 57 5a, 59 7c⁴, 64 11d, [68 2a], 76 1a 4b, 77 3d, 87 1c 2b, 89 3c, 96 7a, 100 14b, 104 7c, 113 5a 6c, 116 8b †14c² 25b, 118 2d 10c, 121 4a, 124 †4a¹, 127 3a, 129 †8a¹¹, 131 †6a², 140 †13a², 143 8d, 149 1b, 152 2d, 153 †4c², *162 1b *14c. *163 3a *4a *6c *11a, *164 10d *11d⁴ *31b *36d *41b *43a *45b, 165 4b 6a 9d, 167 10d, *170 5c, 171 1a, 177 2b⁴, 182 2a 4a, 186 1a 1c 4a 5a 6a 7a 8a; ii 2 2c, 4 1c, 9 4c, 10 6d¹², [11 †5c²], 12 8b, 13 10d, 15 1d, 20 8c, 21 1a 1c 2a, 31 6c, 33 13c, 38 8b, 39 8c; iii 1 21c, 5 8c, 7 †6a² †10c², 9 9a, 25 5a, *28 4d, *29 2b *6d *14c, 30 19c 20b¹³, 31 20c, 32 2c⁴, 33 6c 6d, 35 †3a¹, 36 2d, 43 2d 7a 7c 7d, 49 2c, 50 1d, 51 7a, 54 2a †4a²; iv 1 6c, 2 4a, 4 4c, 5 5b 11d 12d, 6 3d, 12 6b, 16 14a 20b¹, *18 3d⁴ *4a, 19 6d, 24 7c, 26 3c⁴ 6d, 28 1b, 38 †1a² 3d 4b 4d 10b, 54 4a, 57 3a¹²; v 29 2a 6a⁴, 30 6a, 33 1a 2d 10a, 41 2b 7a †7d¹⁰ 8a †16b⁵ 16d 19a, 48 †2c⁸ 5b, 49 4a, 54 8b 10b 15d, 60 3d, 62 1c⁴; vi 4 3c, 5 3c 4c, 6 5b, 8 1d, *15 19b, 20 1a 5c, 21 2c, 26 5c. 27 3d, 30 1b, 40 1a 2a 4b, 44 14a 19b⁴, 47 13a *28d, 48 1c 14c, 49 14a 15d, 50 14a, 51 3c 8a, 61 13c,

63 9a 9d¹, 70 1a; vii 1 6a †8c² 16c 18c, 8 2d, 16 6c, 20 3a, 21 2d, 24 4b³, 28 †1a⁴, *33 14a, 34 [17a 18a] 24a, *35 3b *4d *9a *12c *13a *13b *13c, 39 5c, 41 7b, 45 4b, 46 1b, 53 †3a², 56 16b, 58 5d, 59 4a 4c, 60 5c, 64 2b 2d, 67 †2b¹, 77 †1a¹, 81 †1c², 82 3a, 84 †3c¹, 88 3c, 92 †1c¹, 93 †3a¹, 97 7a, 98 2c, 99 2b 5b⁴, 100 2b, *103 9a, *104 8c *19b *19d *24a; viii 1 24c¹, 19 33a, 21 3b †8c², 23 3c, 27 10a, 53 6a, 54 6a, 60 14a, 61 9c, 96 †6d¹ 11d 15c, 98 1c⁴; ix 69 †2a¹, 73 8b, 79 1c 3d, 86 16c, 90 5d, 92 3d 94 1a, 95 3d, 96 2b 18a, 97 †49c³ †51a³ 53a 55c 55d, 108 14a, 110 5a, 11a; x 4 7a¹, 8 4a 5c, *10 †13b², *13 3a⁴, *15 1d *13a, *16 5a, *17 6d, *18 3c, 23 7b, *27 21c, 30 10b 13a, 31 6c, *34 8b, 37 3a, 48 †7b², 49 11d, *52 6a, *53 4c¹⁴, *4d⁴ *5a⁴, 54 6d⁴, *59 6d, 61 26b, 63 16c, 66 5c² 8d, 68 2b 3a¹³, 69 2d 12c, *71 †4c², 73 †9b², 74 4b, 76 4a 8d, 77 8c, *82 7d, *87 19c, *88 18b, 89 10b, *94 7d⁴, *95 4b †9b², 96 4a, 99 7c 8d 11d, *102 2b *7c *10a, *103 6a, *108 5b *7d *8a, 110 1c, 116 2a, *117 1c² *4a *6c, *120 2c *6b *7d, *121 4a *4b *4c, 126 8b, *130 1b, 131 7a, 139 3c, 147 5b, 160 3b, *168 3b, *177 3b, 178 3b.

¹ text *ūpo*.² text *abhi*.³ text *abhi*.⁴ -a from stem in -an, cf.⁵ § 166 v., 175 i.⁶ § 142 i.⁷ text *brāhmā*, see § 175 i.⁸ reading *ūpa mīnah*, § 151 iii.⁹ § 151 i, but doubtful.¹⁰ text *hā*.¹¹ text *prā-prā*.¹² cf. § 166 iv.¹³ cf. § 168 ii.¹⁴ § 121 c.

(b) the ictus falls on a similar final vowel in the third place: i 44 14c, [65 9a], 152 4c, 167 8b 8d, 174 10b, 183 4b; ii 3 3a, 23 17c, 40 6c; iii *29 15b; v 41 9c, 62 6a; vi 10 1b, 27 3b, 49 9a, 66 6d 9d; vii 1 2b, 9 4b, 20 7c, [34 10b], *35 11c, 61 3b; viii 24 5c; ix 70 7a, 88 7b; x 55 4a, 64 1d, 73 8d, *95 11a, *103 3a, 105 4b 7c.

(c) the ictus falls elsewhere: i 31 16d, 35 8b¹, 51 4a, 53 11a, 57 3d, 58 2a, 61 9d, 63 3b, 64 14a, [67 10a], 71 8a, 88 2a, 91 20c 22a 22b, 92 11c 12c, 94 1b, 100 4c 6c, 107 2b, 108 2a, 109 7a, 110 3a 5a, 111 3d, 114 4d, 116 10a 10c 18c 21c 22d 25d, 117 10d 16c, 121 8d 9d, 123 9d 10c, 124 2a 2b, 125 2a, 127 3f 5f, 130 6f, 134 4a 4f, 139 11b, 140 1b 4c, 141 6b, 155 4a, 158 2c, *161 6d *8a *12c, *162 13c *14a *20b, *164 40a, 168 9b, *179 2c *4d, 181 7d 9b; ii 1 11c, 2 3c 4b, [1] 7c, 12 2a, 13 12a, 15 4b 6c, 16 1c, 19 3c 6b 7b, 20 2c 7c, 24 11a, 27 2d 13a, 30 1c, 32 1b, 34 9c, 38 4d; iii 20 1a, 23 1a, *29 2a *14b *14d *16c, 32 6a, 33 3c, 48 3b, 51 4c, 61 3d; iv 2 11a 19b, 3 9d 12d 16c, 4 5d, 5 6b 10b, 7 1a, 16 2d, 17 7a 10b, *18 2a, 19 6c, 26 2c, 28 5d, 33 8d, 35 3a 7c 9c, 36 1d, 38 4c, 39 5a, 42 4a, 56 2b, 57 2b; v 30 3c 12a, 31 8a 8b 8c, 33 10b, *40 7a, 41 16c, 45 1b, 54 3d 10a 14b, 57 3c, 62 3c 5b, 85 7a; vi 4 7b, 6 4d, 20 2b 8b 13c, 22 5d, 30 1c 1d 5a, 35 5c 5d, 38 2d 3b, 39 2a 2c, 44 12c 17b 22d 23a, 46 13c, 47 2d *30b, 48 11b, 61 1a, 62 7a 11a, 64 1b, 66 7c, 69 5c 5d, 70 1d, 72 2d 4c; vii 5 3b, 8 6d, 20 1b, 32 9c 13a, *33 9d *12d, [34 16a²], 37 6a, 38 6d, 41 6d, 45 3c, 48 2a, 71 2c, 76 1d, 79 4a, 80 2d, 81 3c, 98 2a, 99 3b 6d, *103 10b; viii 20 5b, 26 9c 12c, 46 28a, 49 8c, 96 14a 18d; ix 70 6b, 72 3a, 73 5d, 79 4b, 86 4c 6a, 89 1d 3b, 97 23b 41d, 106 7c, 110 8c; x 4 1c, *14 6a, *15 5b, 23 5c, 36 13a, 39 2a 9c 10c, 45 8c, [46 8b], 47 2c, 48 6c, 50 2b, *52 2c *3c, 54 2a 3d 6a 6b, 55 4b, 61 5d, 62 3b, 67 9b, 68 1b 5d 12a, 70 4a, *71

2a, 73 5b 9c, 77 7a, [78 5b], 80 4b, *85 43b, *88 2d, 93 8a, *94 11b, *95 2b, 96 4c, 99 5d, *101 2b, *103 7c, 106 3c, *107 1a *5d *6d, *108 11a, *109 1a, 122 7d, 123 1c, *125 3b *8b, *130 4b, 131 5a, *139 4b *6a, 144 5b, 148 2d, *149 5b, 160 3a, *182 1c = *2c = *3c.

¹ § 147 iii.

² § 142 i.

(ii) It will be convenient to note here the occurrences of 'protracted' final vowels and others of doubtful quantity before a short third syllable: namely i 31 7c, 48 2a, 72 2c, 83 1a, 115 2c, 117 2d 9d, 118 9b, 121 12d, 122 7c 8d 9d 15d¹, 123 12a, 129 11a², 140 13a, *163 4d, *164 3d *21a *33d *40c², 165 2d, 166 8a¹, 183 3c, 186 5c, 189 4a²; ii [11 17d²], 17 6c, 24 10d, 32 2d; iii 23 1d, 51 2c, 53 5c 6c, 60 2c, 61 2b; iv 26 7c, 36 9c, 42 9d, 43 6d, 51 4c; v 8 7b, 30 1b, 36 1c¹ 6d, 41 17c, 44 9c 9d, 54 15b, 58 6b, 87 5c; vi 1 7b, 2 11c², 17 11d, 49 5c, *75 8c *11c; vii 1 4c 13a² 24c, 20 8d, 21 6c, 41 5b 7a, 47 3a¹, 71 3b 3c¹, 72 1b, 83 2a 2c 2d, 100 2d, 101 3d; viii 3 9c 10a 12a² 12c², 20 2a 6c, 61 12c, 96 10d²; ix 74 5b, 89 7c², 97 26a, 104 2c, 108 4a, 110 11c; x 8 6b, *10 8d, *15 9a, *18 13d, *28 8d, 36 8b, 40 5d, 42 4c, 47 4c, *51 5a², *52 1d, *53 8c, *71 2c, 76 4d, [78 1b], *88 17a, 91 15c, *101 1d, *102 9c, *109 1c, *114 7d, *121 5b, 138 1c, *149 2a, 160 1b.

¹ .a for -an (§ 166 v).

² imperative in -dhi, -hi.

(iii) Consecutive short syllables are found in the fourth and fifth places in i 32 5d, 36 15c, 48 6a, 53 10b, 59 4a, [68 1b, 70 7b], 88 6b, 95 10b, 100 16b¹, 104 1c, 110 3c, 112 3b, 116 2a, 117 14d, 121 1d, 124 7b, 128 1a, 151 4d, 152 1c, 154 5a 6d, 155 1d, *163 8a, *164 5c *8a *8d *44a, 168 5c², 173 8c, 174 3d 8d, *179 3b, 183 5b, 184 2b, 189 7d; ii 2 2d², 12 8b, 17 7a, 19 7d, 20 1a, 30 4b, 31 6b, 33 1d; iii 2 5b, 15 3c, *29 14c, 43 2b, 46 4b, 49 2b, 53 9d, 58 7c 7d 8a 9a, 60 7b, 61 3b; iv 1 14a, 2 3c, 5 9c, 6 4a, 27 1c, 34 5c, 40 2b 5c; v 2 5c, 31 13b, 41 3c 16a, 44 2c, 54 11d 13c, 57 5b 6c, 62 4b, 63 3d 6d, 81 1a; vi 3 5c, 7 1a 4c 6b, 10 2d, 15 5b, 23 1b 7a, 24 9a, 25 3a, *28 6d, 29 3d, 31 5c⁴, 35 4b, 36 2b, 39 2b 3a 3d 4a 4c, 40 5a, 44 [8a] 16b 18b, 47 4b 10b, 49 2b 8b 12c, 50 4d 6c, 51 1c 1d, 52 15b 17a, 62 6a, 64 3d, 68 10d, 69 5b, *74 1b; vii 1 4a, 8 2a⁵, 9 3a, 12 2d 3a, 18 24d, 23 5b, *35 4d, 37 3a, 38 5c, 41 3b, 45 3d, 46 3b, 48 2a, [56 9b], 59 8a, 75 5d, 97 4d, 99 5d, *104 11c; viii 9 1c, 21 18c, 35 16a 17a 18a, *48 2d, 52 8c, 53 3c, 89 3c; ix 72 6b, 88 6d, 107 10c; x 3 2d, 5 7d, [6 2d], 7 5b, *10 8b *10c, *18 12b, 31 9a⁶, *32 9b, 39 8c, 45 8c, 47 8b, 48 11d, *56 4c *6a, 66 10a, 69 2c, 73 3d, 74 3a 6d, 76 1a, *87 14d, 89 4a 7b 7d⁷ 17a, *94 14a, *95 3a, 96 5c, 105 7c, 106 8a, *108 11a, *120 3d *5c *7a *7b, *121 8c, 148 3a, 172 4b.

¹ § 180 i.

² § 147 iii.

³ § 142 iii a.

⁴ § 177 iii.

⁵ § 148 vii.

⁶ § 142 i.

⁷ reading *vṛṣṇam*, § 170 ii c.

217. The opening is frequently defective by one syllable, and in such cases it is a convenient assumption, agreeable to analogy if not strictly proved, that the defect is caused by a rest at the fourth place. The instances are discussed in § 228.

Hypersyllabic openings are not permissible, except in the 'hybrid' verse, for which see § 229. The only other examples which require explanation are as follows:

<i>ghṛtāśya vībhṛāṣṭim</i> <i>anu vaṣṭi śocīṣā</i>	i 127 1f
<i>ā catvāriṁśatā</i> <i>hūribhir yujānāḥ</i>	ii 18 5b
<i>yā indro hārivān</i> <i>nā dabhanti tāni rīpaḥ</i>	vii 32 12c
<i>manyōr mānasaḥ</i> <i>śuravyā jāyate yā</i>	*x 87 13c
<i>yāsmīn ājuhāvur</i> <i>bhūvanāni vīsvā</i>	*x 88 9b

218. Almost all the forms of the break are of historical importance: but considerations of space make it impossible to give full lists of the occurrences of the normal and subnormal forms. The list already given in § 95 ii shews the hymns in which the cretic variation is most prominent.

Occurrences of the iambic forms in connexion with secondary caesura have been enumerated above (§ 213).

All the remaining occurrences of iambic forms, and all the occurrences of irregular forms, indicate early date, except that the history of the form $\cup || - \cup$ is to some extent parallel to that of the secondary caesura.

It is difficult to define precisely the pause after the eighth syllable: and where it is very weak it has seemed desirable to include the examples under this heading rather than above, in spite of the fact that the principal caesura itself is sometimes very slight (§ 205 i).

The following are examples of verses so included in this section:

<i>hōtā tām ā</i> <i>nāmobhir ā kṛṇuṣvām</i>	i 77 2b
<i>pūruḥūta</i> <i>puruṣaso 'surayhñāḥ</i>	vi 22 4d.

(i) The following are the occurrences of the iambic break $\cup \cup - \cup$ without secondary caesura: i 33 12a 14d, 36 12a 16c, 40 4a, 48 †8a¹, 56 3a, 62 10d, [67 9b], 77 2b, 79 1d, 89 4a, 91 3c †23b², 92 14c 18c, 120 6b, 122 9b, 135 5a †9a³, 149 2a, 174 4b, 181 1b, 186 6d, 190 6d; ii 20 2b, 26 1b 2b, 33 2b, 38 10b⁴; iii 1 15c; iv 6 5a, 12 2b, 16 7c, 20 8a, 27 4c, 29 4d, 35 7c, 37 4a, 42 4a; v 4 7b, 33 †6d⁵, 45 3c 11c, 46 8a, 53 2c 6c, 87 3c 7b 9b; vi 10 3b, 12 3d, 15 14d, 20 10b, 22 4d⁶, 23 1a 10c, 25 2d, 26 1c 4d, 29 5d, 34 2b, 35 1a 1b 4a, 37 5c, 44 15c, 46 8c, 47 20d, 48 8c, 60 3b, 66 2c, 68 4a; vii 4 6b, 16 6c, 18 2d, 19 10a, 20 10c, 21 5b, 27 2d⁷ 3d, 31 12a, 56 15c 17c, 74 4c, 81 4a, 82 †2a⁸, 86 3b, 92 4b, 97 4c; viii 4 1c 16c, 18 10c, 19 5b 11b 13b 20a 28b, 21 †12c⁹, 23 6c 15c, 26 4c †7c¹⁰, 27 13c, 29 3a 4a 5a †6a¹¹, 33 2c, 46 17b, 70 8c, 97 14b¹², 103 12b 13a; ix 68 9a, 84 1d, 90 2b, 97 44a 53b, 108 9b 10a 10c, 110 1a; x [6 5b], 31 10d, 44 5a, 48 3d, 50 1b, 61 26c, 62 6c, 79 5b 6d, *95 8d *11b, 99 5a, 113 6b, *120 5b, *130 1d, *142 4b, 144 5c 6c, 160 5b¹³.

For the occurrences connected with 'secondary caesura' see § 213 iii.

¹ § 169 iii. ² § 151 iii. ³ § 170 ii f. ⁴ § 166 vi b. ⁵ § 166 iv.
⁶ § 167 i. ⁷ § 178. ⁸ § 174 i a. ⁹ § 224. ¹⁰ § 145 v. ¹¹ § 142 i.

(ii) The iambic break $\cup \parallel - \cup$, even apart from secondary caesura, is very much more common, occurring as follows: i 31 17a, 33 3c 15c, 34 4d, 52 2d, 53 10b, 55 3c, 58 3c, 59 1a 3c, [61 1c 14c 16b], 77 5d, 79 5c, 84 20a, 85 4b 11d, 87 3b 5d 6d, 88 2d, 91 4b 18d, 100 4a 16d, 101 8c, 108 11b, 111 2a 2b 2c 3b 5a, 116 1b 2a 3a 8c 9c 12b, 117 14a, 120 4b 8a, 122 5b 13c, 124 4a, 127 6b, 128 4b 7b, 131 4a 5a 7a, 133 6f, 141 10b, 149 2b, 153 4b, 155 1b 1d, 156 1b 4b, *164 11d, 165 15b, 168 3c, 169 6a 8a, 173 11d 12a, 177 5b, 180 5b¹, 181 5c 6c; ii 1 13c, 4 4c, [11 3a 4c 13a 15a 17a 17b], 14 6b, 15 8b 8c, 17 1a 1d 8c, 18 2c, 20 1a, 24 3b 10c, 27 12b, 31 3b, 33 10a, 35 5c; iii 1 14b 17b 18d 20b, 2 6b 11b, 3 9c 11a, 6 10a, 8 8d, 15 3c, 25 2a, 35 2d, 53 1c 14a, 56 7c, 60 7d; iv 1 6c 6d, 3 1a, 4 5b, 6 1a 7d, 7 1b 8a, 16 2a 14d, 17 19b, *18 2d, 21 6b 8a, 23 3a, 28 5b, 34 3d, 37 2d, 55 2a; v 1 7a, 4 1b, 8 7c, 27 2a, 28 3b, 30 9a, 31 2c 3b 13a, 33 4b, 36 2b 2c², 41 4d 10a 10c 14a, 43 14d, 44 11c, 45 3a 7a, 46 2b, 48 3b, 49 4c, *83 1d; vi 4 6a, 12 4a 4d, 13 2a, 15 3b 5c, 17 14d, 19 3d, 20 5d, 22 10c, 23 1b 6d, 24 4c 6a 9c, 26 5a, 31 2a 4b, 33 3b, 34 3a, 37 2d, 38 5d, 41 5a, 42 4c, 44 12b, 46 1c 2a 5c 14c, 47 22a, 63 4a, 66 1b, 68 6a, *74 3b; vii 1 16c 18b 20a 23b, 2 7a, 3 3d 5b 5d, 4 7c, 6 2c, 7 1c 3b, 14 2c, 17 5b, 18 19d, 19 5a 9b, 20 6b, 21 4a 7d 8b, 23 2a, 24 6a, 26 5a, 28 3a, 30 1d, 32 4c, *33 2c, 36 3b, 37 4b 8b, 39 3d, 4a, 43 1a 2a 2c 2d, 52 2c, 56 22b, 57 1c, 58 2c, 60 7d, 62 2b, 67 6a 6b, 70 3b, 81 4c, 85 2a 3d, 86 1b, 87 7a, 88 3b, 92 2a 3a 3d, 99 7a, *104 17a; viii 1 5c 17c, 3 12a, 4 20a, 18 15c, 19 2c 10a, 20 9b 20a 20c, 21 8c, 22 15b, 26 8c 15c, 60 3c, 70 12c, 90 4c, 96 1a, 97 15a 15c, *100 2d *3c, 103 1c 4c; ix 70 3c 5a 9a 9b, 71 2a 4b, 78 3c, 86 3d 5a 34b, 92 3c, 93 3a, 94 1d, 96 19b, 97 19a 21d, 108 16a, 110 7c; x [1 4d], 2 4c, [6 4d], 7 5b 5c, 8 2c 7d 8a, *10 1c, *12 6d, *13 5b, 31 10a, 32 4d, 35 1a, 37 1d 6c, 39 14c, 40 6d, 47 8a, 48 1b 7a, 50 3d 7d, *51 3b *8d, 56 2b³, *59 1c *6c, 61 4c 5a 8a 24a, 67 10b, 73 2c 7d 10c 10d, 76 7d, 77 8a, 78 [6b] 7d, 79 1b, *83 7b, 89 14a 15b 17a, 92 3d 6d, 93 10b 15a, *94 7c *8c, *95 6d *13a, 96 9d 10a, 105 7c, 106 7b, 112 8b, 115 5b, 116 6b, *121 8c, 123 2d 6b, 132 5d, 144 2c, *165 3c⁴, *181 1a.

For instances connected with 'secondary caesura' see § 213 i.

¹ reading *asmābhya*: the instance should be added to those on p. 80 (A 18).
² § 178. ³ § 142 ii. ⁴ but see § 177 iii. ⁵ § 84 A 13.

(iii) The iambic break $- \parallel - \cup$, apart from secondary caesura, occurs as follows: i 34 11c, 40 7c, 48 6c, 55 1c 1d 4b 7a 7b, 62 3d, 85 8d 11b, 88 4c, 91 20d, 92 15c, 96 6b, 103 3a, 111 3c, 112 11a, 113 7c, 121 14a, 122 10c, 133 6b, 139 3a, 152 1b, 153 3d, 157 4c, 158 3a, *164 24b, 168 1b, 169 +4c¹ 4d 6d, 171 6c, 173 6b 6d 12b², 174 2b, 180 6d, 184 4b; ii 2 12b, 4 3a 4d, [11 9d 13c], 13 9b, 16 2b, 19 4d 5b, 20 1b 5c, 23 7d, 31 2d; iii 2 5d, 5 3a, 22 1a³; iv 6 8b 10d, 16 11d, 17 11d, 22 4d, 29 4a, 38 3c; v 32 2b 4c, 41 1b 5c 7a 7d 8a 18c⁴, 53 14c⁵; vi 4 2a 3b, 10 5d, 11 3a² 5d, 15 2c 14b, 18 5c, 20 10c, 26 6a, 29 1c 4d, 38 1c, 50 6a 11d⁶, 51 10d, 60 3a, 63 9b, 67 5c, 68 2a; vii 7 5a 6a, 8 3d, 18 13a, 21 3d, 30 2b, 39 1b 3b, 42 1d, 43 5a, 61 3c, 66 13c, 67 7d, 68 4a, 70 4a, 75 5a, 86 1d, 101 1c; viii 4 8c, 5 38c, 19 2a 6a, 21 18a, 22 10c, 25 12c⁷, 46 26c, 70 3c, 77 10c, *100 5b; ix 68 8b, 70 5d, 73 5b, 86 17c 42d, 88 6c, 94 1a 1b +3c⁸,

104 5c; x *10 13c, *12 3b, 35 5a, 41 2d, 62 7a, 76 8d, 93 12b, *107 10a, *120 3b, 123 2b, 144 5a², 148 5b, *149 4a, *170 4d.

For instances connected with 'secondary caesura' see § 213 iv.

¹ § 169 iii. ² § 186 ii. ³ § 151 iii. ⁴ § 178. ⁵ § 145 iv.
* § 170 ii f. ⁷ § 145 vi.

(iv) Of the irregular forms of the break $\Pi \cup \dots$ is by far the most common: the occurrences are spread not very unevenly over the whole Rigveda, as follows: i *21 1d *2d, 40 4c, 48 8c, 52 4d, 54 11c, 71 8b, 83 3c, 91 2b 2c, 108 11a, 112 9c, 114 11b, 116 7c 18a, 120 8b 9b 9c, 122 7d 15a, 127 8b, †132 1b¹, 134 1f, 135 4a 5f, 140 8c, 141 12a, 143 6c, 149 3c, *161 5a *9c *12d², *162 11d, 165 13b 13d, *170 5c, 184 2d, 186 1c, 190 6b; ii 1 9d 16a, 4 1a 6c, 18 4a, 19 1b 2d 6d, 20 3d, 31 4b, 34 6d 7d, 37 1b 2b; iii 2 4a, 21 5c, 22 3c, 30 15c, 31 8d, 33 12d, 35 9c, *53 21d; iv 3 3b³, 5 6b, 16 16c 18d, 21 6a, 23 4c, 24 5b *9c, 28 5d, 29 1d 2c 4c, 39 3a, 42 5a †10a³, 54 3b, 55 2b, *57 5a; v 2 11c, 30 3a, 33 8c, 36 5d, 41 4b 17a, 45 4a 11d, 51 11a; vi 10 6a, 12 1a, 19 9d 10d, 20 5c 11d, 23 4b 7a, 24 4d 10c, 26 5b 7c, 29 4c, 35 2d, 46 7c, *47 29c, 66 4b, 67 5d, 68 2b, 73 2d; vii 7 6c, 12 1b, 18 11b 22b⁴, 27 5b, 32 5c, 37 2c, 41 2d, 48 3c, 67 4b, 68 5b 7b 7c, 81 3c 6c, *103 2c, *104 24a; viii 1 16c, 4 3c, 19 29a, 20 8c, 22 18a, 23 16c 21c, 25 5c, 26 13c⁵, 33 5c, 46 16a, 53 6c, 61 8a, 66 2a 10a, 70 5c; ix 69 7b, 83 1d, 88 3a, 91 6c, 97 52a, 103 2c 3c, 110 2a †12c¹; x 2 7c, 3 6c 7d, *14 15c, *15 10c, 23 2c 5a, *27 10b, 30 2a, 42 7d, 48 2d 11a, 50 5a, *53 6b, 61 13d 22c, 63 11b, 64 16d, 79 4d, 80 7b, 99 6b, 106 1b, *107 6a, *130 7a⁶, 131 2d, 150 5a, *169 2a.

Of these occurrences about one-third are in verses in which there is a pause after the eighth syllable. As this proportion is normal, the variation appears not to be connected with secondary caesura.

¹ § 169 iii. ² § 171 iv. ³ but see § 178. ⁴ but perhaps *rudhimantah*, cf. § 168 ii. ⁵ § 170 i. ⁶ § 177 i.

(v) The irregular break $\Pi - \cup$ occurs as follows: i 36 17c, 40 8a, 55 7d, 83 4d, 88 4b, 121 12d, 133 7a 7f, 139 8b, 145 4b, 167 10b, 173 7c¹, 186 2a; ii 3 5b, 9 5a, 19 2b; iii 4 4d 8c, 59 2d; iv 3 7a, 11 4a, 17 3c, 28 3b, 41 9c; v 31 12d, 33 3b, 41 12a, 53 1b; vi 13 2d, 26 7a, 44 15b, 73 1c; vii 1 19c, 42 6b, 56 16d, 62 2d, 71 4d; viii 19 34c, 20 11b, 23 2c 28c, 24 24c, 25 6c, 27 22a, 46 5b, 63 12d; ix 72 8b, 74 2d², 88 6b; x *18 5d, *28 7c, [46 4b], 49 10c, 55 6b, 73 3c, 80 1a, *120 5a.

This variation was treated above (§ 94 v) as iambic: but as it is very rare and has no connexion with the secondary caesura, it now seems better to treat it as irregular. It is most common in the archaic period.

¹ § 151 i.

² § 169 iii.

(vi) The irregular break $\Pi - -$ appears not only to be in itself unrhymical, but also directly contrary to the normal rhythm after early caesura. It is somewhat more common than might be expected under the circumstances. It is possible that some quantitative explanation may be found in the case of the word *ādityā*, which occurs

rather frequently in this position, but in no other case does any particular word or form come in question. The occurrences are: i 94 6c, 103 7b, 112 11c, 115 4a, 116 22a, 124 8a, 141 8c, *161 6c *7c; ii 3 4d', 4 8c, 17 6a, 18 4b, 19 1d, 22 1g = 2g = 3g, 24 8a, 27 1a' 3b 4a' 11b', 28 1a', 31 2c, 33 8d; iii 16 3c, 18 4c, 20 5d'; iv 1 2d', 11 3b, 16 9d, 21 10c, 34 8a', 43 4d; v 41 15b, 51 12d', 69 2d, 77 4a; vi 26 5d 8c, 30 4a, 50 12b, 51 11d, 68 2c; vii 88 6c, 101 5a, *104 2c; viii 4 14a, 20 1b, 22 18c, 23 30c, 24 18c 23c, 25 7c, 26 22c, 27 22c', 29 9a, 36 7b, 37 7b, 51 2a, 60 10c 20a, 70 13c, 96 16a, *100 12b; ix 81 1c, 106 13c; x [1 6d], 3 5c, *12 2d *4a, *15 9a, 48 2a 5c, *52 4c, 61 7b, 74 6b, *102 11b, *107 9c, *108 10a, 111 2d, 115 9d 9e, 160 5a, *169 2b *3b.

¹ *adityā* (10 occurrences).

(vii) All the irregular forms are much rarer when the caesura is late. In a somewhat large proportion of the instances there is only a doubtful caesura, following the prior element of a compound: these instances are given separately, and are not included in the Table in § 213 under this heading.

(a) Form $\cup \parallel \cup -$ (in addition to occurrences in compounds, for which see below): i 62 9d, 89 5d, 127 5f, 139 3b, 174 8d, 189 7d; ii 4 4b, 19 7d (= i 174 8d), 37 4c; iii 5 7b, 30 6c; v 3 12a; vi 8 1c, 20 2c; x 30 13a, 56 6b, 61 14d, 65 3b, 69 7c, 105 8c, 139 2a.

(b) Form $- \parallel \cup -$: i 60 4a, [61 2d 9d], 62 1d, [70 10b], 85 5d, *93 6b, 122 14a, *164 11b, 173 8d, 180 10c, 186 9d, 189 3a; ii 4 1d, 13 13c, 18 8c, 21 6c, 23 12d; iii 2 3d, 17 3c, 30 9d; iv 4 12d, 22 7b, 29 3d; v 41 14c, 42 15b, 44 3b; vi 27 6d, 34 3c, 67 6d, 71 1c; vii 19 11c, 28 2d, *35 13c, 41 3d, 99 5c; viii 21 1b, 23 7c, 25 15c, 61 9c, 96 15d; ix 86 42a, 90 1b, 108 14a; x 8 5c, 45 4c, 61 9a, 93 8a, 100 12a.

(c) Form $\cup \parallel -$: i [61 12b], 173 9c; ii 20 8c, 31 1c; iv 29 3a', v 41 6d; vi 26 1b 3b, 48 14c; vii 1 4a, 25 4a, 40 6c, 61 2b, 67 3b, 70 6d; x 3 5a, 23 3d, *95 9c, *98 10c.

(d) Form $- \parallel -$: i [61 1b], 127 1a', 169 7a; ii 19 2a, 27 16d; iii 6 6c; vi 26 8a, 46 12c, 63 3b; vii 46 1b, 56 23b; viii 19 3b 35a, 25 24c, 54 8a, 99 7c; ix 103 5c; x 61 25d, 66 3c, 74 4b, 79 2c, 93 7a, *142 1b.

The same forms occur in compounds as follows: $\cup \parallel \cup -$ i 30 16c, 58 8b; ii 19 8a; iv 1 4c 6b 8b, 3 1b, 22 3a, 33 8b; vi 2 11a, 16 46c, 20 78c' 13d, 33 4d, 68 2d; *vii 66 16a; viii 66 6c; ix 72 4a, 83 5c, 86 40c; x 48 8b, *85 37a. $- \parallel \cup -$ i 60 5c, viii 61 14a. $\cup \parallel -$ i [61 4d], 64 3b, 122 2a, 129 4b, 148 1b; x 22 10a, 105 11d 11e.

¹ but see § 174 ii.

² § 145 ii c.

³ reading *śaśvādibham*.

219. The principal syllabic variations connected with the break are the 'rests' and 'hybrid verses,' both of which are con-

sidered below in §§ 225–230. Hypersyllabic breaks are very rare in the R̥gveda: the following apparent examples occur, and require to be removed by emendation:

<i>tējīṣṭhābhīr</i> ॥ <i>arāṇābhīr dāṣṭi āvase</i>	i 127 4b
<i>hātī dāsyūn</i> ॥ <i>pūrā āyasir nī tārīt</i>	ii 20 8d
<i>āsmāi vayūn</i> ॥ <i>yūl vāvāna tād viriṣma</i>	vi 23 5a
<i>hōtaro nū</i> ॥ <i>diviyājo mandrātāmāḥ</i>	ix 97 26d

220. The variations of the cadence in trimeter verse follow the same general laws which we find at work in normal dimeter verse. Short syllables take the place of long much more freely than *vice versa*, and these variations are also continued to a later period.

Thus the short eighth syllable in its various forms is not only found in the archaic and strophic periods, but also in the hymns of Vāmadeva. Of the remaining variations again the short tenth syllable is much the most common: but both this and the remaining forms are almost confined to the archaic period.

A long ninth syllable is comparatively frequent in Pentad hymns, and marks the divergence of this metre from the parent Triṣṭubh: see further § 249 ii.

Examples of a long eleventh syllable are hard to find in any part of the R̥gveda.

The occurrences of the quantitative variations of the cadence are as follows:

(i) Short eighth syllable (in addition to the examples enumerated in § 213):

(a) Final vowels: i *24 14a, 39 4a, 51 15b, 53 2b, 71 6b, 72 6a, 77 1c, 96 4b, 100 10a, 101 1d, 103 5d, 104 1a, 112 19a, 120 2b, 121 4d 10a, 127 7a 10f, 129 6f, 131 1a, 133 7b, 138 3f, 145 †1b', 147 4c, 148 5d, 150 2c, 152 2b, *161 10c, *13b, *162 †19a', 165 13d 15a, 166 12d, 167 10b 10c, 174 6b 8c, 183 4c, 186 10c, 189 5a; ii 1 5d, 4 8a, 14 3b, 30 2b, 32 1c, 33 †13c'; iii 2 7b 9b, 18 2c, 19 4a, 31 21c, 38 4a, 46 4c, 51 3d'; iv 2 1a 6d 7d' 12a 19a, 3 7b, 4 6d 7c 12d 15d, 5 †5d' †14c', 6 1d 4d, 7 8c, 16 1b 4d, 21 1a, 23 4c 7b, 24 4d, 27 4b, 34 3a 5a 5d, 35 8b, 36 5d, 39 3a, 42 4b, 43 4c, 45 4b, 55 2b 5b' 5d 6d, 57 2c; v 1 6c, 2 8a 10d, 3 12b, 31 5c, 33 1b 6b, 41 9d 11c, 44 4b, 46 2c, 49 4b; vi 1 2d 3b, 10 2b, 12 1c, 13 2c, 17 †9a' 14a, 19 2d, 21 8c 8d, 23 5b, 24 10a, 25 1c 3a', 29 6d, 33 5b, 34 1c, 37 2b, 38 5a, 40 3d 4c, 44 21c, 50 4b 15c, 51 9b, 66 4a 4b 7b 10d, 67 5d 7c 11a, 72 2a 5a; vii 1 8a 13b 15b' 18c 19c, 3 2a 5a, 6 4a, 17 7b, 18 1b, 24 1a, 25 2b, 29 2d, 32 5c 18c, *33 †2d', 40 4a, 41 7a, 42 3b, 43 5c, 53 2b, 56 15a, 59 2c 8c, 61 5d, 79 †4c', 82 9c, 86 3a, 87 7b; viii 1 28c, 4 21a, 19 10c 18a †24a' 24c 25b, 20 2a 8c, 21 1b, 22 13b 14a, 23 29c,

24 24c², 27 7c 16a, *48 5a, 52 1c, *59 4b, 60 15c, 61 8a, 66 3c, 70 4c, 96 21a⁹; ix 79 1c 5c, 81 2d, 84 2a, 86 42b, 88 5c, 89 3a, 97 38b, 105 6c, 108 13b, 110 2a; x [1 6c], *10 13a, *12 7d, 22 3a 8a 15b, *34 †8c⁵, [46 2d], 48 2a 6b 8d, 50 2a, *52 3a, 61 5b 6b 13d 20c 22d, 65 11d, 70 6d, 76 8a, *82 4c, *84 7d, 89 11a, 92 2a, 93 5b, 99 1a 8a, 104 4b, 115 9b 9d 9e, *120 9a¹⁰, 132 3c 3d, 148 4d, 150 2c, 178 †1d².

¹ § 175 i. ² final vowel of prior element in compound. ³ § 168 iii.
⁴ § 142 v. ⁵ § 175 ii. ⁶ § 151 ii. ⁷ § 223 i. ⁸ § 226 i. ⁹ § 227 iii c.
¹⁰ § 178.

(b) Final syllables ending in a consonant: i 32 6b, 36 11c, 77 5a, 89 2a, 112 9a 15a, 114 1d, 117 22c, 121 7a, 122 9d, 127 2f, 128 1f 4f, 130 10d, 152 6a 6d, 153 3a, 158 4a 5b, *161 5b, *7c *13a, *163 2d, *164 2c *23b, 167 10d, 169 5b, 182 8b, 189 4a; ii 1 2b, 4 7b, 15 7c, 19 7a, 30 6d, 37 2a 4c, 40 6c; iii 1 15d, 5 7b, 19 1b 2c, 30 3b 13b, 31 4b 8d, 36 4d, 53 15d, 54 1c, 60 2c; iv 2 7b 9d 11d, 4 9b, 6 2d 3b, 7 7d, 11 1a 5d, 16 5a 11a, 17 20b, 19 3a, 23 7a, 27 1d, 38 7a, 42 9a, 51 6b, *58 11a; v 1 2d, 2 1d, 3 12a, 29 2c, 34 2a, 48 4c, 51 11b, 54 12d, 56 1c 5c, 87 4a; vi 3 3a, 15 1a, 34 5b, 44 16b, 61 1a, 62 6d, 67 8b; vii 1 1a 1c, 19 5d, 20 1c, 21 5d, 25 5b, 28 3d 4c 5c, 38 6b, 40 4c, 45 3c, 52 3b, 56 21a, 61 2b, 73 3a, 75 1c, 84 2d, 92 1c, 93 6a, 98 3b, 100 5c, *104 12c; - viii *1 33d, 3 20a, 19 3b, 21 4a 9b, 23 7c 8c 16c, 25 3c 5c, 40 12b, *48 3c, 51 2a, 53 5c, *59 7a; ix 70 8a, 73 1d 2d, 74 2d, 84 2c, 86 18c 21b, 92 5d, 94 4a, 97 19c, 103 5c, 110 8b; x [6 1a 1c], *12 1d *8c, *27 3c, 31 4d, 48 2b, 50 3b, *56 4b, 61 5d 6a 7a 7d 13c, 69 10a, 74 3d, [78 6d], 91 10b, 92 14c, *94 4c, 99 1d, *107 1b, 115 5d, *117 7d, 124 7b, *129 4c, 138 4b, *149 4a.

(c) Syllables not final: i 36 16c, 39 10c, 47 1c, 48 8c, 56 6a 6c, [61 1c, 68 4b], 83 4a, 87 2a, 88 2c 6a, 91 23b, 96 1d = 2d = 3d, 100 6c, 111 4a, 112 5a 15c, 118 7d, 121 8d¹, 122 11d, 126 4c, 134 3b, 138 1f, 144 7c, 145 4b, 149 3c, 151 1d, 154 2c, 158 1c, 169 1a, 173 12b², 174 9a, *179 1b, 186 6d; iii 5 2b, 6 6b, 20 5d, 30 10c; iv 6 1c 9c, 16 16c, 17 3d 14b, 23 6d, 24 2d, 29 2b 4c, 33 1c, 35 7a, 41 9c; v 27 3b, 30 14b, 41 17a, 45 7a, 53 2c, 56 3c 6c; vi 9 5a, 11 1c³, 12 5d, 15 2a, 20 5c 11c, 23 10c, 25 5d, 46 13c 14c, 49 6b, 50 6a, 52 15a, 63 3b 6c 7d, 66 4c, 68 1c 2c, *75 7a; vii 4 2c⁴, 12 1d, 19 10a, 38 2a, *49 1b; viii 1 10c 30c, 4 1c 14a, 15 9c, 19 12a 29a, 20 11b, 23 9c 11c, 24 23c, 25 7c, 26 7c 8c, 29 9a, 33 9c 11c 13c, 49 10a, 52 4c, 54 6a, 70 1c, 97 14a; ix 81 1c, 88 3d 4c, 103 2c, 108 10a, 111 3f; x 2 7c, *13 3c, 23 3d, 31 7c, 48 9b, 49 11a, *56 4d, 64 5c, 69 9c, 79 2a, *83 3b, *88 6c, 89 4a, 93 8a 14b, *94 10b, *95 4a *13a, *101 3b, 105 3c, 115 2d 7a, *120 6a, *130 7a, 144 2c 5a, 148 1a, 160 1b, *164 3a.

¹ § 151 i.

² § 151 iii.

³ § 150 i.

(d) It will be convenient to record here the instances in which a final vowel in the eighth place is 'protracted' or otherwise of doubtful quantity: namely i 31 5c, 32 5c, 33 13b, 48 12c, 73 9b, 94 1b 1d = 2d = 3d 4a, 116 24a, 117 21c, 132 1b 1f, 145 1a, *164 30d *38b, 165 7c, 189 3a¹; ii 2 10b, 9 3c, 23 13d, 26 2a¹, 33 2d 4a, 37 3b; iii 31 12c, 32 2c, 33 10a, 53 5b, 60 5b; iv [10 1d], *18 5b, 34 8c, 39 3d, *58 2a *2b; v 1 5d, 3 6a, 42 6b, 45 5b 6a 6d; vi 1

6b 9c, 25 3d¹, 32 2a, 41 5c, [44 9c¹]; vii 1 3a¹, 18 17b 24b, 25 2a¹ 2c¹, 27 5b, 57 4c, *103 2d; viii 15 12c, 29 2a, *48 9b, 60 6a¹; ix 70 2b 9d, 80 1c 4d, 84 5d, 90 4b, 91 4b¹, 96 17c, 97 44b 44d; x 2 2c, 5 5b, *42 10d, 56 3a, 63 10d 14d, 67 6b, 80 7b, *88 4b, 111 1c 2c 2d 4c, 112 3d, *139 4b, 148 1d, *180 1c *2b, *181 1d.

¹ Imperative in -dhi, -hi.

(ii) Short tenth syllable: i 36 10a 12a, 39 3c, 57 3d, 58 2a¹ 4d¹, 60 4c¹, [61 1d¹], 62 3d 5a, [70 9a], 77 3b¹, 85 3c, 87 5d, 89 1c *10c¹, 91 21c, 100 16c¹, 103 4d, 104 3b, 111 3a, 112 11a, 121 1a 9d, 122 10d¹ 11d, 126 1c, 127 3f 4b¹ 5f¹ 7b 9f¹, 129 1b 6f 10b¹, 134 3a, 135 4a¹, 140 13c, 141 12b¹, 143 3d¹, 145 2d, 149 1b¹, 158 5a¹, 166 2a, 167 1b¹ 2c 5b, 168 2a, 169 5a¹, 173 7c¹ 8d¹ 11b, 174 9a, 181 1b, 186 2d 8c¹ 9c; ii 1 3b 10a, 2 9d, 4 1b 3d¹, 19 1b 1d 3a 6a 6c, 20 1b¹ 2b¹ 6b¹, 26 14c¹, 29 1a, 30 1c 6a, 35 11b; iii 1 5c, 2 5d, 20 5d, *29 7c, 46 2d¹; iv 1 2b 19c, 2 14c, 4 3a¹ 10c, 12 1b, 13 3a, 16 1b 20b¹, 17 18a, 34 11d¹, 38 9a¹, 39 2d; v 2 1d 4c 7b, 31 5c¹, 33 2d¹ 3b 5a 5b¹ 10c, 37 3b, 41 4d¹ 10d 15d 16c, 53 1b, 57 6d, 87 6a 9a; vi 1 12c, 3 6b, 4 7d¹, 8 5c¹, 10 5d¹ 6a, 11 4d¹, 13 1b 1d 2a 5d, 15 3b 5d¹, 17 12b, 19 6a, 20 1b¹ 1d 3b, 24 3a 3c 4b 7c 10b 10c, 25 1a 6a, 29 4d¹, 33 3d¹ 5d¹, 37 4b¹ 5b, 38 1a¹, 40 5a, 44 11d, 48 4c¹ 18a, 49 12d 15c¹, 50 2a 3a 7c¹ 11a, 51 11b¹, 62 5a¹ 9a, 63 3b¹, 64 5b, 65 2b¹, 66 5a 7b¹, 67 1a¹ 3c¹ 11d, 68 5d¹ 7d; vii 3 5b, 32 10c, 34 24b, 42 4c¹, *50 4a, 69 7c, 76 1d, 92 1a, 93 5c 6a, 101 2a, *103 10a; viii 1 16c¹ 30c, 15 10c, 18 15c, 19 4a 14a 23b 32b¹, 20 20a, 21 2c, 22 16c¹, 25 10c, 27 5c, 36 4a, 61 4c¹ 8c 17c, 66 10a, 70 2a¹ 8c, 71 15c, 97 10c; ix 70 3c 5d, 79 1b, 88 1c, 89 3b, 93 4a, 94 1a 1b 3a, 96 2c 4b 15c, 97 1b 26d¹, 104 2c, 108 10c 14a; x [1 7a], 3 1c 5b 6a 6c¹, [6 6c¹], 12 4c, 22 4a, 39 14b¹, 50 3a 5a 6b, 61 1a, 65 12d, 68 3a 11c, 74 2d, 78 7d, 93 5b 9a, *95 3d *4b *11c, *98 3b, 99 4c 7b, 105 1a 7c 10c¹, *108 8a, 115 4a¹ 5b, *129 17b¹, 148 4b, *164 3a.

¹ ajāra. ² dāma ā, or similar phrase. ³ superlative in -tama. ⁴ rātha.
⁵ jāna. ⁶ āvasa or āvasā. ⁷ text rdkṣati rīḍh (§ 175 i): rdkṣatim is a quite probable correction. ⁸ § 151 i. ⁹ supplying dadhe. ¹⁰ § 175 i.

(iii) Long ninth syllable: i 58 9b, [61 5c 5d 6a, 65 7a 10b, 66 5b 10a, 67 1b 3a 5b 8b 10a, 68 2a 4c 6c, 69 1b], 92 6d, 106 4b, 117 4c 8b, 121 3c¹, 122 6c 12c 15c, 151 5b, *162 10c, 180 7a, 186 3d; ii 4 2d, 19 6b; iii 4 3c, 5 2a, 14 7a, 23 3c; iv 2 2d 5a, 16 2b, 21 10a, 26 6d, 38 2a 5c, 41 4b 11c, 43 1c; v 41 7a 14d 18c, 44 12b; vi 3 8b, 18 3a, 20 13c, 24 9b, 25 2d 4b, 26 6a 8c, 27 5c, 29 6b, 35 1a, 47 9c, 50 2c, 63 9c, 68 3a; vii 2 1c, 8 6d, 28 4d, [34 11b 14b], 38 6a 7c, 42 1a, 52 3a, [56 5b 6a], 63 3c, 68 1c, 93 7b; viii 20 4a 24a, 22 15b, 24 26c, 26 24c, 46 26c, 60 8a; ix 93 1c, [109 3b 10a 11b 15a: x 6 2b], *11 8d, *12 5c, 23 4b, 40 5b, [46 5b], 49 1d 9b, 50 4c, 55 8a, 73 9b, 74 1c, 76 2b, *87 19c, 93 14a, 106 6a¹, 106 5a, 115 5c, *121 7b *8b, *165 3c.

¹ tastāmbhat.

² but see § 244 iii.

(iv) Long eleventh syllable: viii 25 17c, [x 78 3c].

(v) Long ninth syllable combined with some other irregularity:

(a) - - - - - or - - - - - , i 48 4c, 59 4a, 63 4a, [67 2b], 89 6a, 100 8c,

121 8c, 122 10b; iii 58 6b; iv 26 6b; vi 29 2c, 63 2c, 68 2a;
 [ix 109 21a]; x 74 4c, 115 5a. (b) $\cup - - \asymp$ or $\cup - - \cup \asymp$, i 122
 11a; vi 1 4d, 4 4c, 11 3a, 20 4a, 26 7a, 46 12c, 48 17c¹, 60 3a;
 vii 21 9a; viii 22 2c; x [6 1b], 61 14d, *83 5c, 93 7a, 133 7a,
 *142 1b, *167 4d. (c) $\cup - \cup \asymp$ or $\cup - \cup \cup \asymp$, v 41 5b; vi 12 6c;
 [ix 109 18b]; x 30 13a², 61 2c 17a.

¹ § 151 i.² see Metrical Comm.

(vi) Long eleventh syllable combined with some other irregularity:
 i 168 1b; ii 22 1g = 2g = 3g; viii 20 9b.

221. We are now in a position to consider as a whole the employment of short syllables to bear the *ictus*; that is to say, short syllables in positions in which long syllables are regularly required, and which are immediately followed in each case by another short syllable within the same part of the verse. Short syllables are thus used in every possible position; that is, in the second and sixth places in dimeter verse, and in the second, fourth, eighth and tenth places in trimeter verse. Details are given in the Table below: with regard to the second place no distinction is made between dimeter and trimeter verse.

It first appears that in the archaic period these variations are about equally common in each position: that is to say, the short vowel is found in about 3 per cent. of the verses. But even in this period there is a distinction in usage: for in the second and eighth place the second syllable in half the instances contains a final vowel, the proportion being much larger than chance can account for: whereas in the fourth, sixth and tenth places the short syllable is generally initial or medial.

Short syllables in the fourth, sixth, eighth and tenth places rapidly diminish in frequency after the archaic period, though in varying degrees. To this there is only one exception: short eighth syllables which contain a final consonant are more common in the strophic than in the archaic period. This is probably due to the influence of the secondary caesura (§ 213).

Short syllables in the second place only slightly diminish in frequency in the strophic, normal, and cretic periods, and are again more common in the popular period. The relation between final short vowels and other short syllables remains uniform throughout. In this point therefore no historical development is perceptible within the period of the R̥gveda.

It has appeared previously (§ 188) that in dimeter verse there is a distinct reduction in the number of irregular openings after the archaic period. This reduction seems not to extend to trimeter verse, apparently for the reason that a short third syllable is more common there. However the movement is on so small a scale that it does not seem to be worth while to pursue the matter further.

The table further shews that both in the 2nd and in the 8th place protraction is on the whole more common in the later periods than elsewhere. The details (proportionate to 5000 verses) have already been given in the table in § 180. Here again the movement is on so small a scale as to have little practical importance: so far as it goes, it indicates that protraction is a secondary development, distinct alike from the shortening of original long syllables and the general license to throw the ictus on final short vowels, but much more closely akin to the latter.

222. TABLE OF SHORT SYLLABLES BEARING THE ICTUS.

Periods	Archaic	Strophic	Normal	Cretic	Popular
Second place (dim. and trim.):					
Final short vowels	14	12	12	11	16
Other short syllables	15	10	11	12	13
Protracted vowels	3	3	3	4	5
Fourth place (trim. late caesura)	26	14	14	16	17
Sixth place (dimeter)	38	24	17	19	18
Eighth place (trimeter):					
Final short vowels	19	18	9	4	4
Other final syllables	8	10	8	2	5
Other short syllables	12	9	8	4	4
Protracted vowels	4	4	4	0	4
Tenth place (trimeter)	30	7	5	4	4

The figures given above are proportionate to each 1000 verses of the same kind: for instance, the occurrences in the fourth place before late caesura are proportionate to the number of verses which contain a late caesura.

223. The syllabic variations which affect the cadence are, like all other irregularities, much more common in the archaic period than in the normal groups. Indeed they are practically extinct not only in the normal period, but even in the Vasiṣṭha hymns. But in the cretic period and later their history is peculiar. 'Catalectic Jagatī' becomes common in the cretic period, and is still more so in the popular Rīgveda: 'extended Triṣṭubh,' though unknown in the cretic period, is almost as common in the

popular hymns as catalectic Jagatī. Hypersyllabic verses, however, are not found in either of these periods.

The question therefore arises whether there is a direct historical connexion between the two former variations as occasionally found in the archaic period, and as frequently found in one or both of the later periods. Such a connexion seems highly improbable for 'extended Triṣṭubh' verses, in view of the great body of Triṣṭubh verse in which no such variations are found: but it cannot be so confidently denied for the 'catalectic Jagatī' variation, since in the intervening periods very few hymns were composed in Jagatī metre at all. But so far as the evidence goes, the 'catalectic Jagatī' verse was equally extinct in this period.

We seem therefore entitled to distinguish two sets of phenomena, which accidentally take the same outward shape, namely (i) syllabic irregularity of the cadence, marking the archaic period, and (ii) contamination (*a*) of Jagatī stanzas by Triṣṭubh, marking the cretic and popular periods, and (*b*) of Triṣṭubh stanzas by Jagatī, marking the latter only.

In accordance with the presumed origin of the variations, instances of catalectic Jagatī are classified below as occurring (A) in lyric hymns, mostly in the archaic period, (B) elsewhere in the Rigveda proper, principally in the cretic period, and (C) in the popular Rigveda.

Similarly extended Triṣṭubh verses are classified as occurring (A) in the Rigveda proper, mostly in the archaic period, and (B) in the popular Rigveda.

(i) 'Catalectic Jagatī' is found in the second verse of stanza *a* (Kakubh), and in the second verse of stanza *b* (Jagatī) below:

(a) *mā no hṛṇātām ātīrñh*
vāsūr agnīh ॥ puruprasastā esāh
yāh suhōtā su-adhvarāh viii 103 12.

(b) *sātyani tād indrā- ॥ varunā kṛśāsya vām*
mādḥva ūrmīni ॥ dṛhate sapṭā vārñh
tābhīr dāsvāṁsam ॥ avatani subhas pati
yō vām ādabḍha ॥ abhī pāti cūtibhñh viii 59 3.

The use of the term 'Jagatī' for the trimeter verses that occur in lyric metre is not in accordance with Indian usage, but seems convenient for the present purpose.

Catalectic Jagatī verses are found as follows: (A) frequently in the 'uneven lyric' hymns (§ 186) including viii 35, and in other lyric stanzas as follows: i 36 12a, 39 6c, 127 1a 2a, 128 7f, 129 5f 8a, 150 1c 3c; v 87 9a; vii 16 5c 11c, 32 25a; viii 24 14c, 25 18c, 26 22c, 46 20c 26a, 54 8a, 90 6c, 101 9c 10a, 103 6c 12b; ix 107 9c, 111 1a; x 126 5c. (B) in Jagatī stanzas in the

Rigveda proper: i 35 3b 3d 9d¹, 101 5b, 102 2c, 110 6a 7a, 114 4a 5c 5d 6d 8a 9b, 145 1a 4b; ii 1 16d, 3 6c, 16 5a, 25 5b, 37 4a; iii 2 11b, 26 6d, 53 16c; v 44 10b; vi 61 3c; vii 41 1d; ix 70 1a, 86 3a 48d; x 23 5a 5b, 35 10b, 36 6c, 37 6a, 44 7b, 50 5c, 56 5b, 62 1a 1c 2c 3b 3c 4c 11c 11d, 63 3b 10b 11c 14a, 64 7a, 66 2a 10a 11a, 69 12c 12d, 75 7a 7b 8a 9b, 76 3b, 91 13d, 100 9b, 115 5c 5d, 122 1a 3b 3d 8d, 138 6b. (c) *in the popular Rigveda: i 164 36a 41d; ii 32 5b 5d; iv 58 11d; vi 75 10a; vii 50 1b 2b 3a 3c, 104 3a 7a 7c 23d; viii 48 5c, 59 2a 3b 4b 5a; x 18 13d, 53 10a, 84 4b 5b 5d 6c 7b 7d, 94 1a, 117 2a, 125 2a.

¹ also 'hybrid' verse, § 229.

(ii) 'Extended Tristubh' is found in the first verse of the following stanza:

*itā avadan || prathamā brahmakilbiṣē
ākūpārah || sabilō mātariśvā
vīlūharas || tāpa ugrō mayobhāt
āpo devīh || prathamajāt itēnu* *x 109 r.

Extended Tristubh verses are found as follows: (A) in the Rigveda proper: i 53 10a, [61 11a], 114 11a, 140 10a, 180 4a 9c, 181 5a; ii 3 3c, [11 3b], 18 2d; iii 31 20c, 53 11c; iv 19 5b, 55 6c; v 33 4d, 60 2c; vi 13 5d, 25 3a, 47 18c 18d, 52 14a, 72 1b 1c 2b 3b; vii 4 6d, 54 1d, 59 8b, 92 5a; ix 82 5c, 85 11c 12d; x 23 7c, [46 7c], 96 11b, 99 4c, 113 10a. (B) *in the popular Rigveda: i 24 15c, 93 8c 8d, 162 4d 6b 8a 8c 11b 12c 12d 14a 15c 21a 22a 22b, 163 2a, 164 14a 14c 24c 39c 39d 44a 45b 47d 48c; ii 42 1d 2c; v 83 10c; vi 47 29b 30c 31c, 74 1d, 75 7a 14d; vii 103 8a; viii 100 12b; x 10 14c, 14 1a 10b 11b 12a 12b, 16 3b 3c 8a 10a 10b, 17 2b 4c 12d, 18 10c 12a, 27 24c 24d, 34 5c, 51 8a 9a, 53 5c, 59 5a 5c, 71 2b 2c 9c 9d, 81 3a 4c 4d 5a 7a, 82 6c, 85 18b 18d 27a 27b 44d, 88 1a, 94 14a, 95 3d 11a¹ 12d, 98 1a 5d 7a 12a, 101 9a 9b, 102 6c 10d, 103 2a 2b 3a 4c 6b 8a², 109 1a 5a 5c, 114 1a 2a 2b 3c 4c 4d 5d 6b 10d, 117 8a 8c, 120 9d, 121 3c, 125 4a, 128 7a 7c 8c, 129 3b, 130 2c 2d, 149 2c, 161 1a 4c, 165 1c 1d 4d, 168 2c, 182 1a.

¹ § 142 ii.

² § 142 iii b.

224. 'Hypersyllabic verses' containing thirteen syllables (Tristubh) or fourteen syllables (Jagatī) are usually formed by an extension of the rhythm of the cadence. They appear to be characteristic of the archaic period, but there are also several occurrences in the popular Rigveda.

The following are examples of hypersyllabic verses:

abhī vo vīrām || andhaso mādeṣu gāyā viii 46 14a.
ēkaḥ suparūdāh || sā samudrām ā viveṣa *x 114 4a.

Hypersyllabic verses are numerous in the hymn viii 97 10-15, where they occur as 10b¹ 13a¹ 13b 13c 13d 14b 15b 15d. They are also found as follows: i 88 1b, 133 6a 6f; iii 59 2d; iv 1 2a²;

vi 10 1b, 15 14a, 26 2c 7c¹, 52 14b³ 14c; *vii 104 15a; viii 46 14a, 90 5c², 103 5a²; *x 87 12b¹ *13c¹, *114 4a, *121 7c, *139 4c¹.

¹ Irregular rhythm. ² verse of 14 syllables. ³ reading *apdām*, § 143 iii: otherwise this is a hybrid verse, § 229.

225. The syllabic variations which affect one part of the verse only have already been discussed: but the 'rests' and 'hybrid verses' need to be considered separately, as they involve difficulties as to the position of the caesura and therefore affect the general structure of the verse. We have taken as our starting-point (§ 94 iii) the view that the 'rests' generally are characteristic of an early period of the Rigveda: and this view is borne out by the fact that they are comparatively rare in the popular Rigveda. A closer examination however shews that the rests fall into three classes, partly according to the rhythm of the verses in which they occur, and partly according to their use in the Rigveda, namely (i) verses in which a rest is associated with iambic rhythm of the break, the rest being at the fifth place, and the sixth syllable being long; these verses are chiefly found in the decasyllabic *Trīṣṭubh* hymns, and are of the *Virāṭsthānā* or some similar type: (ii) verses agreeing on the whole with the normal trimeter rhythm, but chiefly found in decasyllabic metres, the types being the *Pentad* and the *Bhārgavī* verse: and (iii) verses entirely agreeing with the ordinary trimeter rhythm, but having the first part of the verse defective by one syllable. Verses of the last class may be said to contain 'neutral' rests, on account of their lack of distinctive character: they are found most frequently in the hymns in decasyllabic *Trīṣṭubh*, but to a certain extent are spread over the whole Rigveda.

The hymns in decasyllabic *Trīṣṭubh* and those in decasyllabic metres, if examined on this basis, are found to fall into two groups which do not exactly correspond to the differences denoted by the titles. All the hymns in decasyllabic *Trīṣṭubh* are alike in shewing a free admixture of regular *Trīṣṭubh* verses with decasyllabic verses of the *Virāṭsthānā* and neutral types, and also a very high proportion of other archaic variations. The *Virāṭsthānā* and *Gautamī* hymns (ii 11, i 61) only differ from them in shewing a much higher proportion of decasyllabic verses. These hymns must necessarily belong as a whole to the archaic period. On the other hand the *Pentad* and *Bhārgavī* hymns

consist almost exclusively of decasyllabic verses of their respective types, and have comparatively few irregularities of any other kind: it is therefore unlikely that they are earlier than the strophic period.

In recording variations belonging to these different types it is convenient to distinguish the occurrences, according as they are found (A) in the hymns in decasyllabic metres; (B) in decasyllabic Tristubh hymns; (C) in other hymns in the R̥gveda proper; or (D) in the popular R̥gveda.

The lists of decasyllabic verses given in the next three sections include over 900 instances, of which almost 400 are in the decasyllabic metres, about 250 in decasyllabic Tristubh verse, the same number in the whole of the rest of the R̥gveda proper, and about 50 in the popular R̥gveda.

Some of the instances are open to question, as the occurrences of *indra* in the Vasiṣṭha hymns (§ 149 i). On the other hand it is probable that some at least of the verses for which resolution has been suggested in §§ 142, 143, 149 ii-iv, 150 and 151 above are rightly to be explained as decasyllabic verses. Of these doubtful cases there are about 100 in the hymns in decasyllabic Tristubh alone, as shewn in brackets in those sections. The interpretation chosen will therefore materially affect our view as to the extent to which the system of 'rests' is carried.

Even on the lower computation, and excluding the decasyllabic metres, decasyllabic verses are about as common in trimeter verse as is hiatus (§ 131): and there is therefore no abstract reason why in individual cases we should prefer the one explanation to the other. The rhythm may, however, often give a reason for a preference: it should at least be a general rule of metrical interpretation that '*hiatus or resolution should not be postulated in order to bring a verse up to the regular number of syllables, if by so doing irregular rhythm is introduced.*'

This rule, as already observed, is opposed to the interpretation *indara* so far as the archaic period is concerned.

From the list of verses containing one or more 'rests' we omit the following, because the rhythm is so exceptional that it becomes very probable that errors have crept into the text: i 120 1c 6a 7b, 132 2b, *162 16c, 173 4a; ii 19 5a; iv 26 7a; v 41 9a; vi 17 10c, 50 9c; viii 46 16c 20a; ix 110 10a; x 32 5b, 55 8d, 61 26a 27d, 79 5b, *95 4c, 105 8a, 112 6b, 132 1a, 144 4c.

226. The decasyllabic types which have iambic rhythm at the break are (i) the Virāṭsthānā verse; (ii) *indra* following an early caesura (§ 149 i); (iii) the Gautamī verse (see below); and (iv) verses with a double rest. The caesura may most conveniently be reckoned as following the rest. In all the types the seventh syllable is more often short than long.

The Virāṭsthānā type is very common in the hymn ii 11, and the Gautamī verse in i 61: otherwise these verses are chiefly found in the decasyllabic Tristubh hymns, which are most frequent in the collections i 58-64 and vi. But all the types are occasionally found with Jagatī cadence.

(i) The Virāṭsthānā verse has a rest at the fifth place, and a long sixth syllable. Its two varieties are illustrated by the following examples:

(a) with short seventh syllable

rāsi kṣāyam . || rāsi mitrām asmé ii 11 14a.

(b) with long seventh syllable

āvābhīnad . || ukthāir vāvrdhānāḥ ii 11 2d.

(a) Of the first variety there are 106 occurrences, as follows: (A) in ii 11, 39 occurrences: also i 61 5c 10d 11c 14d 15d; vii 34 17a; x 6 1c 6d, 46 7d, 78 1a 6c. (B) i 63 9c, 77 2c 3b, 120 4a, 122 4d, 135 5b², 149 3a, 153 2a; ii 19 3c 7c, 20 2c 4d; iv 21 6c 7a 7c; v 41 16d, 45 9a; vi 20 2d 6c, 21 8b, 33 4c, 63 3a 6a, 66 3b; x 23 4c² 6d, 49 1d² 3b² 5c², 61 2c 3d 17a, 99 2d, 148 2b. (C) i 58 8d, 62 7d, 117 1b, 131 6f², 154 3a, 155 5b², 165 14b; iv 37 4b; v 43 14b; vi 3 7b, 10 4a, 19 2d, 22 6c, 51 4a; vii 1 15b, 28 3b, 56 18a, 58 6a; x 77 7a, 80 2c 4c, 111 10c. (D) *x 59 5c².

(b) Of the second variety there are only half as many instances, occurring as follows: (A) in ii 11, 11 times: also i 61 3d 4a 6a 8a 11d, 68 2b; vi 44 9a; x 46 5d 6b 7c². (B) i 60 1b, 63 5c, 127 7a, 148 1a, 173 5c, 174 9b; ii 20 6d; v 33 4d, 41 8b, 45 2b; vi 21 2b 6c, 63 2c; x 61 16a, 99 7d 8d. (C) i 33 14c, 71 4b, 89 6b, 117 1c, 121 6c, 140 13c; iv 44 5d; vi 13 1c, 19 10b, 67 10a; vii 6 2a, 48 1a; viii 23 3c²; ix 93 5c²; x 30 9c. (D) *x 17 13a, *120 1b.

¹ § 151 iii.

² Jagatī verses.

³ but see § 170 ii f.

(ii) Decasyllabic verses in which *indra* follows early caesura are of the same types as Virāṭsthānā verses, as illustrated by the following examples:

(a) *yá udīci . || indra devágopāḥ* i 53 11a.

(b) *yád dha syá ta . || indra śruṣṭīr āsti* i 178 1a.

(a) Of the first variety there are 98 occurrences, as follows: (A) ii 11 1a 2a 4c 7a 11a 14b 16d 20d; x 6 6c. (B) i 63 1a to 9a, 104 2a 8a, 129 1a¹ 4a¹, 167 1a, 169 1a to 5a, 173 13a, 174 1a to 5a, 7a to 10a, 178 2a; ii 19 3a 8c; v 33 4a 5a; vi 20 11a 13a, 21 8a, 24 10b, 33 1a, 35 2a 3a; x 22 2a 11a¹ 12a 13a 15a, 50 3a 4a¹, 61 22a, 93 11a¹, 148 2a 4a 5a. (C) i 33 14a, 53 11a, 100 17a, 133 6a, 165 3a, 177 5a; ii 17 8d; iii 32 12a; iv 16 21a, 17 1a, 19 1a 2b, 50 11a; vi 22 3a 10a, 23 3a, 25 1b, 26 7b, 44 15a, 47 9a; vii 19 2a 6a, 21 5a 6a, 22 1a 8c, 23 5a, 25 1a, 29 1a, 30 1b 4a, 92 4a; viii 66 5c², 97 14a; ix 88 1a; x 29 3a. (D) none.

(b) Of the second variety there are only 35 occurrences, as follows: (A) none. (B) i 129 7f¹ 8b¹, 167 10a, 173 5a 7c 10b 11a, 178 1a 3a 4a; ii 13 1b, 20 4a 5b 6a 7a; iv 21 10a; vi 20 3b, 21 2a, 24 1a; x 22 1a, 23 1a¹, 49 11a, 50 2b¹, 148 1a. (c) i 89 6a, 130 2a¹, 186 6c; ii 31 3a¹; iii 49 1a; iv 24 2b, 39 4d; v 36 1a; vii 20 2a; viii 96 20a. (D) *x 139 4c.

¹ Jagatī verses.

(iii) The name 'Gautamī verse' is suggested to describe a metre which agrees in form with the Virāṭsthānā verse, except that the rest precedes an early caesura. Such verses are very common in the Gotama hymn i 61; in the occurrences in that hymn the rhythm of the break is always ॥ — — —, the seventh syllable being therefore short: but it is probable that some occurrences with long seventh syllable in other hymns are really of the same type, and therefore also to be associated with the Virāṭsthānā verse.

The two forms of the Gautamī verse may therefore be illustrated by the following examples:

(a) *bhadrāmī* . ॥ *āṅgūṣṭm āsīena* i 61 3b.

(b) *brāvaḥ kāl* . ॥ *aryamṇé kād bhāgāya* iv 3 5d.

(a) Occurrences with short seventh syllable: (A) i 61 1d 3b 4b¹ 4c 10b 11b 13a 13b 13c. (B) i 77 5b, 148 2c; ii 20 8b; vi 24 7d; x 132 3c. (c) i 147 1b; v 46 8b; vi 26 1a¹; x 74 3c.

(D) none.

(b) Occurrences with long seventh syllable: (A) vi 44 7b 7c; x 6 3a. (B) vi 20 2b. (c) i 138 2f², iv 3 5d 12c, x 74 1b.

(D) none.

¹ Alternatively with hiatus, § 123 b.

² Alternatively as a Pentad verse.

* Jagatī verse.

(iv) The majority of those trimeter verses in the Rīgveda which have only nine syllables may be explained as Virāṭsthānā verses with an additional rest at the fourth place. The following verses will illustrate the two varieties:

(a) *vāyo ná* . . ॥ *paptatā sumāyāḥ* i 88 1d.

(b) *ayān sā* . . ॥ *hōtā yō dvijānmā* i 149 5a.

(a) The first of these varieties occurs nine times, namely (A) ii 11 3b¹ 15c. (B) i 129 11a¹ 2, 174 6a; x 22 9a¹, 61 24c. (c) i 33 9a¹, 88 1d; viii 19 33a².

(b) The second variety occurs six times, namely (B) i 149 5a, 173 4c¹; x 49 2a¹ 2, 61 23a, 105 5a². (c) i 88 2c.

As the great majority of these instances are in hymns in decasyllabic Triṣṭubh, it becomes highly probable that they are varieties of Virāṭsthānā verse, and belong to the archaic period.

¹ *indra* follows the caesura.

² Jagatī verses.

³ but see § 244 iii.

227. The decasyllabic types which are chiefly found in distinctive metres are the Pentad and the Bhārgavī verses.

The Pentad verse is commonly equivalent to a Triṣṭubh verse

with rest at the sixth place: but each part of the verse exercises an influence over the other, with the result that the third syllable is generally short, and the seventh and ninth syllables are often long. For the immediate purpose it will be sufficient to distinguish two varieties, according as the seventh syllable is short or long; the other characteristics are discussed elsewhere.

The Bhārgavī verse has two forms, one having a rest in the fifth place, and the other one in the sixth place. The Bhārgavī differs from all other decasyllabic variations in being based upon Jagatī verse: it is therefore strictly speaking a 'hendecasyllabic' variation. One of its forms agrees with one of the forms of Pentad verse, except for the difference in the cadence; but the resemblance appears to be accidental.

Occasionally we may find examples of Pentad rhythm with Jagatī cadence, and of Bhārgavī rhythm with Triṣṭubh cadence: but these examples are isolated, and no importance can be attached to them except as suggesting emendation of the text.

Both in Pentad and in Bhārgavī verse the rest appears to follow the caesura: upon this assumption each type in its more common variety agrees with normal trimeter rhythm. Examples of 'double rests' can be found, but are rare.

(i) The Pentad verse occurs about 170 times with short seventh syllable, and 130 times with long seventh syllable. The great majority of these occurrences are in the Dvīpadā Virāj hymns (§ 94 iii b): in the hymns in decasyllabic Triṣṭubh verses of this type play a comparatively small part. The two varieties may be illustrated by the following examples:

(a) *tākvā nā bhūrnir* || . *vānā siṣakti* i 66 2c.

(b) *dādātra kṣemam* || . *ōko nā ranvāḥ* i 66 3a.

(a) Occurrences with short seventh syllable: (A) i 65-70, 62 times; ii 11 17d; vi 44 8c; vii 34 1-21, 26 times, 56 1-11, 13 times; ix 109, 18 times; x 1 6c¹, 6 6 times, 46 11 times.

(B) i 153 1a, 174 3d; v 41 15c; vi 63 2b, 66 3c, 68 5c; x 93 12a, 99 8b. (c) i 62 8c; iv 3 11b 13d, 50 2c; v 15 5c; vi 25 1d, 67 11c; vii 52 3c, 87 6b; ix 91 6a; x 45 8b, 73 3a, 89 8d, 124 6c. (D) *x 83 3b, *101 7a, *120 1d *4a.

(b) Occurrences with long seventh syllable: (A) i 61 15b, 65-70 55 times; ii 11 16a; vi 44 7a 8a 8b 9b 9d; vii 34 1-21, 14 times, 56 1-11, 5 times; ix 109, 24 times; x 1 1d 5b² 6b, 6 6 times, 46 6d. (B) i 104 1b, 120 3b³, 149 2c 4a; v 41 19a; vi 24 6d, 66 6d; x 99 8c. (c) i 130 10c; iv 26 7d; vi 17 7d, 67 10c; vii 4 3b⁴, 6 3c. (D) *i 162 16d; *x 114 10b.

¹ with short eighth syllable.

² reading *yajñā-yajñasya*, cf. § 152 ii.

³ transferring *mānma* to 3a; but see § 244 ii.

⁴ § 151 iii.

For the quantity of the third syllable see below § 249 : the instances of a long ninth syllable have already been enumerated in § 220 iii.

Several of these verses may also be interpreted as Gautamī verses : for instance vii 52 3c, 87 6b.

(ii) The varieties of Bhārgavī verse have been illustrated in § 52 : the form with rest at the sixth place only differs from the second form of Pentad verse in the cadence. The rhythm is that of the normal trimeter verse after early caesura.

(a) Occurrences with rest at the fifth place : (A) x 77 1a 1b 1c¹ 2b 2d 3a 3c 3d 4d 5b, 78 1b 1d 2c¹ 2d 3b 3c 3d 4b 4c 6d. (c) i 36 8c, 48 4a, 100 6b; vii 96 2c; viii 27 12c.

(b) Occurrences with rest at the sixth place : (A) x 77 1d 2a 2c 3b 4c, 78 4d. (b) i 129 9f. (c) i 83 6b, 112 10b; v 51 13a; vi 15 1d; viii 52 4a²; x. 32 4c².

¹ sixth syllable long.

² fifth syllable long.

(iii) The varieties that follow bear a resemblance to the Pentad or Bhārgavī types, but are too scattered to be of historical importance.

(a) Pentad verses with short seventh syllable and Jagatī cadence : (c) ii 24 5b, 36 1a; viii 98 7b; ix 71 7c¹, 79 1c. (d) *vi 47 31c, *x 56 4d.

(b) Bhārgavī verses with rest at the fifth place and Tristubh cadence : (A) i 61 6c, 70 10a; x 6 2a. (b) i 122 3a, 173 2c; v 33 2b. (c) i 100 5b, 117 22c, 130 10d; ii 18 1a; vii 75 4a. (d) *x 14 5c.

(c) Pentad verses with rest before and after the caesura, as

śd tudm na . || . arvan nīdāyāḥ vi 12 6a.

The occurrences are : (b) ii 20 3a, x 61 27a. (c) ii 31 7c, vi 12 6a, viii 96 21a¹, x 55 2c.

(d) Bhārgavī verse, with rest before and after an early caesura :

rājāno . || . nā citrāḥ susamīdīśah x 78 1c.

This example seems to stand alone.

¹ with short eighth syllable.

228. Verses with neutral rest are such as have the latter part of the verse complete and of the ordinary rhythm : the rest therefore must be considered to *precede* the caesura, coming either at the fourth or at the fifth place, as in § 226. Any textual emendation which will add a syllable to the first part of the verse will have the effect of restoring a regular trimeter verse.

The two varieties are illustrated by the following examples :

(i) *añjast . || kulīst vīrāpatnī* i 104 4c.

(ii) *ddiāno . || bhāvati druhamtarāḥ* i 127 3b.

(i) Neutral rests at the fourth place: (A) i 61 11a¹; ii 11 3b 7d. (B) i 60 4c, 104 4c, 120 1a² 3c²; 122 6c 6d², 167 1c 7b¹, 169 2c¹ 5c; ii 4 3b 8b, 20 2a 2d; v 33 1c 2c, 41 17b, 45 1d; vi 20 7a, 24 3a 10d², 30 1a, 63 4c, 68 4d; x 23 5a⁴, 50 4c, 61 27c, 93 9a, 99 6b¹ 11c, 105 3c 6c, 132 1b 7a. (c) i 48 3c¹, 62 3a, 89 4b, 141 8a, 158 3b, 180 3c, 184 5b², 190 7c; ii 2 1a, 14 5b 5c, 15 7a, 31 7b; iv 25 1a; v 29 13b; vi 4 8d², 10 7b², 12 6d², 13 6d², 15 15c, 17 15b², 29 2b, 48 17c; vii 100 3a; viii 46 17b, 49 4c, 52 2a; ix 86 43a, 107 9a; x 31 6b, 79 3a, 92 14b, 112 1c. (D) *vi 47 31b; *x 16 8c, *85 44c, *94 11a, *95 4a *10a *13c, *101 10b¹, *130 1a, *170 3b.

¹ The verse may be alternatively explained by hiatus or resolution, at the cost of an irregular opening. ² Supply *śrōtu naḥ* to begin the verse. ³ Refrain verse *mādemā*.... ⁴ with irregular break. ⁵ Alternatively read *māniebhiḥ*. ⁶ but see § 244 i a.

(ii) Neutral rests at the fifth place: (A) i 61 10a²; ii 11 10d; x 77 4b 5a, 78 4a. (B) i 127 3b² 9a² 10a² 10b², 135 1b², 145 5a 5d, 148 4b, 167 6c, 173 10a, 174 2c 8c, 178 1c; ii 4 5d 9c; iv 21 5c; v 33 10a², 41 5d 10d 16e²; vi 20 7b, 30 5a, 66 9c 10c; x 23 3c² 7b², 50 5c, 61 25a, 105 1c. (c) i 39 3c², 64 9a², 76 1d, 79 1c, 88 3c, 159 2a², 180 6c, 186 3a 7c; iii 23 4a, 53 24a, 61 4b; iv 1 19c, 2 2d, 3 14b, 4 1c, 16 15a¹, 17 1c, 40 2c²; v 30 6a², 57 8c; vi 65 5a; vii 5 1a, 37 4a, 57 1b, 59 8c, 60 9b, 97 6a; viii 19 18a², 24 17c², 101 12a²; ix 88 4c²; x 3 1a, 39 14b, 63 15a², 66 4b, 74 3a², 78 8a¹, 112 2a 7c, 113 7c², 115 9c, 122 5a² 7d². (D) *i 161 14c, *164 30a *35b *48c²; *v 40 7a² 7c; *x 12 2a, *13 3c, *14 8d, *27 6c, *53 4c, *84 4c, *180 3a.

¹ § 152 i. ² Jagati verses. ³ In these verses the full number of syllables may be obtained at the cost of an irregular opening. ⁴ § 168 iii.

(iii) A rest following an early caesura gives us the first variety of Bhārgavi verse (§ 227 ii a): and a rest following a late caesura gives us the first variety of Pentad verse (§ 227 i a).

229. 'Hybrid verses' (§ 56) are most common in the popular Rigveda, and are there doubtless to be explained by contamination. But there are also a few examples in the earlier parts of the Rigveda, and particularly in the decasyllabic Tristubh hymns. 'Hybrid' Jagati verses are very rare.

The instances are: (A) none. (B) i 167 1b, 169 6c; ii 4 8d; x 50 2c, 61 1c, 93 14b. (c) i 35 9d, 110 9b, 138 3f¹; vi 17 7b; viii 22 14c, 46 19c, 61 8c, 101 12c; x 122 3b. (D) *i 161 8a¹, *164 17a *23d *45d; *ii 43 2c¹; *v 44 15a *15b *15c; *vi 75 18c; *viii 59 6a *7a *7d; *x 28 1c, *51 9a¹, *82 4b, *87 14a, *103 7a *11a, *128 8a, *129 6b.

¹ Jagati verses.

230. TABLE SHEWING THE USE OF THE SYLLABIC VARIATIONS.

				Archaic		Stroph.	Normal	Cretic	Pop.
Refer to §	Number of verses		Decas. metres 616	Decas. 1525	else-where 3855	2621	6554	5225	3463
226 i	Virāṣṭhāna (short 7th)	106 ¹	98 ²	22	3	2	1	2	1
" i	" (long 7th)	55	41	11	5				
" ii	indra (short 7th)	98	17	103	3	5	2	1	0
" ii	" (long 7th)	33	0	43	1				
" iii	Gautami (both forms)	26	23	4	1	0	0	0	0
" iv	Double rests	16	4	7	1	0	0	0	0
227 i	Pentad (short 7th)	165	294	6	1	2	1	1	2
" i	" (long 7th)	132	242	6	1				
" ii	Bhārgavi (early caesura)	27	41	2	5	12	0	2	0
" ii	" (late caesura)	14	12	—	5				
	Neutral rests:								
228 i	at the fourth place	85	8	25	4	2	1	1	3
" ii	at the fifth place	86	12	17	4	2	2	2	3
229	Hybrid verses	35	0	2	2	0	0	1	6

¹ In this column the absolute number of occurrences is given.

² From this point the number of occurrences is proportional to each 1000 trimeter verses; except that Pentad variations are proportional to each 1000 Triṣṭubh verses, and Bhārgavi variations to each 1000 Jagatī verses.

231. It is now possible to define more accurately the characteristics of trimeter verse in each period of the Rigveda, and to use these characteristics for a revision of our provisional arrangement of the hymns, by examining the extent to which they appear in a series of groups of hymns much smaller than those used in § 204 as the starting-point of this investigation.

In drawing up a list of the characteristics of each period, it must be borne in mind (i) that most of the marks of the archaic period are also found, though much less commonly, in the strophic period: (ii) that the marks of the popular Rigveda are to some extent anticipated in the cretic period: (iii) that the characteristics of the intermediate periods are not such as are peculiar to them, but such as are more freely used in each of them than in other periods. Even the evidence for the archaic and popular periods must be used with care in dealing with small groups of hymns, for instance such as contain less than 500 trimeter verses: but the evidence for the intermediate periods is only a slight indication of date except when the groups are much larger.

Subject to these qualifications, the characteristics of the respective periods may be summed up as follows:

(i) chiefly in the archaic period we find (a) the weak caesura, either after the third syllable or in a compound (§ 214): (b) the iambic and irregular forms of the break (§ 218): (c) irregularities in the rhythm of the cadence (§ 220): (d) decasyllabic verses with iambic rhythm (§ 226) or with neutral rests (§ 228). From (a), (b) and (c) verses with secondary caesura (§ 213) must be excepted.

(ii) the strophic period is marked by the frequency of the verses in which 'secondary caesura' is found (§ 213).

(iii) in the strophic and normal periods the Pentad opening $\asymp - \cup - - \parallel$ is more common than elsewhere.

(iv) in the cretic period the cretic break $\parallel - \cup -$, and to a less extent the syncopated opening $\asymp \cup - - \parallel$, obtain prominence.

(v) in the popular Rigveda the rhythm is almost the same as in the cretic period, but the following syllabic variations occur: (a) extended Tristubh verses (§ 223 i); (b) catalectic Jagatī verses (§ 223 ii); and (c) 'hybrid' verses (§ 225).

232. The smaller groups to which these tests are applied may be either subdivisions of the large groups, or smaller groups outside them united by their character or position. Subdivision of the homogeneous Maṇḍalas iii, iv, vi, vii, and even of the group x 29-80 shews that the separate parts (as for instance the Agni hymns, the Indra hymns, the hymns to other deities) are practically identical in rhythm, and therefore it is unnecessary to give details here. The most important groups united by their character are the hymns in the different lyric metres. Small groups united by position are found in all parts of the Rigveda outside the homogeneous Maṇḍalas: and in Maṇḍalas vi and vii the presumed later additions form groups of some importance.

It is unnecessary to give here a list of the hymns in each of the 57 small groups examined, as the contents are sufficiently indicated in the Table in § 235. To each of the small groups are prefixed the results for the larger groups of Chapter III, so that the homogeneity of the larger groups can at once be tested. The division of the hymns of the popular Rigveda into small groups is of an artificial character, since only the hymns x 10-18 form a natural group.

233. The following are the principal results of this investigation, as shewn by the Table in § 235.

The three principal groups of the archaic period have on the whole the same metrical character, but this character is least pronounced in Group III. Amongst the smaller groups the Uṣṇih, Kakubh-Satobṛhatī, and uneven lyric hymns, the decasyllabic Triṣṭubh hymns of Maṇḍalas ii and vi, and the group x 48-50 (in decasyllabic Triṣṭubh and Jagatī) have the most marked archaic character, variations occurring in every third or fourth verse. The hymns in Atyaṣṭi and Bṛhatī-Satobṛhatī, the decasyllabic Triṣṭubh hymns of the groups i 165-190 and of Maṇḍala x, the hymns of the group i 58-64, and the remainder of the Bharadvāja hymns have archaic variations once in every fifth verse. On the other hand the hymns of Maṇḍala v, of the group i 76-92, and the hymns of the Māna family (i 165-190) other than the hymns in decasyllabic Triṣṭubh do not shew any large proportion of archaic variations: and the two latter use the Pentad opening as freely as the hymns of the normal period.

In the strophic period all the groups agree in shewing the archaic variations about once in every eight verses: but the use of secondary caesura is confined to the Vasiṣṭha hymns and one or two of the smaller groups: in the Kaṇva hymns there is no trace at all of this variation.

In the normal period several of the groups diverge from the general standard. The Vāmadeva hymns (Maṇḍala iv) have as many of the archaic variations as the hymns of the preceding period: the hymns of Maṇḍala ix shew special favour to the Pentad opening: the group i 116-119, and (to a lesser extent) the third Maṇḍala combine secondary caesura with the cretic break.

The groups of the cretic period shew a remarkable agreement in all particulars, the general rhythm being very strict in all the groups, and the cretic break being used once in every four or five verses.

The hymns of the popular period present no new feature of interest.

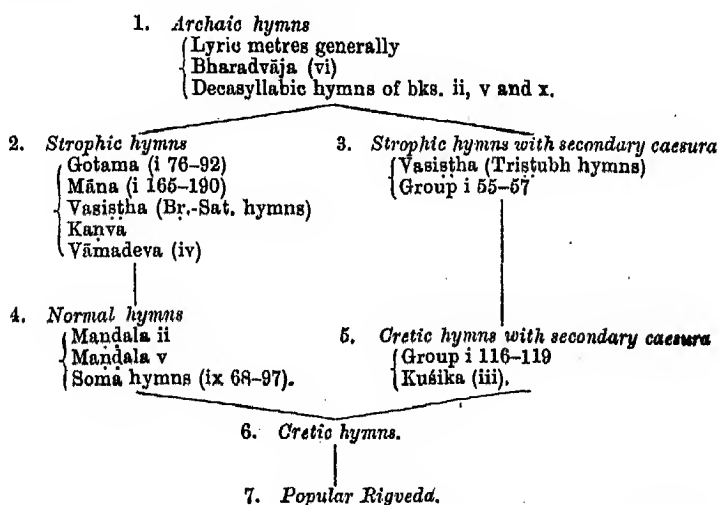
234. Since it appears that the secondary caesura is entirely absent from some of the groups of the strophic period, which yet

agree in other points, we must necessarily conclude that the metre in this period followed two parallel lines of developement, one only of these being characterized by the secondary caesura. The general characteristic of the period must then be defined as the use of the archaic variations to a smaller extent than is found in the archaic period.

By this definition the following small groups will properly be assigned to that branch in the strophic period which is free from secondary caesura: the Gotama group i 76-92, the Māna group i 165-190 (excepting the decasyllabic hymns), the Brhātī-Satobṛhātī hymns of Maṇḍala vii, the Kanva hymns, and perhaps also those of Māmāteya. It seems also probable that Maṇḍala iv (Vāmādeva hymns) should, as a whole, be assigned to this branch of the strophic period. The second branch will consist of the Tristubh hymns of Maṇḍala vii and the group i 55-57.

The same division into two branches will then be perceived in the normal period, the hymns in Maṇḍalas ii, v and ix being free from secondary caesura, whilst those in Maṇḍala iii and the group i 116-119 retain the principal form of secondary caesura and discard some of its rarer forms (see subsection iii *a* below). In this group i 116-119 the developement of the cretic break is also very marked.

The general developement of trimeter metre appears therefore such as may be indicated as follows:



This genealogy is of course suggested with every reserve: but it is quite consistent with the general view of the history of dimeter verse obtained in § 201.

If the indications of metre are followed out in further detail as a matter of speculative interest, the following points have some probabilities to recommend them:

(i) (a) In the archaic period the *Atyaṣṭi* hymns, chiefly found in the group i 127–139, and the *Br̥hati-Satob̥r̥hati* hymns, chiefly found in *Maṇḍalas* vi and viii, are not so early in date as the other lyric metres. For the results of the similar investigation of the dimeter verses in the lyric metres see §§ 187, 201 ii, iii.

(b) The group viii 35–37 contains so few trimeter verses that the metrical indications cannot be trusted. So far as they go they revive the doubt already expressed in § 105 iii as to the real antiquity of these hymns. It will perhaps be best to refer them to the strophic period.

(c) In all the groups into which the large Group III is divided the question arises whether the hymns in decasyllabic *Tristubh* are really of the same date as the remainder. Wherever the bulk is sufficient to enable us to examine the two sets of hymns, we find that the decasyllabic *Tristubh* hymns have a much larger proportion of archaic variations. This result is the more remarkable, because the decasyllabic variations themselves are not included in the case of these hymns. It seems therefore probable that these groups are not entirely homogeneous, though the evidence may not always be sufficient to justify us in naming particular hymns as later in date.

(ii) (a) In the strophic period there is a considerable divergence in the proportion of archaic variations between the three groups of *Kaṇva* hymns: but the number of trimeter verses is so small, and the agreement in other matters so close, that we should not be justified in separating them. If we take the three groups together the percentage of archaic variations is 17, which is distinctly lower than that of the *Br̥hati-Satob̥r̥hati* hymns in Group I, but agrees closely with the results for the *Br̥hati-Satob̥r̥hati* hymns of *Maṇḍala* vii. Cf. § 201 iii.

(b) The great frequency of the secondary caesura in the *Vasiṣṭha Tristubh* hymns stands in striking contrast to its entire absence in the *Br̥hati-Satob̥r̥hati* hymns of the same *Maṇḍala*. The Pentad opening is also much more common in the *Tristubh* hymns than in those in *Br̥hati-Satob̥r̥hati*. It is perhaps not impossible that a single poet should have introduced these variations into one metre without employing them in the other: but it seems more probable that a difference in time should account for the divergence. Upon this supposition we must assign the earlier date to the lyric hymns. The *Māmateya* group i 141–158 does not employ the secondary caesura, but it has very commonly the Pentad opening: in both respects it agrees closely with the *Vānadeva* hymns, which we have now brought into the strophic period.

(iii) (a) In the normal groups as a whole secondary caesura is extremely rare: its frequency in the group i 116-119 and in the third *Maṇḍala* is the more remarkable. If we compare the four separate forms of secondary caesura in the *Vasiṣṭha* hymns and in these groups, we arrive at the following results for each 100 verses:

	No. of verses	Secondary caesura accompanied by			
		caes. after 3rd	~ ~ ~	~ ~ ~	~ ~ ~
<i>Vasiṣṭha</i>	1615	1	4	10	2
i 116-119	184	0	2	18	3
iii	1418	0	1	7	1

The groups i 116-119 and iii therefore only employ two of the four forms that are used in the *Vasiṣṭha* hymns, that is the forms in which the caesura follows the fifth syllable: these are used in the group i 116-119 much more commonly than elsewhere, but in the third *Maṇḍala* less commonly. This is consistent with the view that the *Vasiṣṭha* group is the earliest of the three.

(b) In almost all the groups of the normal period the cretic variations are distinctly more common than in the preceding periods, and thus the favour shewn to these forms is to some extent anticipated. On the other hand the favour shewn to the Pentad opening varies considerably both in the strophic period and in this.

(c) The small group i 71-73 is singularly featureless: but it is at least clear that it has nothing at all in common with the Pentad hymns i 65-70 to which it is attached, except the ascription of the hymns to the god *Agni*.

(iv) In the cretic and popular periods respectively there are practically no divergences of rhythm. The process of contamination appears to be most advanced in the group i 161-164, x 94-191, and we may conjecture that the very latest trimeter hymns of the *Rigveda* are contained within those groups. Otherwise the entire absence of individuality in these two periods is remarkable. It seems probable that the hymns of both periods follow the breaking-up of the system of family collections: though they include two groups, i 31-35 and i 94-115, which have the outward characteristics of family collections and appear as such in the *Saṁhitā* text.

235. TRIMETER VARIATIONS IN THE SMALLER GROUPS.

		No. of verses	Arch.	Stroph.	Stroph. and Normal	Cretic	Pop.
ARCHAIC PERIOD							
GROUP I		895	26 ²	7	12	12	3
1	Usnih ¹	154	89	12	12	17	2
2	Atyasti ¹	516	21	5	14	11	8
3	Kakubh-Satobrhati ¹	207	38	8	11	15	2
4	Uneven lyric ¹	117	37	10	7	8	1
5	Brhati-Satobrhati ¹	274	23	8	16	11	2
6	Miscellaneous	195	16	9	14	12	3
GROUP II		1301	24	8	12	9	1
7	i 121, 122	120	26	1	11	12	0
8	ii 4, 10, 20, etc.	116	40	3	5	9	1
9	v	432	14	3	13	10	1
10	viii 35-37	68	5	21	18	9	0
11	x 61, 73, 74, etc.	306	23	13	11	10	1
GROUP III		2983	18	7	13	11	1
12	i 58-64, ix 93, 94	211	19	5	24	9	0
13	i 76-92, ix 88	310	15	7	12	14	0
14	i 165-190	469	11	6	20	9	1
15	" (decas. Triṣṭubh)	181	21	7	12	6	1
16	vi	1206	18	7	9	12	0
17	" (decas. Triṣṭubh)	316	30	6	8	11	0
18	x 48-50	116	27	7	7	13	2
STROPHIC PERIOD							
GROUP IV		2301	12	16	13	10	1
19	i 55-57	90	12	21	13	3	0
20	i 141-158	306	12	9	21	9	0
21	vii (Triṣṭubh hymns)	1615	12	18	17	11	0
22	" (Br.-Sat. hymns)	100	16	6	9	10	3
23	ix 70, 71, 76, 79 (Jagati)	115	12	13	21	7	1
24	107, 110	71	11	6	10	12	1
GROUP V		371	18	3	14	18	1
25	i 36-48 (Br.-Sat.)	117	22	4	15	19	2
26	viii 1-11, 33	141	17	1	12	13	1
27	viii 49-57	100	11	3	15	13	0

¹ These groups include some hymns in the larger Groups II and III also.² These figures are proportionate to each 100 verses.

TRIMETER VARIATIONS IN THE SMALLER GROUPS (*contd.*).

		No. of verses	Arch.	Stroph.	Stroph. and Normal	Cretic	Pop.
	NORMAL PERIOD						
	Group VI	4633	8	4	17	14	1
28	ii, x 91, 92	1087	7	4	13	15	1
29	iv	1593	12	3	18	12	0
30	v	942	4	4	18	16	0
31	ix 68-86 (Jagati)	568	5	4	20	9	0
32	ix 87-97 (Tristubh)	348	4	4	18	14	0
	Group VII	1961	5	8	16	19	3
33	i 71-73	120	5	3	11	13	0
34	i 116-119	184	9	24	14	33	0
35	iii	1418	5	8	17	18	4
36	x 89, 104, 160	129	6	2	16	19	0
	CRETIC PERIOD						
	Group VIII	2628	5	2	14	23	1
37	i 51-54	208	3	1	13	18	0
38	i 94-115	685	6	2	14	24	2
39	i 123-126	152	2	1	11	24	0
40	i 140-160	188	6	1	16	23	2
41	iii	136	7	2	16	21	0
42	vi	324	4	2	15	17	2
43	vii	546	5	3	11	20	1
44	ix 80, 90, 97 (parts)	158	3	1	15	32	0
45	x 65, 66, 122	148	6	2	14	18	5
	Group IX	2617	5	3	14	19	2
46	i 31-35	284	4	1	13	19	1
47	ii	253	3	2	14	22	1
48	vi	109	4	0	10	10	2
49	x 29-80	1168	5	4	15	19	2
50	x 96-178	428	6	4	13	17	2
	POPULAR RIGVEDA						
	Group X	3463	5	2	12	18	5
51	i 161-164	397	7	2	8	24	8
52	iv	109	4	4	17	21	1
53	vii	279	5	1	10	14	3
54	viii	156	6	5	12	15	3
55	x 10-18	386	7	2	12	18	5
56	x 27-90	747	4	1	13	17	5
57	x 94-191	939	6	2	15	19	7

236. The detailed examination of trimeter verse in this chapter leads us to a somewhat different view of its history to that assumed as a starting-point in § 94 above. At that time decasyllabic and iambic variations appeared to be characteristic of the earlier parts of the *Rigveda*, as opposed to the cretic variation and contamination, which characterize its later parts. Now, however, we are in a position to distinguish two kinds of variation in the earlier parts. Variations of almost every kind appear side by side in those groups which we can assign most confidently to the archaic period, resulting in a rhythm which we may call the *less rigid trimeter rhythm*, and which exactly corresponds to the earliest form of dimeter rhythm (§ 201). This we seem bound to recognize as the earliest form of trimeter verse in the *Rigveda*. But the different variations which together contribute to this general rhythm do not disappear simultaneously. Just when the rests and most other variations are becoming rare, we find a development of the iambic rhythm, especially in connexion with the secondary caesura: this rhythm affecting chiefly the break, but to some extent the opening also. Thus the iambic and cretic variations no longer appear as contrasted, but as characterizing successive stages in the development of the metre. To a certain extent these variations even overlap, as in the hymns i 116-119 and in the third Maṇḍala. The iambic variations cease therefore to be regarded as in themselves evidence of the earliest date: and indeed it has been noticed above (§§ 94 v, 207 iii) that they are not uncommon in some comparatively late hymns.

These facts supply us with an explanation of the development of the cretic break: it is the shifting of the rhythm which follows a late caesura in the *Vāsiṣṭhī* verse to a similar position following an early caesura.

The considerations discussed in this chapter have led us to assign to the same period two of the largest family collections, those of *Vāmadeva* and *Vasiṣṭha*: whilst several others are assigned to neighbouring periods. Earlier enquiries into the history of the *Rigveda* have generally taken the form of an attempt to arrange the separate family collections in order of time: but this point of view now appears to be of subordinate importance. It would seem more correct to think of all the family collections on the larger scale as practically contemporaneous, and to speak of a

'period of the family collections' as contrasted with an earlier period of small collections, and later periods in which the distinction of families had disappeared.

Of all parts of the verse, the opening lends itself least to historical treatment. We can, however, find no explanation of the comparative frequency of short final vowels in the second place except by assuming it to be a survival of a metrical freedom originally used in syllables of all kinds. In this case the rule prohibiting the use of consecutive short syllables in the second and third places can hardly have existed in the pre-Vedic period: though the occurrence of such a combination would not have been very common, owing to the general preference for long syllables in the opening (§ 35).

237. From the history of trimeter rhythm in the Rigveda we pass naturally to the consideration of its probable rhythm in the pre-Vedic period. As to this we can only form conjectures by observing the trend of change from the earliest Vedic period onwards.

In that earliest period iambic variations are no more common than many other irregularities: they are however, under certain conditions, on the increase. There is therefore no reason to suppose that pre-Vedic verse used iambic rhythm at the break: and the rule laid down in § 45, that the caesura must be followed by two short syllables, seems most probable for the pre-Vedic period also.

The caesura appears indifferently after the fourth or fifth syllable in every part of the Rigveda: yet there is some slight reason for thinking the early caesura to be the normal position; for the need for variety in the opening is more felt when the caesura is in that position.

With regard to the cadence we notice that, whilst in the earliest period Tristubh hymns only rarely exhibit Jagatī cadence, and Jagatī hymns can hardly be found, the lyric hymns admit Tristubh cadence in their trimeter verses with some freedom. It would seem to be a probable interpretation of these facts that Tristubh was originally the dominant metre, and that the uneven lyric hymns shew Jagatī verse in process of development from it through the influence of dimeter verse.

Although the secondary caesura is not specially characteristic

of the earliest period, yet its possibility seems to point to the recognition by the earliest poets of a division of the verse at that point, corresponding more or less to the analysis of the modern metres into 'feet.'

From these considerations we seem to arrive at the following scheme as representing the dominant form of pre-Vedic trimeter verse, and as the possible starting-point of the developement of the Vedic forms generally:

x (x) x (x) || v v - - | v - x

all the symbols being understood to mark preferences far less marked than those of the Rigveda generally.

(i) This conclusion corresponds as far as regards the opening with that reached in § 201 for dimeter verse. In the history of the Rigveda the two forms gradually diverge, dimeter verse preferring the long third syllable, the trimeter verse inclining towards the short third syllable.

(ii) The presumed pre-Vedic forms of dimeter and trimeter verse approximate to some extent to the non-quantitative verse of the Avesta, inasmuch as almost every possible rhythm is occasionally found. But in this direction much is still left unexplained.

(iii) Analogies drawn from Greek metre might suggest to us that the two parts of trimeter verse were derived from two separate verses: but we must reject this view, as there is no trace of *syllaba anceps* either before or after the caesura.

238. The chief problems that remain are three: (i) what is the origin of the rhythm v v - - (*ionicus a minore*) in the second member of trimeter verse? (ii) what is the origin of decasyllabic metre? and lastly (iii) why is the iambic rhythm, both in dimeter and trimeter verse, encroached upon in the opening by long syllables, in the cadence by short syllables?

To these questions the following conjectural answers may be given:

(i) In the developement of trimeter verse the caesura was prior to any differentiation of quantity. The natural pause at the caesura for taking breath made it convenient that short syllables should follow: from this beginning a preference for long or short syllables spread in both directions on the principle of alternation, in successive waves not always producing identical metrical results. This process never affected the extremities of the verse.

(ii) Decasyllabic Triṣṭubh does not arise from the equivalence of one long syllable to two short (of which there is no trace in the R̥gveda), nor from contamination of two forms in which the caesura is in different positions: nor is it an indirect result of the process of syllabic contraction. Against any of these suppositions stands the fact that the Virāṭsthānā verse, which we can most certainly trace to the archaic period, has a rhythm which is distinct from that which would be reached by any of these processes. It seems therefore to follow that this form of verse is a direct and independent result of the natural pause at the caesura: that is, that the 'rest' is the starting-point of the developement, and that this causes directly a preference for a long sixth syllable, and that the long sixth syllable (here as always) causes a secondary preference for a short seventh syllable.

The 'decasyllabic metres' we take to be a developement from decasyllabic Triṣṭubh verses.

If this explanation is correct the Gautamī verse (§ 226 iii) has considerable interest, because in this type of decasyllabic verse the rest is actually followed by *two* long syllables, quite contrary to the ordinary rhythm of the break.

The 'neutral rests' may well be later in date than the Virāṭsthānā verse, and may represent an assimilation of the decasyllabic verse to the normal trimeter type: assimilation in the opposite direction being represented by the iambic rhythm of the Vasiṣṭha hymns.

(iii) For an explanation of the preference for short syllables in the cadence (§ 35) it is most natural to look to dimeter verse, in which the contrast between the opening and the cadence is most marked. The comparative favour shewn to a short sixth syllable is not, however, easy to explain: it may be due to the influence of the trimeter rhythm at the break. There can be no doubt that a strong desire to differentiate the opening and the cadence in dimeter verse contributed to maintain this distinction, whatever its origin may have been.

Whatever explanations may be adopted as to particular facts, it is clear that both dimeter and trimeter verse had a long history of developement before the Vedic period. For the history of trimeter verse after the Vedic time, it must suffice here to refer to Dr R. Kühnau's '*Die Triṣṭubh-Jagatī Familie*' (Göttingen, 1886).

CHAPTER IX.

THE LESS USUAL METRES—STANZAS AND STROPHES.

239. WITH the conclusion of the analysis of dimeter and trimeter verse the discussion of Vedic metre is in the main complete: the combination of verses into stanzas and strophes being usually so simple that it has been sufficiently explained in the General Introduction. There remain however for consideration a number of hymns, chiefly belonging to the earlier periods of Vedic poetry, which are constructed upon principles which differ from those already discussed in detail. In these hymns the rhythm or internal structure is on the whole of comparatively small importance, whilst the number of syllables in the verse, and the combination of verses into stanzas and of stanzas into strophes, that is to say, the elements of the 'external structure' (§ 30) require to be carefully considered. This inquiry is of a much easier kind than those in which we have so far been engaged. It will be found that most of the hymns to be examined belong to groups that are fairly well defined, and which include one or two standard types and a number of variations which only slightly depart from them. Such groups are (i) the 'uneven lyric' hymns, (ii) the lyric and dimeter triplets, amongst which *Uṣṇih* and *Gāyatrī* are most prominent, (iii) the *Kakubh-Satobṛhatī* and *Bṛhatī-Satobṛhatī* strophes, (iv) the *Atyaṣṭi* hymns and (v) the decasyllabic metres. After the consideration of the separate groups it will be possible to discuss the few hymns which do not fall into the classification, and to consider the relationship of the groups to one another and to the bulk of the hymns in the *Rigveda*; and also such traces of strophic arrangement as can be found in ordinary trimeter verse.

240. The 'uneven lyric' metres have been defined in § 27 as those which combine in one stanza verses of eight and eleven syllables. A list of such hymns has been given in § 186, and we have seen reason to believe that the dimeter and trimeter verses which they contain represent the earliest Vedic types of these two kinds of verse (§§ 196, 233). The irregularity shewn in these hymns as they stand in the Samhitā text is a further indication of their antiquity, since in the R̥gveda proper we find that strictness of metrical regulation increases in the later periods.

The antiquity of these hymns may cause irregularities in the text in various ways. Some are due to the lack of strict metrical principle which characterized the composers: others to the perplexities of the reciters and copyists in preserving the tradition of poems of which both the dialect and the metre were becoming strange to them. Hence in these hymns questions of emendation assume an importance unusual in the R̥gveda, and it becomes impossible to feel confident as to the original form of many of the stanzas. Where however difficulties of metre and of interpretation occur in the same stanza, it will be justifiable to look to the composition of the hymn as a whole as a guide: and though it may not be practicable to restore with any certainty the original form, yet it will appear that there is little justification for the complete despair with which the metre of some of these hymns has been regarded by Western critics.

241. The following principles are suggested as a clue to the difficulties of the 'uneven lyric' hymns:

(i) The number of verses in the stanza is not fixed: the concluding stanza in particular is often made of greater length, as in the Atri Anuṣṭubh, by repeating one or more of the verses in the scheme.

(ii) The succession of dimeter and trimeter verses is seldom quite regular: in particular, dimeter verses are occasionally replaced by trimeter.

(iii) By contamination of the cadences of the two kinds of verse the dimeter verse is often, sometimes almost regularly, reduced to seven syllables: whilst the trimeter verse is with varying regularity extended to twelve syllables, and thus approximates to that used in lyric verse.

(iv) Amongst the trimeter verses decasyllabic variations are common.

The discussion will be the more readily followed if we begin with the hymns in which the metre causes the least difficulty, and reserve to the last those in which either the metre is very complicated or the text less satisfactory than usual.

242. The easier hymns to interpret are of course those which come nearest to the regular lyric metres. These hymns are v 24, x 93 and x 132, to which should perhaps be added i 127, 129 and 150, and viii 35. Looked at from the later standpoint, these are lyric hymns marked by somewhat frequent *catalexis* both of the dimeter and the trimeter verses: but regarded historically some or all of them mark a transition stage between the 'uneven lyric' and the lyric metres. Such further difficulties as appear in the separate hymns are easily explained by the principles stated in the last section.

(i) The hymn i 127 can hardly be separated from the whole group i 127-139, which we have seen reason to regard as not quite of the earliest date (§§ 201, 234). But catalectic verses are somewhat common, occurring as 1a 2a 10d 11e, and there are also several irregularities of rhythm. Of the other hymns in this group only i 129 has the same characteristics, but they occur less frequently, the catalectic verses being 5f 8a 8e.

(ii) i 150 is treated by the *Anukramanī* as an *Uṣṇih* hymn, but of its three trimeter verses only one (2c) has more than 11 syllables: the probable standard is therefore 8.8.11.

(iii) v 24 is conveniently included here, though the type is rather 8.8.3 than 8.11. Only in 1c (*varūhīah*) do we find four syllables in the short verse.

(iv) The hymn viii 35, like i 127, belongs to a group from which it cannot easily be detached, but its peculiar structure deserves notice. The regular type of the stanza is 12.12.12.8, and the stanzas are grouped in triplets, the last three verses of the stanza being the same throughout each triplet. Of the 21 initial verses 4 have catalectic cadence, namely 6a 13a 14a 15a; and of the 21 refrain verses 2, namely 10b=11b=12b and 16b=17b=18b.

(v) The hymn x 93 approximates to the type 12.12.8.8, and is accordingly described by Indian tradition, after a careful counting of the whole number of syllables, as of the *Prastārapan̄kti* metre. Of the trimeter verses, however, 1a 1b 4a 4b 14a 14b are certainly catalectic (14b being also 'hybrid'), and 12a 12b may be read as catalectic: of the dimeter verses 2d is certainly catalectic, and 5c 9b 9d 13d 14d may be so read. The hymn therefore appears to be associated with the 'uneven lyric metres' in the irregularity of the cadence.

With this limitation ten of the fifteen stanzas correspond to the type described. Stanza 9 is of the type 12.8.8.8.8, and stanza 15 of the type 12.8.8.8: these stanzas show the irregularity of external structure which characterizes the uneven lyric metres. The remaining stanzas 2, 3 and 13 are described in the Anukramanī as Anuṣṭubh: this may be correct, but in any case some emendation is required in each, and it is quite likely that each of the original stanzas contained at least one trimeter verse. In this case they may have run somewhat as follows:

*yajñe-yajñe || saparyati śā devān
yāh sumnān dīrghasrutānā
āvāsati agnēh.* 2

*viśveśān || irajyati vāsānām
devānām mahāh śā
viśve hi viśvāmāsaḥ
viśve yajñeṣu yajñīyāh.* 3

*yēśān rūbhir || hiraṇyāyī vavārita
yuktā iśā hiraṇyāyī
nemūlhitā vānī pavīṣvī
vīthā viprāh stavanta.* 13

(vi) The hymn x 132 approximates to the same standard 12.12.8.8: stanza 6 is exactly of this type, and stanza 2 can be read in the same way. The final stanza 7 has an extra dimeter verse, and 7c is catalectic. In stanza 4 (11.11.7.11) all four verses are catalectic, and there can be little doubt that stanzas 3 and 5 are substantially of the same type: in this case 3c requires correction, perhaps to *yād vā jayati devān*. In stanza 1 only the first verse causes any difficulty: metre and meaning would be adequately represented by some such verse as *ijāmān īd || vāsūnā dyauḥ prajānu*.

243. In x 22 we have an isolated but almost perfect example of an 'uneven lyric' hymn, the type being 11.8.8.8. The position of this hymn in the Vimada collection enables us definitely to assign it to the same period as the earliest forms of Anuṣṭubh verse (§ 201).

The metre is termed *Purastādbhāt* in the Anukramanī, as though the type were 12.8.8.8: and stanzas 5, 7, and 9 are described as Anuṣṭubh. Of the opening verses of these three stanzas 5a is Triṣṭubh, if we read *vātasya* (§ 142 v): 9a is Triṣṭubh with a double rest (§ 226): 7a alone is dimeter, and probably needs correction.

Of the initial verses only 3a and 11a have Jagatī cadence, but many have rests or other archaic variations: of the dimeter verses 3c 5b and 6c are probably to be read as catalectic.

The whole number of stanzas is the same as in x 93, but the last stanza is Triṣṭubh.

244. The more difficult hymns of this class are i 88, i 120 1-9, and x 105. But although it may not be possible to determine the original form of each stanza in these hymns, we can feel confident that the general type in the mind of the composer was for i 88 11.11.7.11; for i 120 11.11.7; and for x 105 11.7.11. In these hymns therefore the Tristubh or trochaic cadence is generally found in both the trimeter and the dimeter verses.

(i) In i 88 stanza 5 may be taken as giving the normal type, namely :

*etāt tīān nā || yōjanam aceti
sasvār ha yān || maruto gōlamo vah
pāsyan hīraṇyacakrān
āyodamśtrān || vidhāvato varāhūn.*

If this is so, stanza 1 diverges by having a full dimeter verse, and stanzas 3 and 4 diverge by having trimeter verses in the third place, whilst stanza 6 has a dimeter verse in the fourth place. 2c which contains nine syllables must in any case be emended. In addition we have two irregular forms of Tristubh verse, 1b being hypersyllabic (§ 224), and 1d having a double rest (§ 226).

(ii) In i 120 1-9 both metre and meaning are very obscure in many of the stanzas. The starting-point for the interpretation of both is to be found in stanza 8, which gives us a metrical type 11.11.7, and also indicates that the matter of the hymn is exactly what is usual in hymns to the Aśvins. It follows that the text has been violently disturbed in some of the other stanzas, and needs correction. On the analogy of i 88 we may infer that the third verse will not always be of seven syllables, but may appear as a dimeter or a Tristubh verse. In stanza 4 we find an additional verse of 7 syllables.

It would be beyond the scope of this book to discuss possible emendations of the text as such, but the metrical effect of the original hymn may have been somewhat as follows :

*kā †rādhati || hōtarā aśvinā vām
kō vām jōsum || ubhāyor ā vidhāti
kathā †dāsād apracetāh.* 1

*vidvāṁsā it || †kāha †prcchāti †śāntā
āvidvān itih || āpara acetāh
nā cin nū mārta †asyāt.* 2

*†āvidvāṁsah || havāmahe †vaydm vām
tā no vidvāṁsā || māmna †ā †jusethām
prā †riricyād || dāyamāno yuvākukh.* 3

*vī prcchāmi || pākā †cid †vratāni
vāsaḥkṛtasya || †adhvārasya dasrā
tā pātān sāhyaso nah
pātān ca rābhyaśo nah.* 4

prá yá †ghōṣi || †bhṛḡavānena †śubhrā
yáyā vācā || yáyati pājriyó vām
prá †devayúr ná †sūdhāt. 5

†ná †cic chrutām || tākavānasya †gāthām
ahām cid dhi || rirēbhā asvinā vām
āksī śubhas patī dān. 6

yuvām †yád †gá || āstam ā †taṁsayeth.
tā no vasū || sugopāā siātām
pātām vṛkād aghāyōh. 7

mā kásmāi dhātām || . amitrīṇe naḥ
mā †kātṛā no || gṛhēbhyo dhcnāvo guḥ
stanābhūja āśisvīh. 8

duhṛyān mītrā || -dhitaye yuvāku
rāyē ca no || mimītān vājavatyai
isē ca dhenunūtayi. 9

For previous discussions of this hymn refer to Prof. A. Ludwig's *Rigveda* iv 39-42, and Prof. R. Pischel in *Vedische Studien* ii 87-109.

The ingenious theory¹ that the peculiarities of this hymn are due to the ill temper of the bard, who purposely made it unmetrical, is not very probable. To a bard familiar with the smoother metres of (say) the normal period the construction of a hymn of this type would have been a very severe task.

(iii) In x 105 the normal type of the stanza is 11.7.11; this is found in the text in stanzas 1, 2 and 10, and is still more clearly proved by the form of the final stanza, in which each of the two last verses is doubled, giving the type 11.7.7.11.11. In 7a we have a trimeter verse of 12 syllables, unless we substitute *dāsyu* as an abbreviated form for *dāsyave*: 8a has a double rest, 8b is a full dimeter verse, and 9a appears to be a dimeter verse, although it is easy to restore a trimeter verse in the shape *īrdhūā* . || *tretinī yād bhūnt te*. The most difficult stanzas are those from 3 to 6, which may perhaps be restored somewhat as follows:

āpa †ayōh || . īndro †mārtiā ná
śasramāṇō bibhīvān
śubhé yād . || yuyujé tāviṣvān. 3

sācā ayōh || . carkṛṣe †yād †enam
†āpanakṣat saparyān
nadāyor vī . || vratayoh śūra īndrah. 4

késavantā || yāh †śubhā adhi tasthāt
vyācasvantā ná puṣṭyāt
śiprābhūm || vanoti śiprīṇvān. 5

ṛṣvēbhīr †yad || ṛṣvā-ojās tatākṣa
prā śūrah śāvassūstaut
ṛbhūr ná . || krātubhīr mātariśvā. 6

¹ R. Pischel, *Vedische Studien*, i 1 ff.

(iv) Isolated stanzas of the uneven lyric type appear to occur as follows: in viii 46₂₀ of the type 11.8.11.8; in viii 46₁₄ of the type 13.8.14; see Appendix III, No. 18; in iii 21₄ as 11.11.11.8; in v 19₅ (unless the text is corrected) of the type 8.11.11.11. For similar stanzas in the popular Rigveda see Appendix III (§ 253), Nos. 35 and 39.

245. Almost the whole of the lyric verse in the Rigveda, and a large proportion of the dimeter hymns, shew a system of grouping of stanzas. The most common grouping is that of three stanzas to make a metrical unit, the hymn consisting of any number of such units. Owing to the disconnected character of the Vedic poems, it might not always be easy to trace this grouping by the meaning: but it is easily recognized by the great number of hymns in which the number of stanzas is some multiple of 3, and by the fact that changes of metre so commonly take place after each third stanza.

A group of three stanzas may be called a *triplet*. The principal kinds of triplets in the Rigveda are the following: (i) Uṣṇih or other homogeneous lyric triplets; (ii) triplets of mixed lyric metres, or of lyric metres combined with Gāyatrī, Triṣṭubh, or Anuṣṭubh; (iii) Gāyatrī or Anuṣṭubh triplets; (iv) triplets in which Anuṣṭubh and Gāyatrī are combined in some systematic way. In trimeter verse triplets are not common, and we defer the discussion of this point (see § 251 i).

It is probable that the system of grouping is at times carried further, and in particular that groups of three or five triplets are deliberately combined to form a larger whole: in the former case an extra stanza is often added to the last triplet, so that the poem as a whole consists of ten stanzas in the one case and fifteen in the second.

(i) Hymns in Uṣṇih metre, whether of the type 8.8.8.4 or the type 8.8.12, are almost invariably grouped in triplets: the list of hymns is given in § 186. The only stanzas not so grouped are found in vi 43 (4 Uṣṇih stanzas), viii 18₂₂, ix 102 (8 stanzas), 106_{13, 14} (2 stanzas): see also subsection ii.

Triplets of the Atyaṣṭi type are found in i 130, 132, 134-137, v 87 and ix 111. See also § 247 ii. A triplet of the type 12.8.12 is found in ix 110₁₋₃. For Bṛhatī triplets see § 246 iv.

(ii) It very often appears from the general arrangement of a hymn which contains a large proportion of lyric stanzas that the stanzas are grouped in triplets, although the stanzas which form the triplet are not homogeneous, nor grouped according to any recognizable system.

Mixed lyric triplets are found in viii 9 4-6, 98 7-9, 10-12, and also frequently where a Kakubh-Satobṛhatī or Bṛhatī-Satobṛhatī strophe is included: for the latter class see § 246 i.

Triplets in which lyric metres are combined with dimeter verse or with Triṣṭubh are found as follows: i 91 16-18; ii 41 16-18; *iii 28 1-3; v 61 9-11; vi 15 16-18; vii 14; viii 5 37-39, 9 13-15, 24 28-30, 26 20-22, 23-25, 35 22-24, 70 13-15, 89 5-7.

(iii) Of the Gāyatrī and Anuṣṭubh verse contained in the Rīgveda a very large proportion is grouped in triplets: the system extends to the epic Anuṣṭubh verse of the popular Rīgveda.

A grouping of this kind is usually to be inferred where the number of Gāyatrī verses in a hymn is a multiple of 9, or the number of Anuṣṭubh verses a multiple of 12: see the 'Table of Hymns' appended to Ch. X.

(iv) The grouping of Anuṣṭubh and Gāyatrī together in triplets is a very simple and effective arrangement. Usually the first stanza alone in the triplet is Anuṣṭubh: of this we have examples in v 28 4-6, 82 1-3; viii 3 21-23, 9 19-21, 63 1-3, 7-9, 68 1-12, 74 1-12, 92 1-3; ix 101 1-3. Two Anuṣṭubh stanzas are followed by a Gāyatrī stanza in viii 63 4-6, x 62 8-10. Two Gāyatrī stanzas are followed by an Anuṣṭubh stanza in i 43 7-9, vi 45 31-33, ix 67 25-27.

Similar groups each consisting of five stanzas are perhaps to be found in viii 31 5-9, 10-14, 69 7-11, 12-16.

(v) More complicated groupings are chiefly found in Gāyatrī verse. Groups of nine stanzas are found in i 1, 16, 17, 19, 41, 43, 50 1-9; iii 11, 12, 40-42; viii 11 1-9, 72, 73, 77 1-9, 79, 80 1-9, 81-85, 102 1-18; ix 6-13; x 118. Groups of ten stanzas are found in i 4-9, 26, 42, 86; iii 37 1-10; iv 15; viii 17 1-10, 38; ix 1-4. Groups of fifteen stanzas are found in i 37, 38, 46; iv 31; vi 16 1-45; viii 6 1-45, 14, 32, 34 1-15, 44.

246. The combination of a Kakubh or Bṛhatī stanza with a Satobṛhatī stanza so as to form a *strophe* is a well-marked feature of certain parts of the Rīgveda, and in particular of the Sobharī, Vasiṣṭha, and Kaṇva collections. The beginnings of the system may be traced back to the lyric triplets, in which some third stanza is combined with Kakubh or Bṛhatī and Satobṛhatī: and there is an intermediate stage in which the combination is in pairs of stanzas, but many slight variations are permissible. The strophes are so far treated as single stanzas, that they are themselves frequently combined in triplets.

(i) Kakubh-Satobṛhatī and Bṛhatī-Satobṛhatī strophes are found combined with some third stanza (often 12 Ṣ. 8 Puraṣṇih) making a triplet as follows: vi 48 13-15 (Pur.-B.-Sat.) 16-18 (Kak.-Sat.-Pur.) 19-21 (B.-B.-Sat.); vii 96 1-3 (B.-Sat.-Prastārāpankti); viii 4 19-21 (B.-Sat.-Pur.); x 62 5-7 (An.-B.-Sat.). In vi 48 variations from the strict

type occur for which see the Appendix to this chapter as follows:
 15 No. 63, 21 No. 60.

(ii) Kakubh-Satobṛhatī strophes are found in triplets in viii 19-21, 22 7-18, with the following irregularities; in viii 19 we find an extended strophe (12.8.12.8.12.8) as 26-27, and 37 as it stands is Pañkti, though by rearrangement of the words Satobṛhatī may be restored; and in viii 22 stanza 7 is Brhatī, stanza 8 is Anuṣṭubh, and stanza 12 of the type 12.8.12.12. Another such triplet is probably to be found in viii 103 8-13, although stanza 10 is in the text only Gāyatrī; and in ix 108 stanzas 1-6 and 7-12 are probably triplets.

Strophes not arranged in triplets are only found in v 53 5-6, 15-16 and ix 108 13-16. Isolated Kakubh verses do not occur.

(iii) Brhatī-Satobṛhatī strophes are found in triplets as follows: iii 16; vi 48 1-12; vii 16, 32, 59 1-6, 66 10-15, 74, 81; viii 4 1-18, 10, 22 1-6, 61, 70 1-6, 71 10-15, 87, 88, 90, 101 1-12, ix 107.

The hymns named contain the following irregularities. In vi 48 stanzas 6 and 8 are of the type 12.8.12.8.8, 7 is of the type 8.8.12.8.8, and 11 is Kakubh. In vii 32 we have an extended Satobṛhatī stanza as 2-3, of the type 12.8.12.8.12.8. In viii 10 1-6 stanzas 2 and 4 are variations on Satobṛhatī, of the respective types 12.8.12.12 and 8.8.12.12. In viii 101 stanza 3 is Gāyatrī, and there is an appended Brhatī stanza after stanza 12. In ix 107 we have extended Satobṛhatī stanzas of the same type as above as 2-3 and 15-16; for stanza 9 see §§ 142 ii, 151 i, 228 i.

In v 56 we have a hymn of nine stanzas, of which two only are Satobṛhatī and the rest Brhatī.

Similar strophes not arranged in triplets are regular in the Kaṇva hymns, and i 36, 39, 40, 44, 47, 48; viii 3 1-20, and 49-54 are so composed. Elsewhere we find the hymns vi 46, viii 27, 60, 66 1-14, 99 composed of these strophes.

The Kaṇva hymns contain no irregularities.

Detached strophes occur i 84 19-20; viii 1 1-4, 17 14-15, 46 11-12¹, 25-26, 27-28, 77 10-11, 89 1-4, 103 4-7; x 33 2-3. Here viii 46 12 is of the type 8.12.8.12, and viii 103 5 of the type 11.12.12.8.

¹ See § 248 iii.

(iv) Brhatī stanzas occur in triplets in vi 59 1-6; viii 33 1-15, 62 7-9¹, 70 7-12, 97 1-9; x 150 1-3. Other Brhatī hymns are iii 44, 45; viii 1 5-32. Detached stanzas are found as i 139 5, *170 1; iii 53 18; v 53 2; vi 15 18, 42 4, 47 19, 60 14; viii 30 3, 46 7¹, 11, 19, 69 17, 18, 78 10; ix 98 11, 99 1; *x 14 15, *101 5, *102 1, 3, 12. For the position of this metre in the later parts of the R̥gveda see § 94 i.

¹ These are 'Dimeter Brhatī' stanzas, the type being 8.8.8.4.8.

(v) Satobṛhatī and the allied metres are very rarely found outside the strophic system; but there are three hymns near the end of the tenth Māṇḍala which are so composed, namely x 140, 144, and 150. In x 140 the first two stanzas are *Viśvārapañkti* (8.12.12.8), stanzas 3-5 Satobṛhatī, and 6 is *Upariṣṭājjyotiḥ* (12.12.12.8). In x 144 the first

two of these metres are combined with Brhatī and Gāyatrī. In x 150 a Brhatī triplet is followed by two stanzas in *Upariṣṭājjyotis*.

All these hymns must necessarily be referred to a very early Vedic period.

247. The Atyaṣṭi metre is the most common form of a group of lyric metres, which are characterized by the large number of verses included in one stanza. The whole group may be regarded as a development of the Satobrhatī metre in its extended form 12.8.12.8.12.8 (§ 246 ii) or through the metre of v 87 (12.12.12.8.8).

The Atyaṣṭi group of metres is amongst the latest productions of the archaic period, and presupposes a long development of the lyric stanza: but the view entertained by many Western critics that hymns in these metres belong to the later additions to the Rīgveda is entirely untenable. A correct appreciation of this metre is given by A. Ludwig, *Rīgveda* iv, xxxi-xxxii.

(i) There are about 20 varieties of stanza belonging to the Atyaṣṭi group: their common features are that they have at least five verses to the stanza, of which two at least are trimeter and two at least dimeter, and that (with rare exceptions) the stanza begins with a trimeter and ends with a dimeter verse.

The standard Atyaṣṭi metre, of which the type is 12.12.8 | 8.8 | 12.8.8 is as common as all the rest put together, but on account of its length it must be regarded as almost the latest in development.

(ii) Hymns composed in standard Atyaṣṭi triplets are i 130, 132, 134, 136, and ix 111: v 87 consists of triplets of stanzas of the type 12.12 | 12.8.8: i 137 of a triplet of the type 8.8.8 | 8.8 | 12.8: and i 135 of triplets which are chiefly Atyaṣṭi, but partly of an allied type (12.12.8 | 12.12.8). Hymns i 130 and 136 have each also an appended Trīṣṭubh stanza.

Other hymns in Atyaṣṭi are i 127-129, 131, 133 6-7, 138, 139, in which the following stanzas differ from the standard: i 127 6, 129 8, 9, 133 6; whilst i 139 5 is a Brhatī stanza. See Appendix III (§ 253) Nos. 74, 77, 80, 81, 85, and 88.

The triplet iv 1 1-3 consists of mixed metres of this group, and is followed by a Trīṣṭubh hymn. See Appendix III (§ 253) Nos. 62, 75, and 83.

(iii) In ii 22 we have a metre which seems to be similar in principle to Atyaṣṭi. In stanzas 2 and 3 the type is 12.4 | 12.4 | 12.8.8, but the last two dimeter verses (which belong to a refrain) are unrhythmical. The first stanza only differs by having an additional verse of four syllables after *e*. The concluding stanza is in the text of the type 24 | 12.4 | 12.8.4 |: but it is probable that the first section admits of some analysis. See Appendix III (§ 253) Nos. 79, 84, and 87.

(iv) In viii 35-37 the metres appear to be allied. viii 35 (12.12.12.8) does not indeed come within our definition in subsection i, and has points of contact with the uneven lyric metres: but viii 36 1-6 is of the type 12.12 | 8.8.8.8, and the concluding stanza only differs in having one dimeter verse less. For the similar metres found in viii 37 see Appendix III (§ 253) Nos. 70 and 71.

248. The grouping of stanzas is so regular in those hymns in which the lyric metres are used, that some disorder in the text may be suspected where an arrangement in triplets or strophes does not come to light. Such hymns are v 53, viii 30, and viii 46. In addition the Āstarapankti hymns of Vīmada (x 21, 24 1-3, 25) shew no clear indication of grouping.

(i) v 53. In this hymn stanza 4 may be interpreted as Kakubh by reading *vikṣip* in 4a (§ 170 iii), and thus the number of the detached Kakubh stanzas (1, 4, 10, 11) becomes equal to that of the detached Satobhratī stanzas (7, 9, 13, 14). As there are also two strophes (5-6, 15-16) in the hymn, and only 4 stanzas of quite different type, it seems probable that the original hymn was composed entirely in Kakubh-Satobhratī, but has not been faithfully preserved.

(ii) viii 30. Here a triplet in mixed metres (1 Gāyatrī, 2 Purausṇih, 3 Bṛhatī) is followed by an appended Anuṣṭubh stanza.

(iii) viii 46. This is the most varied hymn in the R̥gveda, but contains many groups. 1-6 Gāyatrī triplets: 5 is in the text Dimeter Kakubh, but probably *surtriam* should be omitted. 7 Dim. Bṛhatī. 8 Anuṣṭubh. 9 Satobhratī. 10 Gāyatrī. 11-12 Bṛhatī followed by stanza 8. 12.8.12 in place of Satobhratī. 13 Dvīpadā Jagatī. 14 is a Satobhratī stanza: the first verse is hypersyllabic, and the fourth is represented only by the initial word *yāthā*. 15 as 13: omit the concluding words *nānuīm ātha*. 16 probably the same as 14, but requiring considerable restoration. 17 The type is 12.12 | 12.8.8, as in v 87: the third verse requires restoration. 18 Uparistādbrhatī. 19-20 Bṛhatī. 20 is either disordered or is in uneven lyric metre. 21 Paṅkti. 22 Stanza of type 12.8 | 8.8.8 representing Satobhratī. 23 Gāyatrī. 24 Paṅkti. 25-28 Bṛhatī-Satobhratī strophes. 29-33 Dimeter stanzas, except that 30a is trimeter: in 31c *satī* should perhaps be omitted. It seems probable that stanzas 1 to 12 are arranged in triplets, and 13 to 28 in strophes each containing two stanzas.

249. The internal structure or rhythm of decasyllabic verses has been examined in the last chapter (§§ 228-230). It therefore only remains here to consider the building up of such verses into stanzas and strophes in the hymns that have already been distinguished as composed in *decasyllabic metres*, and to measure the extent to which these hymns are differentiated from the less regular trimeter hymns from which they have originated.

The most important of these metres is the 'Dvipadā Virāj' or 'Pentad' metre. There are a few hymns in which Pentad and Triṣṭubh verses are combined: but in the greater number Triṣṭubh verses are so rare that they may practically be disregarded. In these, which we may call the *pure Pentad* hymns, we observe that the original trimeter verse is split, and becomes two verses; and these two exercise a mutual influence which tends towards their complete assimilation. This point seems to be reached in the metre of iv 10, in which *three* pentads are followed by a Triṣṭubh verse in each stanza. Pentad hymns are usually arranged in strophes of ten stanzas, each of which consists of two trimeter verses or four pentads.

(i) The mixed Pentad hymns are vi 44 7-9, x 1, 6, and 46. In these hymns about two-thirds of the verses are ordinary Triṣṭubh verses, and of the remainder three-quarters are Pentad verses and one-quarter belong to other decasyllabic types. The stanzas consist of four trimeter verses, and the two parts of each verse retain their original character: thus the quantity of the third syllable is indifferent, but the ninth is almost invariably short. The strophe-formation varies: the first hymn named consists of a triplet, the second and third of seven stanzas each, and only the last of ten stanzas.

(ii) The 'pure Pentad' hymns are i 65-70, vii 34 1-21, 56 1-11, and ix 109. These hymns contain together over 200 verses, of which only nine are Triṣṭubh verses. In vii 34 and 56 the seventh syllable (the initial syllable of the second Pentad) is long in one-third of the instances, in the other hymns in one-half: but here the effects of the 'rest' and of assimilation coincide. The third syllable, almost indifferent in quantity in trimeter verse, is in these hymns short in almost three-quarters of the instances: whilst the corresponding ninth syllable, always short in trimeter verse, is in these hymns long in one-seventh of the instances (§ 220 iii): these two changes appear to be due to mutual assimilation.

It is remarkable that the fifth syllable is long in three-quarters of the instances, so that (in spite of the tendency to assimilate) this syllable does not become *syllaba anceps*.

All the Pentad hymns are arranged in strophes consisting of five double stanzas, but some add a final stanza, so that the total number is 10, 11, or 21. In ix 109 there is also an additional stanza in another metre (8.4.8) which hardly seems to belong to the hymn. The number of stanzas in the strophe thus corresponds exactly to the number of syllables in the verse.

(iii) The metre found in iv 10 consists of three Pentads followed by a Triṣṭubh verse, as for instance:

āgne tām adyā
śvām nā stomāḥ
krātum nā bhadrām
hrdispsām || rdhīmā ta ōhāḥ.

In the fifth stanza there are four Pentads besides the Trīṣṭubh verse, the last of these being evidently a repetition of the third.

The rhythm of the first pentad in each stanza is the same as in the Pentad hymns, and that of the last pentad (the last two in stanza 5) the same as in the second pentad in those hymns. As to the middle pentad it is hardly possible to make a safe inference from 8 occurrences only; so far as can be observed, the quantity both in the third and in the fifth place is indifferent.

The strophe-formation is very uncertain: perhaps we have a strophe of five stanzas followed by a triplet.

250. The remaining hymns in decasyllabic metre are ii 11 (Virāṭsthānā) and x 77, 78 (Bhārgavī): to which may perhaps be added i 61 as shewing at least the beginnings of a new decasyllabic stanza (Gautamī). Although none of these metres become established in the same way as the Pentad metre, they appear to be clearly conceived by the poets in the special hymns in which they appear.

An arrangement in strophes of five stanzas is probable.

(i) The hymn ii 11 consists of 20 Virāṭsthānā stanzas followed by one Trīṣṭubh stanza: it therefore corresponds in the number of stanzas with the Pentad hymns vii 34 and ix 109.

Of the 80 verses in the Virāṭsthānā stanzas 43 must necessarily be read as Virāṭsthānā verses; 8 more if *indra* is read (as seems certain in this hymn) as a disyllable, and yet 8 more if we abstain from resolutions which are permissible but not necessary: so that we have 59 verses or three-quarters of the whole number which are of the Virāṭsthānā type. The verses in which we abstain from possible resolutions are 2d (*ukthāh* § 151 iii), 4d (*dāsīh* § 151 i), 5a (*gūhyan* § 136 ii), 5c (*dyām* § 142 ii), 12a (*āpy abhūma* § 125), 13a (*syānu* § 147), 15a (*vyāntu* § 140 iii), 19d (*sākhyaśya* § 137).

Of the remaining verses 12 have the Virāṭsthānā ending, but appear to have five syllables in the opening. Here, if the text is correct, we seem to have contamination of the two metres. But in 4c 6a it is possible to omit *indra* as a gloss, and in 6b it seems desirable to read *stavā* for *stavāma*: in 3a 17a *ukthēsu nū, ugrēsu nū* seem more probable than *ukthēsvīd nū, ugrēsvīd nū*. In 9d 10b 12d 13c 17b 19a 20a the verse certainly has eleven syllables. There are 4 regular Trīṣṭubh verses only, namely 1d 2b 8d 12b, and 5 which shew various irregularities other than those already described, namely 3b 7d 10d 15c 17d.

In the Virāṭsthānā verses the seventh syllable is usually short.

(ii) The Bhārgavī hymns x 77, 78 each consist of eight stanzas, and in each case only five stanzas out of the eight shew the special metre. It is natural therefore to regard these hymns as composite: x 77 consisting of a Bhārgavī strophe of five stanzas followed by a Trīṣṭubh triplet, and x 78 of a similar strophe followed by a Jagatī triplet, of which, however, the last stanza is Trīṣṭubh. On this supposition it becomes necessary to transpose stanzas 5 and 6 in x 78.

In the Bhārgavī strophes there are 14 verses out of 30 which do not conform to either of the Bhārgavī types (§ 52): of these verses 5 have eleven syllables and 9 have twelve, but all agree in shewing Jagatī cadence. There can therefore be no doubt that we have to deal with a variation of Jagatī verse, though the Anukramanī by means of counting the syllables discovers most of them to be Triṣṭubh.

Between the two types of Bhārgavī verse it is impossible to distinguish satisfactorily, as a large proportion of the verses may be classed with either, according as we place the caesura before or after *ná*.

(iii) In i 61 the regular Triṣṭubh verses number 30 out of 63, or rather less than half, the Virātsthānā verses are 10 in number, Gautamī verses 9, and other irregular verses 14. No special importance would attach to the Gautamī verses, except for their extreme rarity in other parts of the R̥gveda: as it is, there appears to be an attempt to create a new type similar to Virātsthānā: and in stanza 13 no less than three verses out of four are of this type, as follows:

asyéd u .|| *prá brūhi pūrviāni*
turāśya .|| *kārmāṇi nāvya ukthāh*
yudhē yád .|| *iṣṇāná āyudhāni*
ṛghāyāmāno || *nī rināti sátrūn*.

The hymn consists of three strophes each of five stanzas, and an appended Triṣṭubh stanza.

251. In the great body of Triṣṭubh and Jagatī verse in the R̥gveda we look in vain for any strophic arrangement. Occasionally there appear indications of a grouping in three, five, seven, and ten (or eleven) stanzas, but the varieties are so numerous that it is quite possible to explain them as due to chance.

Jagatī hymns often have a concluding Triṣṭubh stanza, and some of the longer hymns have one or two such stanzas towards the end. It is open to question whether this habit has any connexion with grouping in strophes.

(i) Triṣṭubh and Jagatī triplets might be expected in the earlier parts of the R̥gveda, but the traces of them are few. They are probable in vi 15₁₋₁₅, 44₁₃₋₂₄, and in the Soma hymns ix 86 and 97. Where the stanza consists of three verses only (§ 94 iv), the triplet grouping seems to be more regular, as in vii 22, 31₁₀₋₁₂, 68; ix 110₄₋₁₂. In viii 9₁₀₋₁₂ a triplet is composed of a Triṣṭubh, a Virāj, and a Jagatī stanza.

(ii) Strophes of five stanzas are certainly found in the group of Indra hymns extending from vi 30 to vi 41, and are further probable in iii 17-23, 44-50, iv 27-29, ix 75-84. See also subsection v.

(iii) Strophes of seven stanzas appear to belong rather to the later periods of the R̥gveda, and may perhaps be associated with the

conduct of the sacrifice by the *saptā hōtārah*. The *Āpriya* hymns in their original form must have consisted of seven stanzas only, and the hymns vii 2 1-7, 17, and ix 5 1-7 are of this type, though additional verses have been added at a later period to two of these three hymns. Other probable examples, all in *Triṣṭubh* metre, are the hymns vi 7-9, x 1-7, 79, 80, *81-84, and *87 1-21.

(iv) Groups of ten stanzas are probably due to the influence of the Pentad hymns (§ 249): they may be traced in i 71-73; iii 5-7, 34-36; iv 19-23; ix 68-70. Hymns of eleven stanzas may be explained in the same way, by the addition of a concluding stanza: possible examples are i 53, 54, 185, 186; x 48, 49.

(v) Hymns of 15 and 20 stanzas are more common in the *Rigveda* than those which contain an intermediate number, and thus indirectly suggest strophes of five stanzas each. Such hymns are i 32, 33, 51, 52, 121, 122; ii 33-35; iv 1, 2, 4, 5; v 29, 30, 41, 43, 54; vi 49, 50; *vii 35; x 91, 92. The hymns i 116, 117 each contain 25 stanzas.

(vi) There are about 170 *Jagatī* hymns in the *Rigveda*: of these nearly 100 are composed in *Jagatī* alone, about 40 have a concluding *Triṣṭubh* verse, and about 35 have some further admixture of *Triṣṭubh*.

The relation of these varieties is shewn in the annexed Table. In the archaic period irregular combinations of *Jagatī* and *Triṣṭubh* are proportionately common, corresponding to the uneven lyric metres: in the strophic and normal periods pure *Jagatī* is most common, but in the latter the use of final *Triṣṭubh* stanzas begins to assert itself, and leads to greater irregularities in the two last periods. The history of contamination within the stanza is exactly similar: see § 223.

TABLE SHEWING THE VARIETIES OF *JAGATĪ* VERSE.

Period	Arch.	Stroph.	Norm.	Cretic	Popular	Total
Pure <i>Jagatī</i>	11	10	48	24	5	98
<i>Jagatī</i> with final <i>Triṣṭubh</i>	3	2	17	15	3	40
Mixed <i>Jagatī</i>	7	1	6	19	3	36
	21	13	71	58	11	174

252. Upon a general view of the development of the external structure of the verse it may be said that the archaic period is characterized by irregularity and variety, the strophic period by regularity and variety: and that the normal and cretic periods are marked by regularity only. From the Western point of view the metrical history of the earlier periods possesses an interest which is wanting later: for the varied forms of the stanza

have their counterparts in modern metres, whilst the development of the internal structure appears artificial and even pedantic. It is therefore perhaps not too much to claim a more human interest for the earlier poetry : but on the other hand it may be said that the metrical powers of the Vedic poets were not lessened in the later periods, though they were diverted into directions which appeal less readily to modern sympathies.

APPENDIX III.

THE VARIOUS FORMS OF THE STANZA.

253. The following list shows the various forms of the stanza which occur in the R̥gveda. For convenience of reference they are arranged in the ascending order of the number of verses in the stanza, and of the number of syllables in each verse in order. The titles given in the Anukramanī are given when they are practically convenient, but omitted when they are misleading. New titles are given within square brackets.

The number of verses in the stanza varies from two to eight. In the Samhitā text the single verses iv 17 15, v 41 20, 42 17, 43 16, and vi 63 11 are treated as stanzas, but in each case the verse really belongs to the preceding stanza. The verse x 20 1 is not a stanza, but an abbreviated quotation of x 25 1.

A. STANZAS OF TWO VERSES.

1. Type 8.8: *Dvipadā Gāyatrī*. A variation of Gāyatrī, occurring in ix 67 16-18. The three stanzas are together equivalent to a Mahāpañkti stanza.

2. Type 8.12. Stanzas apparently of this type seem always to be capable of resolution into three verses: see Nos. 6 and 8.

3. Type 11.11: *Dvipadā Trīṣṭubh*. This stanza occurs vi 47 25, vii 17, *x 157 2-5: also according to the text in vi 10 7, 17 15, but these verses may more appropriately be considered as parts of the stanzas preceding: see No. 69.

4. Type 12.8: [*Dvipadā Satobṛhatī*]. This metre is regularly used in viii 29, and also appears in the text in viii 46 30. In other instances the verses seem to belong to a preceding Satobṛhatī stanza: see No. 72. In *x 157 1 the corresponding type 11.8 is found.

5. Type 12.12: [*Dvipadā Jagatī*]. A possible interpretation of the stanzas viii 46 13, 15.

B. STANZAS OF THREE VERSES.

6. Type 8.4.8 : ix 109 22, x 172 3.
7. Type 8.8.3 : occurs v 24 in a hymn of four verses, of which the first is of the type 8.8.4 : see § 242 iii.
8. Type 8.8.4 : x 172 1, 2, 4.
9. Type 8.8.8 : *Gāyatrī*. Common in all periods ; see Ch. vii throughout : for the strophes see § 245 iii.
10. Type 8.8.11 : probably aimed at in i 150, see § 242 ii.
11. Type 8.8.12 : *Uṣṇih*. Regularly used in triplets, § 245 i.
12. Type 8.12.8 : *Kakubh*. For the use in lyric triplets see §§ 245 ii, 246 i ; in the *Kakubh-Satobhṛatī* strophe § 246 ii.
13. Type 11.7.11. Used in x 105, see § 244 iii.
14. Type 11.8.8. This uneven lyric stanza occurs in x 93 2, for which see § 242 v : an occurrence in the popular *Rigveda* *iv 57 5 may be due to some error in the text. It is possible that this is also the metre aimed at in ix 67 30, where each of the last two verses has nine syllables.
15. Type 11.11.7. This uneven lyric metre is imperfectly preserved in i 120 1-9 : see § 244 ii.
16. Type 11.11.11 : *Virāj* [*Tripadā Triṣṭubh*]. This metre is established in the strophic period, and the stanzas are usually grouped in triplets : see § 251 i. Hymns not so arranged are i 149, iii 25, vii 1 1-20. This stanza occurs in i 120 3 in place of No. 15.
17. Type 12.8.8 : *Purauṣṇih*. This stanza usually occurs as the last in a lyric triplet ; see § 245 ii : other occurrences are vi 48 13, viii 30 2. Occurrences in the popular *Rigveda* are doubtful, but appear in the text as *i 23 19, *vii 66 16.
18. Type 12.8.12. This stanza occurs in ix 110 1-3, and is perhaps the basis of viii 46 14 (13.8.14).
19. Type 12.12.12 : [*Tripadā Jagatī*]. This stanza is found in triplets in ix 110 4-6, 7-9.

C. STANZAS OF FOUR VERSES.

20. Type 5.5.5.5 : *Dvipadā Virāj* [*Pentad*]. See § 249.
21. Type 5.5.5.11 : *Padapankti*. A variation of No. 20, occurring in iv 10 : see § 249 iii.
22. Type 8.4.8.8 : [*Dimeter Purauṣṇih*]. This stanza is found in the text in viii 28 4, 46 5 : in each case the short verse is perhaps a gloss, and the stanza really *Gāyatrī*.
23. Type 8.8.4.8 : [*Dimeter Kakubh*]. Occurs viii 22 11, as a variation of *Kakubh* in the usual strophe : see § 246 ii.
24. Type 8.8.8.4 : [*Dimeter Uṣṇih*]. For the occurrences see § 192, and for the arrangement in strophes § 245 i.
25. Type 8.8.8.8 : *Anuṣṭubh*. See Ch. vii throughout.

26. Type 8.8.12.8: *Brhatī*. Most regularly in the *Brhatī-Satobṛhatī* strophe, see § 246 iii: occasionally in triplets, § 246 iv: in homogeneous hymns and in detached verses, § 246 iv.

27. Type 8.8.12.12. In viii 10₄ this stanza represents *Satobṛhatī*: see § 246 iii. In *x 170₄ it is probably the accidental result of contamination of *Anuṣṭubh* and *Jagatī* verse; cf. Nos. 35, 39, 46.

28. Type 8.11.11.11. A stanza of this type is found in the text v 19₅: either it is to be read as a *Pañkti* verse by omitting *vāyūnā* in b, or it is parallel to No. 8: see § 244 iv.

29. Type 8.12.8.8: *Skandhogrīvī*. Occurs i 175₁ in an *Anuṣṭubh* hymn.

30. Type 8.12.8.12: *Viparītā*. This stanza represents *Satobṛhatī* in viii 46₁₂: see § 246 iii.

31. Type 8.12.12.8: *Viṣṭārapañkti*. This stanza is equivalent to *Satobṛhatī* and is used in connexion with it: it occurs x 140₁, 2, 144₆: see § 246 v.

32. The type 9.9.8.8 occurs i 187₁₁. It is perhaps only an accidental variation of *Anuṣṭubh*.

33. Type 10.10.10.10: *Virāṭśāhānā*. In ii 11; complete stanzas are rare, but one is quoted in § 50. See § 250 i.

34. Type 10.10.10.10: [*Gautamī*]. There is no complete stanza, but i 61₁₃ is nearly complete. See § 250 iii.

35. Type 11.8.8.8: *Purastādbrhatī*. This important uneven lyric metre is regularly used in x 22 (§ 243) and may probably be restored in x 93₃, 13 (§ 242 v). The occurrence in *x 17₁₃ is perhaps accidental: cf. Nos. 27, 39, and 46.

36. Type 11.8.11.8: *Viṣamāpadā*. This appears to be an uneven lyric metre, but only occurs in viii 46₂₀: see § 244 iv.

37. The type 11.11.7.7 occurs i 120₄, and is a variation of No. 15.

38. Type 11.11.7.11. This is an uneven lyric metre, similar to No. 13: it is found in i 88₅ (§ 244 i), and in x 132₃, 4, 5 (§ 242 vi).

39. Type 11.11.8.8. This important uneven lyric metre is found in i 88₆ (§ 244 i) and in x 93₁, 4, 14 (§ 242 v). Cf. Nos. 38 and 46. For the occurrence in *i 164₄₂ cf. Nos. 27, 35 and 46.

40. Type 11.11.8.11. This occurs in i 88₁ (§ 244 i), and in the text in i 122₅.

41. Type 11.11.11.8. This is found in the text in iii 21₄: see § 244 iv.

42. Type 11.11.11.11: *Triṣṭubh*. See Ch. viii throughout.

43. Type 12.8.8.8. This variation of No. 35, for which it has suggested a title, is only found in x 93₁₅.

44. Type 12.8.12.8: *Satobṛhatī*. This stanza is almost exclusively found in strophes (occasionally in triplets) combined either with *Kakubh* or with *Brhatī*: see § 246.

45. Type 12.8.12.12: *Madhyejyotis*. This variation of Satobṛhatī is found in viii 10 2, 22 12: see § 246 ii iii.

46. Type 12.12.8.8: *Prastārapaṅkti*. This stanza is closely connected with No. 39, and is found frequently in x 93 and 132, and as the concluding verse of a triplet in vii 96 3. See §§ 242 v vi, 246 i. There is an occurrence in the popular Rigveda in *x 18 11: cf. Nos. 27, 35 and 39.

47. Type 12.12.12.8: *Uparistājyotis*. This is a variation of Satobṛhatī, the regular metre of viii 35, and also found in viii 103 5, and x 140 6, 144 5, and 150 4, 5. In x 140 6 it is described in the Anukramanī as Triṣṭubh. See § 246 v.

48. Type 12.12.12.12: *Jagatī*. Common only in the normal and cretic periods, see § 114 Note 4: even in these the metre is almost unknown to Kuśika (Maṇḍala iii). See Chapter viii throughout. For the relation to Triṣṭubh see § 251 vi.

49. The type 12.12.14.12 appears to occur in viii 97 10: cf. the next No.

50. Type 13.13.13.13: *Atijagatī*. A complete stanza is found viii 97 13: and the two following stanzas appear to aim at the same result.

51. Type 20.11.11.11. This is found in *vii 50 4, and invites emendation.

D. STANZAS OF FIVE VERSES.

52. Type 5.5.5.5.11: *Mahāpadapaṅkti*. This stanza occurs in iv 10 5, and is an extension of No. 21.

53. Type 8.8.8.4.8 [*Dimeter Bṛhatī*]. This variation of No. 25 occurs viii 46 7, 62 7-9.

54. Type 8.8.8.8.4: *Uparistādbṛhatī*. This variation of No. 25 is the only lyric metre which is found mostly in the later parts of the Rigveda: it occurs *vii 55 2-4; viii 46 18, 97 11, 12; x 126 1-7 (5 irregular).

55. Type 8.8.8.8.8: *Paṅkti*. This metre was originally an extension of No. 25, and only used in concluding stanzas of Anuṣṭubh hymns: but it is found as an independent metre in i 29, 80, 81, 82 1-5, 84 10-12, 105; v 6, 75, 79; viii 31 15-18, 39, 46 21, 24; and in the popular Rigveda in *x 86.

56. Type 8.8.12.8.8: *Mahābṛhatī*. This occurs i 105 8; vi 48 7; and is a variation of No. 26. See § 246 iii.

57. Type 11.7.7.11.11. This extension of No. 12 is found in x 105 11: see § 244 iii.

58. Type 11.11.11.11.11: *Śakvarī*. This extension of the Triṣṭubh stanza is fairly common in the archaic period, and occasional later: it occurs iv 17 14-15, 27 3; v 2 12, 41 16-17, 19-20, 42 16-17, 43 15-16; vi 2 11, 15 15, 31 4, 49 15, 63 10-11; x 115 9. See § 94 iv.

59. Type 12.8 | 8.8.8: viii 35 23 (cf. No. 49), 46 22, and x 93 9 (cf. No. 48).

60. Type 12.8 | 12.8.8: *Mahāsatoḥṛhatī*. This stanza is an extension of No. 44, and takes its place in the strophe (§ 246 iii) in vi 48 6, 8, 21.

61. Type 12.12 | 8.8.8. This stanza is only found in viii 36 7 = 37 7, and x 132 7. See § 242 vi.

62. Type 12.12.8.12.8. A stanza belonging to the Atyaṣṭi group, and found in iv 1 2. See § 247 ii.

63. Type 12.12 | 12.8.8. This stanza is regularly employed in v 87, and is also found in vi 48 15, viii 46 17. It occupies an intermediate position between Satoḥṛhatī (No. 44) and the Atyaṣṭi group: see § 245 ii.

64. Type 12.12 | 12.12.8. This is an extension of the Jagatī stanza, found in vi 15 3.

65. Type 12.12 | 12.12.12 [*Pañcapadā Jagatī*]. This extension of the Jagatī stanza is found in *ii 43 2 and vi 15 6.

E. STANZAS OF SIX VERSES.

66. Type 8.8 | 8.4.8.4: *Āstārapañkti*. This extension of the Anuṣṭubh stanza is peculiar to the Vīmada group, being found in x 21, 24 1-3, and 25: see § 248.

67. Type 8.8 | 8.4.8.8. This stanza is found, perhaps by some error in the text, in *i 191 13. Cf. No. 54.

68. Type 8.8 | 8.8 | 8.8: *Mahāpañkti*. This metre first appears as an extension of an Anuṣṭubh stanza in v 86 6; it is used in association with Pañkti in *x 59 9, 10. As an independent metre or associated with a still longer stanza it appears not to be earlier than the normal period, and occurs in viii 39-41, x 133 4-6, 134 1-6. The grouping of the verses varies, even in the same hymn.

69. Type 11.11 | 11.11.11.11. This stanza is not recognized in the Saṃhitā text, but is a probable interpretation of the pairs of stanzas which appear as vi 10 6-7, 17 14-15.

70. Type 12.4.8 | 12.4.8. This occurs in viii 37 2-6, and is a developement of Satoḥṛhatī. The verse of four syllables always consists of an unaccented word.

71. Type 12.8.8 | 12.8.8. A variation of the last No., found in viii 37 1.

72. Type 12.8 | 12.8 | 12.8. This is an extension of Satoḥṛhatī, not recognized in the text, but found in the stanzas vii 32 2-3, viii 19 26-27, ix 107 2-3, 15-16. Cf. No. 4, and see § 246.

73. Type 12.12 | 8.8.8.8. This stanza is found in viii 36 1-6: see § 247 iv.

74. Type 12.12.8 | 12.12.8. This stanza belongs to the Atyaṣṭi group: it is found in i 135 7, 8. See § 247 ii.

75. Type 12.12.8 | 12.12.12. This stanza also belongs to the Atyaṣṭi group: it is found in iv 1 1.

F. STANZAS OF SEVEN VERSES.

76. Type 8.8.8 | 8.8.8.8. This extension of the Mahāpaukti stanza is found in viii 40 2, x 133 1-3. The grouping of the verses varies.

77. Type 8.8.8 | 8.8 | 12.8. This is the metre of i 137, see § 247 ii. Like all the metres that now remain, it belongs to the Atyaṣṭi group.

78. Type 8.12.8 | 12.8.12.8. This combination of a Kakubh and a Satobṛhati stanza was perhaps regarded as a single stanza in the strophic period. For the occurrences see § 246 i.

79. Type 12.4 | 12.4 | 12.8.8 : *Aṣṭi*. Found in ii 22 2, 3. See § 247 iii.

80. Type 12.8.8 | 8.8 | 12.8. Found in i 129 9 : see § 247 ii.

81. Type 12.12.8 | 8.8 | 8.8. Found in i 129 8 : see § 247 ii.

82. Type 12.12.8 | 8.8 | 12.8 : *Atyaṣṭi*. This elaborate stanza is found generally in the hymns i 127-139, though with many slight variations, and belongs to the end of the archaic period or to the strophic period. See § 247.

83. Type 12.12.8 | 12.8 | 12.8 : *Dhṛti*. Found in iv 1 3.

84. Type 12.12.12.4 | 12.8.4. This appears to be the type aimed at in ii 22 4. See § 247 iii.

85. Type 13.12.8 | 8.8 | 14.8. This stanza is found in i 133 6, and it is doubtful whether the text requires correction : cf. No. 50.

G. STANZAS OF EIGHT VERSES.

86. Type 8.8.12.8 | 12.8.12.8. This combination of a Bṛhati and a Satobṛhati stanza was very possibly regarded as forming a single stanza : for the occurrences see § 246 ii iii.

87. Type 12.4 | 12.4 | 12.4 | 8.8. Found in ii 22 1 : see § 247 iii.

88. Type 12.12.8 | 8.8 | 12.8.8 : *Atidhṛti*. This stanza of 76 syllables is the longest recognized in the Rigveda. It is an extension of No. 82, and occurs in i 127 6 : see § 247 ii.

CHAPTER X.

GENERAL CONCLUSIONS.

254. IN the first three chapters of this book a general survey was made of the metre, language, and subject-matter of the hymns of the R̥gveda, with the object of finding a basis for the more exact metrical investigations which were to follow. As a result of this survey the hymns were rearranged, and the division into ten Maṇḍalas was replaced by a division into ten 'groups,' each group being based upon one or more of the collections found in the Saṁhitā text, but being modified by the detachment and attachment of individual hymns: and the ten groups were arranged in a rough chronological order, in accordance with their general correspondence to the respective types of the 'bardic,' 'normal,' 'cretic,' and 'popular' periods.

But in the six chapters which have followed, of which three have been occupied with the establishment of a metrically correct text, and three with the ascertainment of the laws of metre, we have met with a mass of evidence which has a considerable bearing upon the grouping of the hymns, and which does not in every particular support the rearrangement which was adopted as a basis.

Thus a revision of the grouping becomes necessary, and in this concluding chapter the endeavour will be made first to revise the grouping in harmony with all the evidence now before us, then to restate the principal elements of the evidence in agreement with the revised grouping, and lastly to trace in general outline the developement of the metre, language, and subject-matter in such a way as may seem most helpful to those who in the future may be concerned with the investigation of any one of them.

The historical study of the hymns by means of internal evidence is only possible by the process of *successive approximations*, each of which reacts upon the evidence by which it was obtained. The earliest

attempts made in this direction broke down because their authors took as their units complete Maṇḍalas, as H. Brunnhofer in KZ. xxv 329 ff. (1879), and C. R. Lanman in his *Noun-Inflection in the Veda*, JAOS. x pp. 576-581 (1878). The latter writer has however correctly stated, in my opinion, the method by which progress is possible, and in the present work and the papers which have preceded it I have done no more than attempt to carry out Lanman's programme, as stated on p. 581 of the work referred to.

It is obvious that the process of repeated correction is not only laborious for the investigator but also for the reader, who may further be inclined to dismiss as artificial arguments which involve a mass of detail which is constantly changing and presents no clear picture to the mind. These difficulties attend the first investigations of any intricate problem: but as soon as a beginning has been made, they diminish rapidly in seriousness. Thus as soon as the general difference between the R̥gveda proper and the popular R̥gveda is recognised, the student will be prepared for the further distinctions made at the opening of this book, whilst the further corrections made in this chapter, though not unimportant in themselves, scarcely affect in any important particulars the arguments of the preceding chapters.

255. The revised grouping of the hymns which is now proposed is indicated in the 'Table of hymns' which is appended to this chapter. The periods to which the respective hymns are referred are five in number, the 'bardic period' of Chapters I-III having been replaced since by the 'archaic' and 'strophic' periods. The difference in character between these two periods is perhaps most marked in the use of hiatus (§ 131), but it is very clear in every part of our subject, that is, in syllabic restoration (§ 153), in quantitative change (§ 180), in dimeter rhythm (§ 195) and in trimeter rhythm (§ 235). This difference, therefore, though it may pass unnoticed in a first review of the R̥gveda, becomes on closer examination the plainest of all. The period to which a particular hymn is assigned is shown by a capital letter in the left-hand column, the popular R̥gveda being denoted as before by the asterisk.

Following the practice of the native Anukramāṇī's, the Table states the 'metre' of each hymn and the 'deity' to which it is addressed. Uneven lyric, Trochaic Gāyatrī, Contaminated Triṣṭubh, and Epic Anuṣṭubh are recognised as distinct metres, but many trifling variations (such as occasional extra verses in Gāyatrī or Triṣṭubh hymns) are not noticed. Poems which are not of the nature of hymns have no entry in the column for the 'deity,' except that the words 'cosmogony' or 'charm' appear where the poem has

either of these characters. It thus appears at a glance that poems which are not hymns are found almost exclusively in the popular period.

The metrical statistics are arranged in six columns, of which the first three state the number of 'early metrical notes,' that is, of those variations which are chiefly found in the archaic and strophic periods, and the last three the number of 'late' notes, that is, of those variations which are chiefly found in the cretic and popular periods. The nature of these variations is more fully explained in §§ 258-260. In the case of each hymn or small group of hymns the statistics as a whole combine to form what we may call a *metrical picture*, that is, a numerical formula by which the general tenour of the metrical evidence is indicated. Thus since all variations are comparatively rare in the normal period, and such as occur are evenly distributed between those that mark the earlier and the later periods, hymns of this period may generally be recognised by the small total number of variations (on the average about one in every four trimeter verses) and by an approach towards equality in the number of early and late variations. The normal period thus becomes the central point in our investigations, and a hymn or group of hymns will be judged to be either earlier or later according to the extent to which the metrical picture deviates from the standard thus laid down: the archaic hymns being most plainly marked by having a very large number of variations, that is, about one in every two trimeter verses, half of these being in the first column alone. Hymns in dimeter verse, however, cannot be so readily distinguished by their metrical pictures, as the number of variations is much smaller.

Lastly, in the two right-hand columns is given the number of occurrences of early and late 'linguistic variations,' including both grammatical forms and words, according to the lists given in Appendix I. This linguistic evidence, being mainly directed to the difference between the Rigveda proper and the popular Rigveda, has only an indirect bearing upon the different periods of the former. But when applied to large groups of hymns, this indirect evidence is of great value, because it is entirely independent of the metrical evidence.

The general harmony between the metrical and linguistic evidence appears clearly from the Table in § 257.

The metrical variations referred to in §§ 257, 260 and in the 'Table of hymns' include all those which have been shewn in the preceding chapters to possess historical importance, and the corrected statistics shew that they are naturally divided into six groups, as follows:

- A. Variations distinctive of the archaic period.
- B. Variations distinctive of the archaic and strophic periods.
- C. Variations distinctive of the same periods, but also in use, though to a smaller extent, in the normal period.
- D. The cretic break, quite common in all periods, but much more frequently employed after the end of the strophic period than before.
- E. Variations distinctive of the cretic and popular periods.
- F. Variations distinctive of the popular period only.

Of these the first three are 'early variations,' and the last three are 'late variations.' In dimeter verse only the first two and the last two classes are represented, and the whole amount of evidence is much smaller than in trimeter verse.

A detailed list of the variations is given in § 260.

256. The Table in the following section shews the manner in which the metrical and linguistic evidence may be combined with regard to the larger groups of hymns which appear there. The figures in thick type apply to the whole mass of hymns assigned to each of the five periods, and give the average number of variations under each heading in every 100 trimeter or 150 dimeter verses: whilst the figures in ordinary type give the same information with regard to the separate groups. The pictures as given for trimeter verse being the more significant, there can be now little reason to doubt that the groups i 127-135 and i 165-190 belong in the main to the archaic period, whilst i 74-92 cannot well be earlier than the strophic period. The greater part of the fourth Maṇḍala is also seen to be probably of the strophic period. The trimeter hymns of Maṇḍala vii shew a high proportion of variations under C, due to the frequency of secondary caesura: and the group i 116-119 shews a high proportion both under C and under D, the first due to the frequency of some forms of secondary caesura, the latter to the frequency of the cretic break. We must further notice that the average metrical pictures of the last three periods differ but slightly, and that therefore the metre becomes here an uncertain guide. Lastly, in all the trimeter groups, the linguistic

evidence very closely approaches the standard of the period to which each group is assigned.

With regard to dimeter verse, it is easy to see that our work is less successful. Epic Anuṣṭubh is happily for our purpose sufficiently distinguished by its external form, and therefore only a very small amount of dimeter verse appears in the Table as belonging to the cretic and popular periods, and for this the metrical evidence is of little value. In the earlier periods the grouping is most successful with regard to the lyric metres, in which it is guided by the trimeter variations. Here for instance we see that the dimeter verses of the group i 127-135, just as its trimeter verses, contain almost twice as many early variations as those of the Kaṇva lyric hymns. From this assured starting-point we go on to notice that the dimeter hymns of the early part of Maṇḍala v, and those of the group x 20-26, are undoubtedly of the archaic period, whilst the dimeter hymns of the Kaṇva groups correspond precisely to the dimeter verses of the lyric hymns of the same groups. It seems also probable that the section i 24-30 belongs to the strophic period. In the other groups the results seem fairly consistent, with the striking exception of the Soma Pavamāna groups ix 1-60, 61-67 ₃₀. In these large groups the metre has the regularity of the normal period, whilst the language has the variety of the archaic period. This contradiction is with our present knowledge insuperable, but the metrical evidence seems to be far the more important of the two.

Except as regards the groups here discussed, the revision of the grouping only affects single hymns or very small groups. In the list of hymns previously assigned to the popular Rīgveda no alteration has been made, as very little new evidence has been gathered. In the Rīgveda proper, attention has been mainly directed to two points, the grouping found in the Saṁhitā text, and the 'metrical picture.' Where these both point in the same direction, any divergent indications that may have been noticed in Ch. III are now usually disregarded, and the grouping is simplified accordingly. Where this agreement is wanting, the metrical picture has generally been followed if it is well marked: but if this is not the case, or if the group or hymn is very short, the arrangement previously adopted has been left unaltered, an italic letter in the left-hand column being used to indicate that the metrical picture by itself would point to a different conclusion.

The following notes deal with points of detail with regard to the use and value of the evidence of date furnished in the 'Table of hymns':

(i) The amount of matter contained in the 'small groups' of the 'Table of hymns' varies considerably. Where (as in the third and ninth *Māṇḍalas*) there are considerable series of hymns which are identical in their metrical character, space has been economized by treating each such series as a single group. On the other hand, if a single hymn consists of parts that are not homogeneous, it is essential to record a separate 'metrical picture' for each part, however small it may be.

(ii) In tracing the history of single variations we have often needed to collect the occurrences from 1000 verses at one time, and sometimes from as many as 5000. But when the most important variations are combined, the history can be traced with equal certainty from comparatively small bodies of verse. Supposing that 10 variations have exactly the same history, we can trace this with the same accuracy either by observing a single variation in 1000 verses, or all together in 100 verses. In fact the archaic variations are so numerous that we have little difficulty in recognising a hymn of archaic type by its metre, even if it only includes from 25 to 50 verses: but in the other periods the evidence is less direct, and cannot be very clearly followed unless we can first group on some other ground hymns containing together from 100 to 300 verses. The extreme shortness and fewness of the dimeter hymns in the family books greatly hamper the application of the metrical evidence, and we can therefore do little more than assume that in each *Māṇḍala* the dimeter hymns are probably of the same date as those in trimeter verse.

(iii) The variations of which the occurrences are counted up in the six columns are those which are shewn in the Table in § 260, and include all those which have been shewn in the previous chapters to possess historical importance. The evidential value of the separate variations included in one column is approximately the same, as appears from the corrected statistics as given in that Table. But the different columns are by no means of equal value as evidence; column A which represents the 'archaic' variations has by far the most distinctive character, and column D which gives the occurrences of the 'cretic break' is the least important.

(iv) It must be noticed that the numbers given in the 'Table of hymns' are absolute, and not proportionate: whilst those in the Table in the next section are proportionate to each 100 verses, three dimeter verses being counted as two. The pictures in the 'Table of hymns' must therefore be reduced to the same proportions before they are compared with the standard pictures for each period.

257. COMBINED METRICAL AND LINGUISTIC PICTURES.

No.	Group	Tr. vv.	Dim. vv.	Notes in trimeter verses				Notes in dimeter vv.				Lingu.
	Archaic	4499	4365	A B C	D E F	A B E F	V A V					
				21 6 13	7 2 1	12 16 2 0	68 4					
1	i 58-64	201		24 3 4	5 1 0		81 4					
2	127-135	211	275	22 6 13	8 3 0	14 14 1 1	72 3					
3	165-190	671	85	18 4 11	7 2 2		82 6					
4	v (Atri)	861	963	20 8 11	7 1 0	18 20 1 1	67 4					
5	vi	1600	510	17 5 11	8 1 1	8 11 2 0	66 4					
6	viii 12-31	316	867	23 11 18	8 3 1	8 12 2 0	63 4					
7	60 etc. (lyric)	185	454	17 8 10	4 3 1	18 16 1 0	64 5					
8	„ (dimeter)	2	500			10 13 2 0	52 4					
9	ix 98-111	64	311			8 9 2 1	80 4					
10	x 20-26	45	167			13 18 1 0	106 3					
	Strophic	4458	3928	7 6 14	7 1 1	5 10 2 1	55 4					
11	i 24, etc.		162			6 17 1 0	56 5					
12	Kanva (lyric) ¹	311	577	8 10 8	11 2 0	5 10 2 1	57 4					
13	„ (dimeter) ¹	31	753			3 13 3 2	57 4					
14	i 74-92	288	372	9 4 11	9 2 1	4 6 1 1	49 7					
15	141-158	326	10	9 6 13	6 3 1		58 4					
16	iv	1115	350	9 3 9	7 1 1	4 13 1 0	62 3					
17	vii (lyric)	107	166	11 4 13	7 3 0	8 16 3 1	63 3					
18	„ (trimeter)	1660	109	7 8 19	7 1 1	6 18 0 0	53 4					
19	viii 92-97	140	539	3 3 9	6 1 1	6 8 1 0	52 5					
	Normal	5815	3257	2 2 8	11 2 1	2 5 3 1	51 5					
20	i 1-11		287			3 9 1 1	62 7					
21	12-23		857			0 6 3 0	32 3					
22	116-119	284		2 2 20	16 5 3		45 10					
23	ii	1011	116	4 2 7	11 2 1		42 7					
24	iii	1456	415	2 2 9	13 2 0	5 6 2 1	44 5					
25	iv	612	74	3 3 6	13 1 0		38 4					
26	v	894	85	2 1 7	9 1 1		39 5					
27	ix 1-60	1	1169			2 3 3 1	79 3					
28	61-67	3	599			2 2 4 0	82 2					
29	68-97	972		3 2 5	8 1 1		57 5					
	Cretic	4942	618	2 1 4	14 4 1	3 5 2 1	36 8					
30	i 31-35	284		2 1 3	10 2 2		27 14					
31	94-115	682		2 3 5	17 4 1		35 9					
32	vi	415	155	3 1 3	14 1 3	2 5 1 0	42 8					
33	vii	515	75	3 1 5	10 2 1		39 6					
34	x 29-80	1125	43	3 1 5	15 5 0		32 8					
	Popular	3463	343	3 1 4	12 3 7	6 3 4 2	10 38					

This table only deals with hymns composed in trimeter and in normal dimeter verse: the bulk of the dimeter verse of the cretic and popular periods is therefore not included. The hymns in each group are those which in the 'Table of hymns' are assigned to the period named.

All the figures (except those shewing the number of verses) are proportional to 100 trimeter or 150 dimeter verses.

¹ i.e. hymns in the groups i 36-43, 44-50, viii 1-11, 32-34, 49-57.

258. The developement of metre may be traced with regard either to the 'external' or the 'internal' form (§§ 30, 31). External metrical form is one of the most important criteria of the popular Rigveda, but with regard to it there is little to be amended in the statements of the earlier chapters. We notice however that 'contamination' is also a mark of the archaic period (§ 223). In the Rigveda proper 'decasyllabic Triṣṭubh' is found to be a mark of the archaic or of the strophic period, according to the rhythm (§ 225), whilst Pentad hymns are found as late as the normal period. Lyric metres generally characterise the archaic period: but the regular Bṛhatī-Satobṛhatī strophe is later. The date of the Trochaic Gāyatrī metre is not satisfactorily determined.

The developement of the internal form, that is, of the less striking variations, can only be followed systematically so far as we find general types consistently followed. For this purpose, therefore, we put aside all hymns of special types, such as the decasyllabic hymns, and those in Trochaic Gāyatrī and in Epic Anuṣṭubh, and also the Anuṣṭubh hymns of the Kaṇvas and of the cretic period, which approach the type of Epic Anuṣṭubh (§ 200). The history of trimeter verse and (less clearly) of normal dimeter verse can then be followed by the aid of the Table in § 260.

The 'early variations' included in the Table are 26 in number, of which one has to do with the external form, and 7 are connected with the restoration of the text, and are discussed in the next section. Of the remaining 18 variations there are 7 which are almost restricted to the archaic period, 7 which are common to the archaic and strophic periods, and only 4 which retain some importance in the normal period. Of the later variations almost all have to do either with the text or with the external form: so that we may say that at the end of the normal period the internal form is fixed, both for trimeter and dimeter verse: the only exception being the increased use of the cretic break.

259. The linguistic developement of the Rigveda runs parallel with that of the metre. This is to be seen first of all in the use of Sandhi and the linguistic forms which are reached by metrical restoration. The general explanation of these changes is the increasing rapidity of pronunciation, which results in the extended use of Sandhi combination, the consonantization of semi-vowels, and the shortening of vowels originally long: although there are

a few instances of change in the opposite direction, which are explained by the influence of analogy. The Table in § 260 shows that those variations which are becoming rare in the archaic period die out rapidly, and generally reach their minimum in the normal period: but the linguistic development can be traced in the later periods by the rise of new variations which are due to the same general causes as the decay of the others.

The same progress can be traced in the use of the linguistic features which characterise the Rigveda proper as contrasted with the late Rigveda and Atharvaveda. As appears from the Table in § 257, the older forms and words are much more common in the archaic period than elsewhere, and are more common in the strophic and normal periods than in the cretic hymns: that is, of the whole number of these words and forms there are some that go out of use at the end of each period in succession. As to the later forms, none of them are in regular use in any part of the Rigveda proper, but they are used in the cretic period twice as often as in those periods which precede it.

Very much fuller evidence would be available if we were to take as a starting point the linguistic features of the normal period, and contrast them with those that mark the two earlier periods. This line of evidence has been pursued, so far as grammatical forms are concerned, in the author's *Historical Vedic Grammar*. It is sufficient here to note that the linguistic features of the archaic period differ from those of the normal period somewhat in the same way, though not to the same extent, as the dialect of the Homeric poems differs from that of Herodotus.

Notes to the Table on the page opposite.

All the figures in the body of the table are proportional to each 1000 trimeter verses, or to each 1500 dimeter verses; and the assignment of the occurrences to the respective groups is in accordance with the arrangement adopted in the 'Table of hymns.'

¹ including hiatus after *-ā* when shortened (§ 172 i), and after duals in *-ā*, *-ī*, etc. when shortened (§ 174 i). ² also §§ 148 ii, iii, 151 i. ³ except *-aam* in dimeter cadence. ⁴ as in *-saham*, *-manam*, *-vanam*, *-anam* when restored on metrical grounds. ⁵ also § 220 iii-vi. ⁶ Catalectic and heptasyllabic dimeter verses. ⁷ except when accompanied by secondary caesura. ⁸ Virātsāhā and *indra* verses, and verses with double rest. ⁹ also §§ 166 iv, 170 i. ¹⁰ i.e. when accompanied by caesura after the third syllable, or by the break || ~ ~ ~: for the other forms see below. ¹¹ also §§ 128, 129. ¹² with consonantal value of *y* in each case. ¹³ This variation is not taken into account except in the treatment of dimeter verse. ¹⁴ Combination by Sandhi of final *-i*, *-ī*, *-u*, *-ū* with dissimilar vowels. ¹⁵ with the final vowel in each case shortened.

260. TABLE OF VARIATIONS OF HISTORICAL IMPORTANCE.

Refer to §	Variation	In trimeter verses					In normal dimeter vv.				
	Period Whole no. of verses	Ar.	St.	N.	Cr.	Pop.	Ar.	St.	N.	Cr.	P.
		4439	4458	5815	4942	3463	4368	3928	3257	618	343
	A. ARCHAIC										
121ac ¹	Hiatus after -ā ¹	22	9	2	2	5	30	12	7	-	8
142 ³	Resolutions -aa, -aam ³	40	13	3	3	5	43	15	7	12	15
170 iibc	Shortened stems of nouns ⁴	-	-	-	-	-	2	1	1	-	-
190 v ⁵	Irregular cadence	16	6	2	2	3	21	14	5	16	26
191 i, ii	Short dimeter verses ⁶						20	5	4	2	8
214 i, ii	Weak caesura ⁷	17	8	4	2	2					
218 i	Break - - - ⁷	16	8	2	2	1					
218 vii	Irregular breaks (late ones.)	11	4	3	3	2					
220 ii	Short tenth syllable	34	10	4	5	3					
226	Rests, with iambic rhythm ⁸	35	9	2	2	1					
228	Neutral rests	18	6	2	2	7					
	Total	209	78	24	23	29	116	47	24	29	57
	B. ARCHAIC AND STROPHIC										
123 ac	Hiatus after -ā	6	5	1	1	1	9	4	1	0	4
143 fii	-aam in dimeter cadence						54	43	14	19	4
162 3, 4 ⁹	-hi, ū-, -athe, -ate	4	5	1	1	1	8	7	2	2	-
190 i	Long fifth syllable						18	10	6	9	80
190 ii	Short sixth syllable						72	40	23	17	42
213 ii, iii	Secondary caesura ¹⁰	15	24	8	3	3					
218 fii	Break - - - ⁷	14	10	2	3	2					
218 v	Break - - -	6	4	1	1	1					
220 i c	Short eighth not final	14	9	2	3	4					
227 i	Pentad verses	5	2	1	0	2					
	Total	64	59	16	12	14	161	104	46	47	80
	C. OTHER EARLY VARIATIONS										
121b, 123b	Hiatus -a, -ā at caesura	20	10	5	3	5					
218 i	Sec. caes.: Vāsighi v.	45	62	37	18	17					
218 iv	" with break - - -	13	14	8	4	3					
218 ii	Break " - - ⁷	20	27	12	7	7					
220 i ab	Short eighth (final syll.)	31	26	13	6	10					
	Total	129	139	75	38	42					
	D. Cretic break (- - -)	74	72	109	138	121					
	E. LATER VARIATIONS										
122b ¹¹	Comb. of aī, duals, iva	6	6	9	19	5	3	4	3	5	9
136 3, 137 2	" divyā, sakhyā, sūrya ¹²	3	2	5	8	8	7	7	10	2	-
144	Resolution -bhīam, -bhīa ¹³	[4	1	4	3	3]	3	5	10	14	18
159 i, ii	-a, -tha, -ta shortened	1	2	1	2	3	5	3	4	2	9
223 i	Catalectic Jagati	5	3	2	10	9					
	Total	15	13	17	39	25	18	19	27	23	36
	F. POPULAR PERIOD										
125	Comb. of -i, -u, etc. ¹⁴	2	2	5	5	15	3	4	4	7	19
135	ī ō consonantal	-	1	1	0	4	-	-	-	-	4
160 4, 161 3	u, yūdi ¹⁵	1	2	1	3	8	-	2	-	-	1
171 v, 172 i	-ā u, -o before hiatus	1	2	1	1	4	1	1	1	-	-
223 ii	Extended Triṣṭubh	2	1	1	3	36					
229	Hybrid verse	2	-	-	1	6					
	Total	8	8	9	13	73	4	7	5	7	24

261. As the parallel developement of language and metre affords adequate proof of the general chronological sequence of the Vedic hymns, it is unnecessary to trace the developement of ideas with any purpose of obtaining from this study a corroboration of our theory as a whole. It is perhaps peculiarly difficult to trace such a developement in a ritual literature, in which antiquated conceptions may easily linger for long periods by the mere force of daily repetition, long after they have ceased to express any genuine feeling or belief. In giving here a general sketch of the developement of the conceptions which form the subject-matter of the hymns, we can only attempt to point out that here and there such developement plainly runs parallel with that of metre and language, and that there is reason to suppose that closer investigation may lead to more definite results.

262. The ritual practices which are fundamental to the Rigveda appear to be essentially older than any beliefs in gods, heroes, or spirits which may be adduced from time to time in explanation of them. The kindling of the sacred fire before dawn may have been originally an act of sympathetic magic calculated to ensure the return of daylight, and therefore as practical in its aim as the kindling of fire to be a source of light or warmth in the house, or a means of warning off thieves and beasts of prey. The preparation of the sacred drink, originally mead and in a later form Soma, was an even more direct means of strengthening the clan by raising the spirits of its warriors, and making welcome the visitor who might some day fight on his hosts' side. Throughout the Rigveda the 'priests' are primarily expert craftsmen, skilled in the kindling of the fire or the preparation of the nectar in accordance with ancient rules: a third attainment, the poetic inspiration which finds expression in chant and recitation, necessary accompaniments of either of the primeval ceremonies, is perhaps of later date, but reaches almost equal importance.

But even in the earliest parts of the Rigveda we find each of the two great ceremonies interpreted in a different way, and so that the one becomes to a great extent out of harmony with the other. The sacred fire is now kindled to act as 'messenger' between two peoples, the one on the earth and the other in heaven. The 'people in heaven' is variously described as consisting of the 'gods,' or by name of 'Varuṇa, Mitra, Aryaman,' to which list we

may mentally add 'and so forth,' since the names given are plainly no complete catalogue of the gods meant. We have therefore in the archaic period a clear conception of a company of deities living in the sky, and an interpretation of the sacrifice as a festival to which these gods are invited by the fire-messenger to descend. This circle of deities we may provisionally name the 'Chaldaean gods,' since so far as our knowledge goes the study and admiration of the heavens is in the first instance associated with the shepherd-peoples of the Chaldaean plains.

On the other hand the drink-ceremony is associated with a god or hero Indra, well described by H. Oldenberg as a 'barbarian-god.' A great feeder, swiller, and fighter, he stands out as the type of the Aryan adventurer-prince, rushing to the invasion of the lands of the 'seven rivers,' storming forts, releasing captives, taking possession of lands and herds. This conception seems so natural a product of the times, that we are hardly surprised to find that there is practically no trace of the worship of Indra amongst other Indo-European peoples: and it is so predominant in the earliest Vedic hymns, that we must ascribe to the enthusiasm of conquest embodied in the praise of this warrior-god the chief impulse towards the creation of the literature. From the 'Chaldaean gods' Indra is cut off by the fact that he dwells on earth, not in the sky; and again, not less sharply by the lower moral tone which he represents. At this period then, the two worships seem to be separated by a gulf both of theory and of sentiment.

Two other groups of deities are prominent in the earlier parts of the Rigveda, the *Aśvinā* and the *Marutaḥ*. Both appear capable of naturalistic interpretations; the *Aśvinā* as representing some phenomenon of the sky, by which they come to be associated with the 'Chaldaean' deities; the *Marutaḥ* as representing the storm-clouds, which as they sweep furiously over the earth may be compared to or associated with the devastating onset of Indra. In a subordinate position we may notice especially *Uṣas* the Dawn, and *Pūṣan* the rustic deity of the field path-ways. In these religious conceptions there is a striking lack of coordination, and we can only think of them as fragments of some earlier system or systems of deities, to which we are hardly likely to find the clue unless it be in the history of other Indo-European peoples. The chief deity of the Indo-Europeans, *Zeus* or *Jove*, is honoured in the Rigveda by no hymn, but his name *Dyaus* is still held in

respect, and at times he seems to exercise a shadowy sovereignty. Failing fuller knowledge, we may reasonably speak of all the deities mentioned in this section as Indo-European, and we may largely interpret this Indo-European system as a deification of natural phenomena. Amongst these phenomena, however, the daily course of the sun occupies a position of very subordinate importance.

Our general conception therefore of the subject-matter of the earliest Vedic hymns is that it is composed of heterogeneous elements amongst which the following stand out prominently, arranged in an order of time based upon their relative clearness in the minds of the hymn-writers: (i) the primitive ceremonies of fire- and drink-making; (ii) the Indo-European nature-worships; (iii) the Chaldaean deities of the heaven; (iv) the warrior-god of the invasion of India.

We may consider here in more detail those deities who are most prominent in the archaic period.

(i) To the primary conception of *Indra* as the warrior-god several others are attached, which may have been originally independent of him and much earlier in date. Such are the conceptions of (a) the *Vṛtraghna*, the slayer of the dragon who guards in his rock-cavern the seven sacred streams; (b) the dawn-maker, who with a blow parts heaven and earth, and makes the light appear; (c) the storm-god, who rides at the head of his host, the *Marutah*, and who strikes down his foes with his mace, the thunder-bolt; (d) the conqueror of some miserly foe, such as the *Paṇayāḥ* or *Vala*, whose cows he seizes. These conceptions cross one another and the primary conception of the warrior-god in all imaginable directions, and can therefore only with difficulty be disentangled.

In the later periods of the *Rigveda* *Indra* is brought into closer relation with the other gods, and the savage traits of his character are toned down. He assumes the position of the creator and supporter of the universe, the begetter of heaven and earth, the protector of the ceremonies. He is chosen by the gods as their champion in time of danger, and then admitted to their company. In the latest poems his name stands always prominent in the catalogue of the gods, as indeed it does throughout the *Rigveda* in the hymns addressed to the *Viśve Devāḥ*.

(ii) In the archaic hymns *Vāyu* appears to be the charioteer of *Indra*. There is no hint in the hymns themselves that this god represents the Wind: this later interpretation of his character may be either a reminiscence or a guess. In no case is *Vāyu* to be identified with *Vāta*, for they appear side by side in many hymns to the *Viśve Devāḥ*. In the later parts of the *Rigveda* the place of *Vāyu* is taken by *Brhaspati*.

(iii) The group *Mitra-Varuṇa-Aryaman* is very commonly met with in the archaic period, but not so frequently in hymns addressed to this triple-deity as in Agni hymns. In the periods next following either Aryaman disappears from the group, or other names are added. In later times (e.g. R.V. ix 114 3c) these gods form part of a group of seven, known as the seven Ādityāh, the sons of their mother Aditi. This number seven we may perhaps trace back to the archaic period by the help of viii 28 5, and if so, a door is open for H. Oldenberg's interpretation of this group as ultimately based upon an older worship of sun, moon and five planets (*Die Religion des Veda*, p. 193).

It is however quite impossible to connect the Vedic deities directly with the separate heavenly bodies. The association of Mitra with the sun is frequently based upon the parallel with the Iranian Mithra. But it finds little support in the Rīgveda, unless it be in the early Agni hymns, in which Agni is often said to be 'like Mitra.'

The names of the seven Ādityāh, if indeed that was their original number, are variously given: besides the three principal figures we find with some regularity *Savitar* and *Bhaga*, and the list may be completed by adding the feminine names of *Purandhī* and *Aramati*, or those of the male deities *Dakṣa* and *Aṁśa*.

(iv) The *Āśvinī* are twin deities who are usually interpreted as denoting some phenomenon of the sky. In the Rīgveda they appear as twin-charioteers, who travel to the ceremony and bring with them mead: by their beauty and their courage they win the favour of the Sun's daughter; she mounts their car and becomes their bride. In the later parts of the Rīgveda the *Āśvinī* are rescuers and physicians, and play a part in numerous myths.

(v) It seems clear that the *Marutaḥ* are personifications of the storm-clouds, and the Vedic statement that they are sons of Dyaus (viii 20 17) may be interpreted by us as meaning that they are Indo-European deities. In the earlier parts of the Rīgveda they are also entitled Rudras, but later a deity *Rudra* is evolved, who becomes their father. The *Marutaḥ* are frequently brought into relation with Indra. In the Māna hymns (i 165-190) Indra robs them of their share in the sacrifice, on the ground that he has conquered the *Vṛtra*, not they. In truth Indra appears to have stolen his title of *Vṛtraghna* from some earlier god or gods. Later the *Marutaḥ* become the fighting-men of Indra's host, and it would seem that through them Indra first became associated with the region of the clouds.

263. The first Vedic pantheon appears to have been formed under the pressure of war. The various cults noted in the last section may have been maintained with various degrees of zeal by different Aryan clans: but any such difference became small in the face of the dark-skinned natives, who did not practise even the fundamental ceremonies; who 'kindled no fire, and pressed no Soma.' In the pantheon thus formed the war-god naturally took

the first place. But when this pressure was removed new forces political, philosophical and aesthetic began to assert themselves, and to influence the forms of religious worship. Great kingdoms were established in the New Land, and their sovereigns and chancellors prided themselves in establishing an order of peace and justice, repeating on earth the everlasting harmony of the kingdom of heaven, and embracing the light-skinned and the dark-skinned as members of one family. Under such influences the half-forgotten lore of Chaldaea was in part revived, and under the names sometimes of the pair Mitra and Varuna, sometimes of a single deity as Varuna, Savitar or Bhaga, a sovereign power is established in the pantheon itself, possessing a moral grandeur not altogether unworthy to be compared with that of Ahura Mazdā or Yahveh. In the exuberant life of a tropical country the beginnings of philosophy arose in questionings as to the source and the unity of the manifold vital powers of the universe, the setting-out of its parts in the order of space, and the existence of a 'beyond' known to the initiated only. Thus the fire-god took again a new character as the source of life in man and beast, in cloud and rock, in mountain and wood. Some old-world myth of a giant who takes three steps was turned to a picture of earth, heaven, and the third mysterious region: and from these in turn the fancy builds up three earths, three heavens, and even a three-fold order of the universe.

But as the speculative spirit grew, religion became more and more divorced from practical affairs, and in the variety of opinions the uniformity, and, as it seemed, the beauty of the ceremonial attracted the more attention. The ceremonies indeed, as we have seen reason to think, were originally celebrated for severely practical purposes: but when the fear of days without dawns and sons without spirit died out, they were continued for their inherent charm and as exercises of priestly skill: perhaps too because the priests, like highly educated people in all ages, were unwilling *quod iuvenes didicere, senes perdenda fateri*. The worship of the fire-god and of the Soma was already in existence in the archaic period, but the deities were conceived in human shape, and even associated with Indra in his warlike feats. In the later parts of the Rigveda proper they are increasingly prominent in their ceremonial meaning only. Every stage in the ritual is described with insistent minuteness in hymn upon hymn. New deities are

introduced which are without meaning except for their part in the ritual, as Ghṛta, Gauḥ, Havis, Vāc and above all the deities of the successive verses of the Āpriya hymns.

Again, it is in connection with the ritual of the fire-worship, that we may find an explanation of the new importance attached in the normal and cretic periods to such deities as Uṣas and Dyāvā-Prthivi, which seem to be Indo-European in their origin. The dawn is the hour of the ritual, and the twin deities of darkness and light nurse the infant flame. The fire is set up as a pillar to join heaven and earth, and at the same time to hold them apart. These deities are therefore no longer nature deities in the strict sense, but are part of the equipment of the ritual.

(i) The worship of *Mitra* and *Varuṇa* reaches its highest development in the Vasiṣṭha hymns to these deities, which attain an elevation of moral conception which has often recalled to their readers the Hebrew psalms. Of the worship of *Varuṇa* alone as a supreme deity there is hardly any trace in the R̥gveda, but there are hymns addressed to him in which he is appealed to to release his worshipper from the burden of his sins, and apparently from the penalty of dropsy. Several hymns are addressed to *Savitar* singly, two to *Mitra*, and one to *Bhaga*. *Aditi*, the mother of the Ādityāḥ, is probably, as Professor A. Macdonell suggests, an abstraction from the qualities of the group. In the Vasiṣṭha hymns the daily course of the sun is the chief wonder-deed of *Mitra* and *Varuṇa*: and from this time on the worship of *Sūrya* has a growing importance.

(ii) In the earliest hymns *Agni* is worshipped as the messenger of the gods, and also as a warrior-deity: in the latter capacity he is frequently joined with *Indra*. Even in these hymns he bears the title *Jātavedas*, indicating that all living things are his household, or in other words that he is the source of all life, the soul of the universe. *Agni* is therefore at once one and manifold: by the side of *Agni* stand the *Agnayaḥ*. Thus in the later parts of the R̥gveda proper *Agni Jātavedas* and *Agni Vaiśvānara* are deities distinct from *Agni* himself, and we can trace the beginnings of an *Agni Dravinodas*, an *Agni Rakṣahan*, and so forth. But this development is most marked in connection with the ritual, with the result that *Agni* is discerned not merely in the sacrificial fire (*Agni Samiddha*), but in the persons of the worshippers (*Agni Tanū-nayāt*), in those of the singers (*Agni Narā-saṁśa*), in the straw-carpet, in the doorways, in the sacrificial post, and in the solemn concluding cry of *svāhā*, according to the set type of the Āpriya hymns.

(iii) That *Viṣṇu* represents the marking out of the bounds of space is the view of H. Oldenberg (*Die Religion des Veda*, p. 228).

(iv) Perhaps to all previous writers on Vedic chronology, certainly to the present author in his earlier papers, the hymns to *Soma*

Pacumānu have appeared to be amongst the oldest in the Rigveda. For this view there is the obvious argument that both in language and sentiment these hymns are entirely cut off from the later parts of the Rigveda and all later literature. The metre, however, goes to shew that only a few of these hymns can belong to the two earliest periods of the Rigveda: and it therefore seems likely that the number of these hymns has been artificially increased so that they may equal those addressed to Agni and Indra. The hymns are purely of a ritual character: only in the popular Rigveda (ix 113) do we find the doctrine of immortality associated with the worship of Soma, as in Greece with that of Dionysus.

(v) The deity of the sacred song is properly *Bṛhaspati* or *Brahmanaspati*, and in hymns of the two earlier periods this character is strictly preserved. In later hymns the god becomes associated with Indra, and takes the place left vacant by the disappearance of Vāyu, as Indra's charioteer. As god of song he appears to be replaced in turn by *Vāc*.

(vi) The close association of the pairs *Night and Day*, *Earth and Heaven* with the ritual can readily be traced in the *Āpriya* hymns. In separate hymns *Uṣas* alone takes the place which is filled by the pair *Uṣā-naktā* in the hymns to the Viśve Devāḥ. The hymns to *Uṣas* in their feeling for brightness and beauty recall to us the Greek *Eos* and the Latin *Aurora*, and perhaps are our best representations of the Indo-European type of hymn. So *Dyāvā-Pṛthivī* appear occasionally in Indo-European fashion as parents of the gods, but more usually they are merely guardians of the sacred rite, and obedient subjects of the law of *Mitra* and *Varuṇa*.

(vii) Amongst the deities which are prominent in the later parts of the Rigveda are the *Rbharah*: they are craftsmen who by their skill have attained the rank of gods.

264. It hardly falls within the scope of this book to discuss in any detail the subject-matter of the popular Rigveda, which opens a world of thought entirely different to that of the Rigveda proper, and records for us the first distinctively Indian efforts to lay the foundations of philosophy, cosmology, and magic. But a few concluding words may be devoted to those myths of which a considerable number are to be found in the popular Rigveda, and which appear to constitute its earliest part: since in the mythical hymns the linguistic forms of the Rigveda proper and the popular Rigveda are used side by side. The Rigveda proper is not altogether deficient in myths, but they are baldly related and generally in single stanzas; as for instance the warlike deeds of Indra and the clever rescues of the *Aśvinā*. But in the popular Rigveda myths appear in a dramatic form, and the theme is not

historical but social: here too the poets for the first time wrestle with the moral and aesthetic problems associated with the relationship of man to woman. In these myths the woman generally appears as the temptress, not perhaps so much from a sensual impulse as from the desire of children: whilst the duty of the man is always abstinence, without any regard even to the claims of marriage. We find in fact the germ of the ascetic theories which afterwards became so firmly rooted both in Brahmanism and in Buddhism, and which have spread thence over the Western world. Such theories stand in striking contrast to the patriarchal sentiments of the Rīgveda proper and of all other national religions, and the question of their origin seems to call for investigation. One suggestion may be made here by the way. It seems probable enough that Aryan princes may often have been led by native wives away from the practices of the Brahmanic religion, and in particular from liberality to the Brahmins themselves: and thus that an opposition of interests between priests and queens may have become traditional.

(i) The best known of the dramatic myths of the Rīgveda is the dialogue of *Purūravas* and *Urvaśi* (RV. x 95) on the interpretation of which much light has been thrown by Professor Karl Geldner (*Vedische Studien* i, pp. 243-295). The poem is of special interest to the folklorist, being based upon the marriage of a prince to a fairy maiden, and his subsequent desertion by her. Special attention may be called to the cynical reply of *Urvaśi* in stanza 15, when *Purūravas* threatens to die for love of her. *There is no truth in the friendship of women: they have the hearts of hyaenas.* However dramatically the sneer may suit the occasion in the mouth of *Urvaśi*, it reveals a bitter grudge in some poet's mind against feminine influence.

(ii) The tale of *Agastya* and his neglected wife *Lopāmudrā* (i 179) has been lately treated by Dr Emil Sieg (*Die Sagenstoffe des Rīgveda*, pp. 120-126). *Agastya* as a sage is bound by a vow of chastity: *Lopāmudrā*'s youth is passing, yet she remains childless. To her passionate appeals *Agastya* gives way. So far the poet has only blame for the woman. But in the concluding stanzas excuses are found for the pair. The divine *Soma* may well forgive the sin, for desire is human: besides *Agastya* has won offspring, to the advantage of both the light and the dark races (*Lopāmudrā*, we may conclude, is a native woman) and the high purposes of the gods are after all fulfilled.

(iii) In the light thrown by these two hymns we may consider the tale of *Yama* and *Yamī*, the parents of the human race (x 10). At the first glance it becomes probable that we have a variant of the tale of Adam and Eve, though it may not be easy to guess from what common source or by what channels the tale has reached us in such

different forms. The Vedic myth has the advantage of logical consistency, for the temptation deals not with the apparently meaningless prohibition of eating from a particular tree, but with the real moral problem necessarily implied in the relationship of the first human pair, if they are conceived (and it cannot easily be otherwise), both as brother and sister and as husband and wife. The Hebrew version may however have in reality the same meaning as the Vedic: at any rate the phrase "the knowledge of good and evil" well represents the late Vedic conception of the marriage relation, and the shame which overcomes Adam and Eve after their sin, as well as the penalty inflicted on the latter, both point to the real nature of the sin itself. In the Rigveda however the position is plainly stated. Yami is full of a longing to fulfil her destiny, and to become the mother of mankind. Yama on the other hand is overwhelmed by scruples: the laws of the gods permit no exceptions, and their eyes are open wide to mark offence. 'Nay, but the gods designed us for wedlock,' Yami suggests. 'Who knows their secret intent, or will venture to be their spokesman?' replies her brother. 'Heaven and Earth were brother and sister, yet they became the parents of the gods: why not you and I then of mankind?' But Yama is still unconvinced, and bids his sister look elsewhere for a husband. This suggestion is under the circumstances irritating, and Yami fairly loses her temper and speaks out her mind. So far as our poem reaches, Yama does not yield: yet it is obvious that in the original form of the tale he must have given way.

Much more light from other literatures is needed before any certainty can be felt in this case as to the details of the interpretation: but it seems sufficiently clear that we have before us the sincere attempt of a theological school to grapple with fundamental problems of morality, such as the instinct of shame in regard to sexual relations, the prohibition of marriage between near relatives, and the rival claims of reason and the divine law to man's unquestioning obedience. The solution suggested in the Veda is perhaps near akin to that of Genesis: had the first human beings had more faith, the heavenly powers would have spared them the sin and pain of an animal mode of procreation, and yet would have found a way to perpetuate the human race.

APPENDIX IV.

TABLE OF HYMNS.

265. EXPLANATORY NOTES.

For a general explanation of the arrangement of the Table of hymns see §§ 255-260 above.

The following are the abbreviations used in the respective columns :

Period. A Archaic. S Strophic. N Normal. C Cretic. * Popular. If these letters are in *small italic* characters the corresponding period is indicated by the metrical variations alone.

Metre. An. Anuṣṭubh (Tr. An. Trochaic Gāyatrī with extra verse). B or Brh. Brhati. BS Brhati-Satobṛhati. G Gāyatrī. J Jagatī (Ct. J or Cont. J Contaminated Jagatī). Jt. Jagatī with final Triṣṭubh stanza. KS Kakubh-Satobṛhati. Ma. or Mahāp. Mahāpañkti (E. or Ep. with rhythm of Epic Anuṣṭubh). P Pañkti (E. or Ep. with rhythm of Epic Anuṣṭubh). Padap. Padapañkti. Prast. Prastārapañkti. Pur. Purausnih. Sat. Satobṛhati. Tr. Triṣṭubh (Dvip. Tr. Dvipadā Triṣṭubh; Ct. Tr. or Cont. Tr. Contaminated Triṣṭubh). Un. lyric Uneven lyric. Uṣ. or Uṣu. Uṣnih.

Deity. A. or Ag. Agni (A. Jāt. Agni Jātavedas; A. Raks. Agni Rakṣohan; A. Vaiś. Agni Vaiśvānara). Aś. Aśvinā. Bṛh. or Brhasp. Brhaspati or Brahmanaspati. Dān. Dānastuti. DP Dyaus-Pṛthivī. I. or Ind. Indra. Mar. Marutah. MV Mitra-Varuṇa. MVA Mitra-Varuṇa-Aryaman. Pūs. Pūsan. S. or Sō. Soma. Sar. Sarasvatī. Sav. Savitar. Uṣ. Uṣas. Var. Varuṇa. Viś. Viṣṇu. VD Viśve Devūh.

Metrical notes. See §§ 255, 260.

Linguistic notes. V Forms and words characteristic of the Rigveda proper, §§ 84, 85. AV. Forms and words characteristic of the popular Rigveda and Atharvaveda, §§ 86, 87.

266. TABLE OF HYMNS.

MAṆḌALA I.

Period				Verses		Metrical notes							Linguistic	
	Hymn	Metre	Deity	Tr.	Dim.	A	B	C	D	E	F	V	AV	
N	A. I 1-11 [Kusika]													
S	1	G	Agni	27	-	2			-	-		4	1	
	2, 3 ¹	"	Various ²	48	1	5			1	-		26	0	
	3 4-6	Tr. G	Indra	9	-	1			-	-		8	0	
s	4-9	G	"	180	4	12			2	-		78	10	
	10, 11	An.	"	80	1	4			-	1		41	3	

¹ 2 and 3 1-3, 7-12; 2 2, 7 Tr. G. ² 2 1-3 Vāyu, 4-6 Ind.-Vāyu, 7-9 MV.;
 S 1-3 Aś., 7-9 VD., 10-12 Sarasvatī.

N	B. I 12-23												
C	12, 14	G	Agni	72	-	1	-	-	2	-	-	80	0
	18	"	Āpriya	30	-	-	-	-	1	-	-	8	8
	15-23 15	" ¹	Various ²	285	-	14	-	-	4	-	-	60	9
*	28 16-18	"	Āpaḥ	9	-	-	-	-	-	-	-	0	1
*	19-24	Various ³	" ⁴	1	21	-	-	-	8	1	-	1	14

¹ 22 11 Tr. G. ² 15 VD.; 16 I.; 17 I.-Var.; 18 1-5 Brh., 6-9 Sadaapati;
 19 Agni-Marutaḥ; 20 Rbhavaḥ; 21 I.-A.; 22 1-4 Aś., 5-8 Sav., 9-12 Gāṇhī, 13-15 DP.,
 16-21 Viṣ.; 23 1-3 I.-Vāyu, 4-6 MV., 7-9 I.-Mar., 10-12 Mar., 13-15 Pūṣ. ³ 19 Pur.,
 20 An., 21 G.; 22-24 Epio An. ⁴ 22-24 Charin.

S	C. I 24-30												
*	24 1, 2	Tr.	Agni	8	-	-	-	2	-	-	-	0	0
	3-5, etc. ¹	G	Various ¹	102	6	20	-	-	1	-	-	80	5
*	6-15	Tr.	Varuna	40	2	1	3	4	1	2	-	3	11
	27 etc. ²	Tr. G	Agni ³	36	1	2	-	-	-	-	-	19	0
C	13, 30 16	App. Tr.	Devāḥ ⁴	8	1	-	-	3	-	1	-	2	2
"	28 1-6	An.	Ulūkhala	22	-	4	-	-	-	1	-	0	10
"	7-9	G	Vanaspati	9	-	-	-	-	1	-	-	6	1
"	29	P	Charm	23	2	1	-	-	-	-	-	11	5

¹ 24 3-5 Sav., 25 Var., 26, 27 7-9 Agni, 30 1-12 Indra, 17-19 Aś., 20-22 Uṣas; 30 10
 Tr. G. ² 27 1-6, 10-12 and 30 13-15. ³ 30 13 15 Indra. ⁴ 30 16 Indra.

C	D. I 31-35												
n	31	J ¹	Agni	72	-	-	2	6	1	-	-	88	9
	32	Tr.	Indra	60	-	1	1	8	1	2	-	11	10
n	33	"	"	60	5	1	5	4	1	1	-	13	9
	34	J ²	Asvinū	48	-	1	1	4	1	2	-	15	4
	35	Cont.Tr. ³	Savitar	44	1	-	-	7	3	2	-	5	8

¹ 31 8, 16, 28 Tr. ² 34 9, 12 Tr. ³ 35 1, 9 J.

MĀNDALA I. continued.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
S	E. I 36-43: Kapva											
"	36, 39, 40	BS	Agni, etc. ¹	57	90	12	13	4	2	2	-	54 5
"	37, etc. ²	G	Various ²	144	4 20				2	-		52 12
"	38 7-9, etc. ³	Tr. G	" ³	28	1 2				-	-		12 3
¹ 39 Mar., 40 Bṛhasp. ² 37, 38 1-6 (2 Tr. G.), 10-15 Mar., 41 1-6 MVA., 42 Pūṣan, 43 1-4 Rudra. ³ 38 7-9 Mar., 41 7-9 MVA., 43 7-9 Soma.												
S	F. I 44-50: Kapva											
"	44, 47, 48	BS	Agni, etc. ¹	60	100	4	14	1	13	3	-	47 3
"	45, 49	An.	" ²	56	- 1				1	1		18 0
"	46	G	Aśvinā	45	3 8				-	2		16 1
C	50 1-9	"	Sūrya	27	1 -				-	2		7 0
*	10-13	"	Epic An. Charm	16	- -				-	1		1 4
¹ 47 Aś., 48 Uṣas. ² 49 Uṣas.												
	G. I 51-57: Indra collection											
C	51-54	J ¹	Indra	208		2	-	10	25	1	1	121 5
S	55-57	"	"	80		3	10	18	-	2	-	48 3
¹ 51, 53 2 fin. st., 52 13, 15, and 54 6, 8, 9, 11 Tr.												
A	H. I 58-64: Gotama Nodhas											
"	58, 60	J ¹ , Tr.	Agni	56		11	3	3	4	-	-	44 0
N	59	Tr.	Agni Vaiś.	28		1	-	4	3	-	-	14 0
"	61	Gautami	Indra	63		19	2	7	2	-	1	56 4
"	62, 63	Tr.	"	86		35	3	5	2	1	-	83 5
"	64	Jt.	Marutaḥ	59		2	-	-	4	-	-	35 3
¹ 58 7-9 Tr.												
N	K. I 65-73: Agni collection											
"	65-70	Pentad	Agni	122		4	1	-	-	-	-	110 9
"	71-73	Tr.	"	120		3	1	5	9	-	-	89 8
S	L. I 74-93: Gotama											
"	74, etc. ¹	G	Agni	73		5	2		-	-		29 3
"	76, etc. ²	Tr.	"	52		10	-	9	5	-		35 0
"	79 4-6, etc. ³	Lyric ³	Various ³	12		2	3	2	1	1	1	26 2
"	80, etc. ⁴	P	Indra	150		3	3		2	2		45 6
"	82 6, etc. ⁵	J ⁶	" ⁵	136		10	8	14	9	3	1	44 12
"	84 1-6	An.	"	24		1	2		1	-		7 2
"	84 13-15, 86	G	I., Mar.	45		-	5		-	-		21 3
"	16-18	Tr.	"	12		-	-		5	-		2 5
A	88	Un.lyric ⁸	Marutaḥ	20		4	4	5	4	-	-	17 1
*	89 10	App. Tr.	Cosmogony	4		1	-		-	-		0 0
"	90 1-5	Tr. G	VD	15		-	1		1	-		4 0
"	6-8, etc. ⁷	G	" ⁷	42		-	-		-	-		12 3
"	9	Epic An.	"	4		-	-		-	-		0 0
"	91 1-4, etc. ⁸	Tr. ⁷	Soma ⁸	88		6	5	2	7	12	1	43 6
"	93 1-3	Epic An.	Ag-Soma	12		-	-		-	-		4 1
"	4-8, 12	Cont. Tr.	"	24		1	1	2	7	-	2	4 4
"	9-11	G	"	9		-	-		-	-		4 0
¹ 74, 75, 78, 79 7-12. ² 76, 77, 79 1-3. ³ 79 4-6 (Uṣn.) to Agni; 84 7 (Dim. Uṣ.), 19, 20 (BS.) to Indra; 92 13-15 (Uṣ.) to Uṣas, 16-18 (Uṣ.) to Aś. ⁴ 80-82 5, 84 10-12. ⁵ 82 6, 83 Indra; 85 (5; 12 Tr.), 87 Mar.; 89 1-9 (6, 8, 9 Tr.) VD. ⁶ See § 244 i. ⁷ 90 6-8 VD, 91 5-15 Soma. ⁸ 91 1-4, 16-18 (16 G., 17 Uṣ.), 19-21, 22, 23 to Soma; 92 1-4 (J), 5-8, 9-12 to Uṣas.												

MAṆḌALA I, continued.

				Tr.	Dim.	A	B	C	D	E	F	Lang.
C M. I 94-115 [Kutsa]												
	94-99 ¹	Tr. ²	Agni ³	137		2	4	2	30	3	-	47 15
*	97	G	"		10	-	6			1	-	0 2
	100-103	Tr. ⁴	Indra	170		5	2	12	22	9	-	67 15
A	104	"	"	36		8	3	4	4	-	-	16 8
	105	An. ⁵	"	3	74	2	5			-	-	24 15
	106-111	J. Tr. ⁶	Various ⁶	155		2	4	10	30	4	8	61 14
	112-114	"	"	198		2	7	9	34	8	4	70 12
	115	Tr.	Sūrya	22		1	-	-	1	4	-	2 5

¹ except 97.² 94 J (2 fn. st. Tr.).³ 98 A. Vaiś., 99 A. Jāt.⁴ 101 1-7 J, 3-11 Tr.; 102 J.⁵ with refrain, 8 Bṛh. with refrain, 19 Tr.⁶ 106 Jt., 107 Tr. to VD.; 108, 109 Tr. to I.-Agni; 110 Cont. J (5, 9 Tr.), 111 Jt. to Bṛhavaḥ.⁷ 112 J (2 fn. st. Tr.); 113 Tr.; 114 Cont. J (2 fn. st. Tr.).⁸ 112 Aś.; 113 Uṣas; 114 Rudra.

N. I 116-126 [Pajra]												
N	116, 117	Tr.	Aśvinā	200		5	4	48	33	12	4	77 22
"	118, 119	Tr., J	"	81		-	1	8	15	2	2	51 7
A	120 1-9	Un. lyric ¹	"	19	10	9	3	5	3	2	1	11 1
*	10-12	G	Dānastuti		9	-	-	-	-	-	-	0 2
A	121, 122	Tr.	Indra, VD	120		29	6	14	12	2	1	99 5
C	123-126 5	Tr. ²	Various ³	152		1	1	2	24	1	1	33 9
*	126 6, 7	Epic An.	Dānastuti		8	-	-	-	-	-	-	1 1

¹ See § 244 ii.² 125 4, 5 J.³ 123, 124 Uṣas; 125-126 5 Dānastuti.

A O. I 127-139 [Divodāsa]												
A	127	Atyaṣṭi	Agni	33	45	26	16	7	1	2	-	50 1
"	128	"	"	24	32	3	3	6	-	1	-	30 1
A	129	"	Indra	31	46	21	10	2	2	2	-	47 0
"	130-132	" 1	"	70	88	7	3	7	7	1	-	93 4
*	133 1-5	Mixed ²	Charm	4	15	-	3	2	1	1	-	1 12
A	6, 7	Atyaṣṭi	Indra	6	8	4	3	3	-	-	-	6 1
"	134, 135	"	Vāyu	47	56	10	6	2	7	2	1	61 3
N	136-139	" 3	Various ³	69	97	1	6	1	3	6	3	78 6

¹ 130 10 Tr.² 133 1 Tr., 2-4 Epic An., 5 G.³ 136 7 Tr.; 139 5 B.,11 Tr. ⁴ 136, 137 MV., 138 Pūṣan, 139 VD.

For the following variations of Atyaṣṭi see Ch. ix, App.; 127 6 (No. 88); 129 3, 9 (Nos. 81, 80); 133 6 (No. 85); 135 7, 3 (No. 74); 137 (No. 77).

MAṆḌALA I, continued.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
S	P. I 140-164: Māmateya											
C	140, 146	J, Tr. ¹	Agni	72		3	-	2	19	-	2	29 9
	141, 144	J ²	"	80		5	2	7	7	3	-	54 6
C	142	An.	Apriya		52	-	-	-	1	-	-	10 3
C	143	Jt.	Agni	32		1	-	-	4	-	1	17 0
	145	Cont. J	"	20		3	1	2	1	2	-	8 3
a	147-149	Tr. ³	"	55		11	3	5	3	-	-	33 1
	150	Un.lyric ⁴	"	3	6	1	2	1	-	2	-	6 0
	151-153	Tr. ⁵	MV	80		3	8	10	5	1	-	52 2
	154-156	J ⁶	Viṣṇu	68		4	1	14	3	1	2	25 1
C	157	" ⁷	Aśvinā	24		-	1	-	4	-	-	7 1
	158 1-5	Tr.	"	20		2	3	4	2	-	-	16 1
	6	An.	"		4	-	1	-	-	-	-	1 0
C	159, 160	Jt.	DP	40		1	-	-	8	-	-	18 1
*	161	J.	Bhavaḥ	56		1	-	6	11	1	4	6 29
*	162, 163	Tr. ⁸	[Ritual]	189	1	1	-	6	24	1	21	12 54
*	164	Cont.Tr. ⁹		202	6	1	3	6	27	5	20	9 72

¹ 140 10 and 2 fin. st. Tr.; 146 5 J.² 141 2 fin. st. Tr.³ 149 Virāj.⁴ see § 242 ii.⁵ 151 J.⁶ 154 Tr.⁷ 157 2 fin. st. Tr.⁸ 162 Cont.

Tr. (3, 6 J).

⁹ 164 42 11. 11. 8. 8, 51 Epic An.

A	Q. I 165-191: Māna											
s	165, 166, 171	Tr. ¹	Ind.-Mar. ²	189		6	2	6	3	2	-	68 6
	167-169	Tr. ¹	"	108		31	6	15	7	-	5	77 8
*	170	EpicAn. ³	"	5	15	2	-	1	-	-	-	- 6
	172	G	Marutaḥ		9	1	-	-	1	-	-	2 1
	173, 174	Tr.	Indra	90		43	10	15	8	1	1	68 1
	175, 176	An. ⁴	"	4	39	8	3	1	-	1	-	29 2
	177	Tr.	"	19		1	-	2	3	1	-	9 8
	178	"	"	19		5	-	2	4	-	1	15 0
*	179	" ⁵	[Agastya]	21	3	-	1	1	-	-	2	2 11
	180, 181	" ⁶	Aśvinā	74		12	3	13	3	-	3	57 1
c	182	J ⁷	"	31		-	2	2	7	1	1	11 7
s	183-185	Tr.	" ⁸	82		5	2	9	4	6	-	44 5
	186	"	Vi	43		16	2	5	2	-	-	25 4
	187	G ⁹	"		37	5	6	-	-	-	-	15 3
C	188	"	Apriya		33	2	-	-	1	-	-	2 4
s	189, 190	Tr.	Agni,	62		7	2	7	5	-	-	40 4
		Brhasp.										
*	191	EpicAn. ¹⁰	Charm	69		1	3	-	4	3	-	5 40.

¹ 166, 168 J (2 fin. st. Tr.).² 166 Marutaḥ.³ 170 1 B., 5 Tr.⁴ 175 6,

176 6 Tr.; for 175 1 see Ch. ix, App. No. 29.

⁵ 179 5 B.⁶ 180 Cont. Tr.⁷ 182 6, 8 Tr.⁸ 185 DP.⁹ 187 1, 3, 5-7 An.; for 11 see Ch. ix, App. No. 32.¹⁰ 191 10-12 Mahāp., 13 see Ch. ix, App. No. 67.

MAṆḌALA II.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
N	[Gṛtsamada]											
	1, 2	J	Agni	112		5	2	3	10	1	-	71 7
C	3	Tr. ¹	Āpriya	44		-	1	-	10	2	2	6 4
A	4	"	Agni	30		12	2	5	1	-	1	85 0
	5	An.	"		32	2	-			1	1	9 1
	6	Tr. G	"		24	1	-			1	-	16 0
	7, 8, 41 ²	G	Various ³	84		1	2		1	1		22 5
*	8 ⁶	Epic An. ⁴	Ag.-I.-So.	4		-	-		-	-		1 0
	9, 10	Tr.	Agni	48		2	2	2	4	1	-	16 2
S	11 1-20	Vivāt- sthānā	Indra	80		-	4	13	3	-	1	43 4
	11 21, 14-18,											
	21	Tr. ⁵	"	108		8	6	20	19	5	4	74 11
C	12, 18	Tr., Jt.	"	111		1	2	2	17	6	2	17 13
A	19, 20, 22	Tr. ⁶	"	77	7	85	6	9	12	3	1	85 4
	28-26	J ⁷	Brhasp.	159		6	4	6	21	5	1	64 6
	27-32 ³	Tr. ⁸	Various ⁹	215		10	2	15	24	1	1	94 19
*	32 4, 5	Cont. J	Rākā	8		-	-	1	1	2	1	8 1
*	6-8	Epic An.	Sinivālī		12	-	-		-	-		0 5
	33-38	Tr. ¹⁰	Various ¹¹	269		9	1	21	28	6	5	108 25
C	39, 40	Tr.	" ¹²	54		-	-	2	10	22	-	6 14
A	41 16-18	An. ¹³	Sarasvatī	1	11	-	1		-	-		1 1
*	42, 43	Ct. Tr., J	Charms	28		-	-	-	4	1	3	1 24

¹ 3 6, 7 J.² exc. 8 6, 41 16-18.³ 7, 8 Agni, 41 1-3 Vāyu, 4-6 MV.,

7-9 Aśv., 10-12 Ind., 13-15 VD., 16-21 DP.

⁴ or G with extra verse.⁵ 16 J,

17, 21 Jt.

⁶ For 22 see Ch. ix, App. Nos. 87, 79, 84.⁷ 23 15, 19, 24 12 Tr.⁸ 30 11, 32 1-3 J; 31 Jt.⁹ 27, 29 Ādityāh, 28 Varuṇa, 30-32³ VD.¹⁰ 34 Jt.,

36, 37 J.

¹¹ 33 Rudra, 34 Mar., 35 Apām Napāt, 36, 37 VD., 38 Sav.¹² 39 Aśv.,

40 Soma-Pūṣan.

¹³ 41 13 B.

MAṆḌALA III.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
N	[Kusika]											
	1, etc. ¹	Tr. ¹	Agni ²	367	17	10	10	43	63	3	1	153 15
	2, 3, 26 1-6	J	Ag. Vaiś. ³	128		4	3	9	18	2	-	90 5
	4 1-7	Tr.	Āpriya	28		1	2	1	1	1	-	17 0
C	8 1-11	"	"	16		-	1	-	3	1	-	2 1
	8 1-9	" ⁴	Vanaspati	28	8	1	-	1	3	-	-	4 1
*	10, 11	"	"	8		-	-	-	1	-	-	0 3
C	9 1-8	Brh.	Agni ⁵	8	24	-	2	-	1	1	1	14 1
"	9	Tr.	Ag.-Devāḥ	4		-	-	-	2	-	-	0 0
	10	Dim. Uṣṇ.	Agni	27		-	2	-	1	-	-	17 0
s	11, etc. ⁶	G ⁵	Various ⁶	233		11	10	-	2	2	-	138 8
	13	An.	Agni	28		3	3	-	-	-	-	13 0
	16	BS ⁶	"	9	15	-	1	-	-	-	-	15 1
C	17	Tr.	Ag. Jāt.	20		1	-	-	6	-	-	10 0
	25	Virāj	Agni	15		-	1	2	1	-	-	8 0
*	28	Mixed ⁷	"	9	11	2	-	1	-	-	-	0 1
*	29	Cont.Tr. ⁸	"	48	16	1	-	4	5	-	-	10 4
	30-32, etc. ⁹	Tr. ⁹	Indra ⁹	424		6	3	36	39	7	5	172 22
	33 1-12	"	"	48		-	-	8	5	1	-	6 5
*	13	Epico An.	Charm		4	-	-	-	-	-	-	0 4
c	34-36, 39	Tr.	Indra	152		-	1	9	31	5	-	45 7
*	37 11	Epico An.	"		4	-	-	-	-	-	-	1 1
	44, 45	Brh.	"	10	30	-	2	1	-	1	-	10 4
*	52 1-4	G	"		12	-	1	-	-	-	-	1 1
*	5-8	Tr. ¹⁰	"	16		-	-	-	5	-	-	7 0
C	53 2-3	"	"	28		-	-	-	4	-	1	5 3
	9-16	Mixed ¹¹	"	24	7	2	1	4	4	1	1	8 4
*	17-23	" ¹²	Charm	17	11	-	-	1	2	-	1	2 19
	24	App. Tr.	Indra	4		1	-	1	-	-	-	3 0
C	54	"	VD	88		-	1	3	19	1	-	28 5
	55-59 5, etc. ¹³	"	Various ¹³	219		6	6	23	28	2	1	64 12
C	60	J	Rbhavaḥ	28		-	-	2	5	2	-	11 2

¹ 1, 5-7, 14, 15, 18-20, 21 (2, 3 An., 4 11. 11. 11, 8, 5 Sat.), 22 (4 An.), 23 (3 Sat.), 26 7-9. ² Several hymns include the Devāḥ. ³ 26 4-6 to Agni and Marutaḥ. ⁴ 8 3, 7 An. ⁵ 11 (5 Tr. G.), 24, 27 to Agni; 12 to Ind.-Agni; 37 1-10, 40, 41 (3, 8 Tr. G.), 42, 51 10-12 to Indra; 59 5-9 to Mitra; 62 4-6 Brhasp., 7-9 Pūṣan, 10-12 Sav., 13-15 Soma, 16-18 Mṛ. ⁶ The Brhati dimeter verses in this hymn have mostly trochaic cadence. ⁷ 28 1, 2, 6 G., 3 Uṣṇih, 4 Tr., 5 J. ⁸ 29 1, 4, 10, 12 Epico Anuṣṭubh. ⁹ also 38 (Cosmogony), 43, 46, 47 (I.-Mar.), 48-51 6, 51 7-9 (I.-Mar.), 53 1 (I.-Parvata); 51 1-3 J. ¹⁰ 52 5 J. ¹¹ 53 9, 11, 14, 15 Tr., 10, 16 J, 12 An., 13 G. ¹² 53 17, 19, 21, 23 Tr., 18 B., 20, 22 Epico An. ¹³ 55-57 VD., 58 Aś., 59 1-5 Mitra, 61 Uṣṇas, 62 1-3 I.-Varuṇa.

MAṆḌALA IV.

				Tr.	Dīm.	A	B	C	D	E	F	Lingu.
8	[Vāmadeva]											
	1-3, 6	Tr. ¹	Agni	269	6	29	9	27	13	1	1	181 8
	4, 5	"	"	120		5	-	23	15	1	2	61 10
	7	Mixed ³	"	24	20	1	1	4	1	-	1	16 0
	8, 9, etc. ⁴	G	Ag., Indra	269		8	21		3	1		120 8
	10	Padap. ⁵	Agni	8		-	-	4	-	-	1	13 0
N	11, 12	Tr.	"	48		2	2	4	12	-	-	21 2
"	13 1-4	"	Sūrya	16		1	-	1	2	-	-	2 1
"	5	"	"	4		-	-	-	-	-	-	0 2
N	14	"	VD	16		-	-	-	3	-	-	1 0
	16, 17, etc. ⁶	"	Indra ⁶	450		39	16	35	31	2	5	307 10
*	18	"	[Indra]	52		-	-	3	4	1	2	4 19
N	24 1-8	"	Indra	32		1	1	2	5	-	-	15 0
*	9, 10	T, Ep. An.	"	4	4	-	1	-	-	-	-	0 1
N	25	Tr.	Indra	32		1	-	-	5	1	-	8 1
"	38-37 4	Tr. ⁷	Rbhavaḥ	176		6	4	12	21	2	-	79 7
"	37 5-8	An.	"	16		-	2		1	-	-	11 1
"	38-39 5, etc. ⁸	Tr. ⁸	Various ⁸	244		21	9	13	14	6	2	114 10
*	39 6	Epic An.	Dadhikrā	4		-	-		-	-	-	0 1
	46-48	G, An. ⁹	Vāyu ⁹	55		2	7		-	-	-	28 0
N	49, etc. ¹⁰	G	Various ¹⁰	54		1	2		-	-	-	17 0
"	50-57 3 ¹¹	Tr., J ¹¹	"	192	4	3	5	10	17	1	1	57 11
*	57 4-8	Epic An. ¹²	Charm	5	14	-	-	-	-	-	-	0 9
*	58	Tr. ¹³	Ghṛta	44		-	-	2	10	2	4	9 8

¹ 1-3 see Ch. ix, App. Nos. 75, 62, 83.² 4 Agni Rakṣoḥan, 5 Agni Vaiś.³ 7 J, 2-6 An., 7-11 Tr.⁴ 8, 9, 15 1-6 Agni; 15 7-10 Dān.; 30-32 21 Indra;

22-24 Dān.

⁵ see Ch. ix, App. No. 21; ⁵ No. 52.⁶ 16, 17, 19-23, 26-29;

26, 27 Indra-Śyena, 28 Ind.-Soma.

⁷ 36 Jt.⁸ 38, 39 1-5 Tr., 40 J (1 Tr.)

to Dadhikrā; 41, 42 to I.-Var., 43-45 to Aś. (45 Jt.).

⁹ 46 G., 47, 48 An.; 46,

47 to Indra-Vāyu.

¹⁰ 49 Ind.-Bṛh.; 52 Uṣas; 55 8-10 VD. (3 Tr. G.); 56 5-7 DP.¹¹ 50 1-9 Tr. to Bṛh., 10, 11 Jt. to Ind.-Bṛh.; 51 Tr. to Uṣas; 58 J, 54 Jt., to

Savitār; 55 1-7 Tr. to VD.; 56 1-4 Tr. to DP.; 57 1-3 to Kṣetrapati (1 An., 2, 3 Tr.).

¹² 57 5 see Ch. ix, App. No. 14, 8 Tr.¹³ 58 11 J to Agni.

MAṆḌALA V.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
A	A. The Atri collection											
^s 2	Tr.	Agni	49			3	-	5	2	-	1	13 2
6, 7, etc. ¹	Atri An.	"		332		29	42			1	1	180 6
33 1-7	Tr.	Indra	27			15	1	5	1	1	1	13 2
8-10	"	Dānastuti	12			2	-	-	2	-	-	8 0
35, etc. ²	Atri An.	Indra	3	80		6	6			-	-	49 0
36	Tr. ³	" ³	24			1	1	4	2	-	-	15 2
41	"	VD	79			28	11	10	4	-	-	54 7
^s 43	"	"	60			5	-	5	4	1	-	39 2
45	"	"	44			8	2	6	5	-	-	27 0
50, etc. ⁴	Atri An. ⁴	Various ⁴	6	380		44	56		7	4		169 11
51 1-3, etc. ⁵	G ⁵	" ⁵	94			3	12		1	-		32 5
53, 56, 87 ⁶	Lyric ⁶	Marutaḥ	57	77		12	26	6	6	1	-	67 3
68, 70, 82 7-9	Tr. G	Various ⁷		36		1	3		-	-		9 1

¹ 6 (P.), 7, 9, 10, 16-23 (19 1, 2 Tr. G.), 24 (Un. lyric, see § 242 iii), 25.
² 35, 88, 89; 40 1-3 Uṣṇih. ³ 36 3 J; 6 Dān. ⁴ 50 to Netar; 51 4 G. to Vāyu; 5-7 Dim. Uṣ. to I-Vāyu; 8-10 Dim. Uṣ. to Agni and VD.; 52 to Marutaḥ (15-17 Dānastuti); 64-67 to MV.; 72 Uṣṇih to MV.; 73, 74 to Aś.; 75 P. and 78 1-3 Uṣṇih to Aś.; 84 Pṛthivi; 86 Ind.-Ag. ⁵ 51 1-3 to Agni and VD.; 61 (5 An., 9 Sat.) to Marutaḥ, etc.; 71 to MV.; 82 1-6 to Savitar. ⁶ 53 KS. (12 Tr. G.), see § 248 i; 56 B. (3, 7 Sat.); 87 see Ch. ix, App. No. 68. ⁷ 68, 70 to MV.; 82 7-9 to Savitar.

N	B. The later collection											
	1, 3, etc. ¹	Tr., J ¹	Agni ¹	216		2	2	19	23	-	3	85 7
C	4	Tr.	" ²	44		2	-	2	11	1	-	17 3
"	5	G	Āpriya		30	2	-		2	-		6 5
"	13, 14, etc. ³	" ³	Agni ³		85	1	2		1	-		32 0
"	29, etc. ⁴	Tr. ⁴	Indra	276		6	5	18	21	2	4	107 18
*	30 15	"	Dānastuti	4		-	-	-	-	1		1 1
*	40 5-9	Tr., Epic An. ⁵	Charm	12	8	1	-	-	2	4	1	1 9
C	42 1-17, etc. ⁶	Tr., J ⁶	Various ⁶	241		1	1	3	30	11	-	67 17
"	18, 44, etc. ⁷	" ⁷	" ⁷	402		8	2	29	37	11	3	144 23
*	44 14, 15	Cont.Tr.	Agni	8		-	-	-	-	4		0 0
*	51 14, 15	Epic An.	Charm		8	-	1		1	2		0 0
*	78 5-9	"	"		20	-	-	-	-	-		0 6
C	79	Pāṅkti	Uṣas	43		-	1		1	-		22 0
*	83	Cont.Tr. ⁸	Parjanya	36	4	-	-	2	4	-	3	2 14

¹ 1, 3 Tr., 8, 11 J, 12, 15 Tr., 27 1-3 Tr. (Dān.), 28 1-3 Tr. (2 J). ² 4 9-11 A. Jāt. ³ 13, 14; 26; 27 4-6 An. (Dān.); 28 4-6 (4 An.). ⁴ 29, 30 1-14 (12-14 Dān.), 31, 32, 34 1-8 J, 9 Tr. (Dān.), 37, 40 4. ⁵ 5, 9 Epic An. ⁶ 42 1-17 Tr., 46 3-6 J to VD.; 62 Tr., 63 J, 69 Tr. to MV.; 78 4 Tr. to Aś.; 80 Tr. to Uṣas, 81 J to Sav., 85 Tr. to Varuṇa. ⁷ 42 18 Tr. to Aś.; 44 1-13 J, 46 1, 2 Jt., 47 Tr., 48 J, 49 Tr., 51 11-13 J to VD.; 46 7, 8 Jt. to Gṇāḥ; 54 J (14 Tr.), 55 Jt., 57 J with 2 fin. st. Tr., 58 Tr., 59 Jt., 60 Tr. (7, 8 J) to Marutaḥ; 76, 77 Tr. to Aśvinā. ⁸ 9 Epic An.

MAṆḌALA VI.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
A Bharadvāja												
1. The Agni series												
C	1	Tr.	Agni	52		2	-	4	5	-	-	34 1
	2 1-10, 14	An.	"		60	4	10			-	-	39 0
	2 11, 3, 4	Tr.	"	69		13	5	10	1	-	-	65 2
C	5-8	" ¹	" ¹	112		8	-	2	13	1	-	58 4
"	9	"	Ag. Vaiś.	28		-	1	-	2	-	1	3 6
"	10-13	"	Agni	98		22	7	17	3	1	1	91 2
	15 1-15	J, Tr. ²	"	62	1	7	7	6	3	-	-	47 0
	16-18	Mixed ³	"	5	7	-	-	-	-	2	-	5 1
*	19	Tr.	"	4		-	-	-	2	-	-	0 2
	16 1-45	G ⁴	"		126	5	8			-	-	58 4
	46	Tr.	"	4		1	-	3	-	-	-	5 0
*	47, 48	Epic An.	"		8	-	-	-	-	-	-	0 3

¹ 7, 8 to Ag. Vaiś.; ² 7-6, 7 J, 8 Jt.³ 15 1-9 J.⁴ 15 16 Tr., 17 An., 18 B.⁵ 16 25-27 Tr. G.

2. The Indra series												
	17, 20-26	Tr.	Indra	346		78	18	39	34	2	4	231 18
n	18, 19, 30-32	"	"	169		8	3	8	25	4	-	100 8
C	27	"	" ¹	32		2	-	2	5	-	3	16 2
*	28 1-7	" ²	"	28		-	-	1	2	-	-	2 6
*	8	Epic An.	Charm		4	-	-	-	-	-	-	0 2
	29, etc. ³	Tr.	Indra	252		36	6	39	13	-	1	192 12
	42, 48, 44 1-6	An. ⁴	"	1	50	3	2	1	-	-	-	28 0
	44 7-9	Pentad	"	12		-	-	-	-	-	-	5 1
	22-24	Tr.	Soma	12		-	-	-	-	2	-	3 0
	45	G	Indra		100	8	7		-	-	-	61 0
	46	BS	"	21	35	7	7	4	-	1	1	31 3
n	47 1-5	Tr.	Soma	20		1	-	1	2	-	-	5 1
	6-14	"	Indra	36		3	-	-	1	-	-	24 2
C	15-18	Cont. Tr.	"	16		-	-	-	2	-	3	0 1
"	19-21	Tr. ⁵	VI	9	3	1	1	-	3	-	-	2 2
	22-25	Mixed ⁶	Dānastuti	6	4	1	-	1	1	-	-	5 1
*	26-28	Tr. ⁷	Charm	12		-	-	-	2	-	-	0 2
*	29-31	Cont. Tr.	"	12		1	-	-	2	1	3	0 7

¹ 27, 7, 8 Dānastuti.² 28 2-4 J.³ 29, 33-41, 44 10-21.⁴ 42 4 B.⁵ 48 Dim. Uṣṇih.⁶ 47 19 B.⁷ 47 22 Tr., 23 An., 24 Tr. G., 25 Dvip. Tr.⁸ 47 27 J.

MAṆḌALA VI, continued.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
3. The Viśve Deyāh series												
* 48	1-21, etc. ¹	BS ¹	VD ¹	36	69	15	6	6	5	3	-	65 4
22		Epic An.	Cosmogony		4	-	-		-	-		0 3
* 49,	etc. ²	Tr.	VD ²	193		21	12	19	6	1	2	105 6
* 51	16	Epic An.			4	-	-		-	-		0 0
* 52	1-3	Tr.	Charm	12		-	-	-	1	-	-	0 3
C 4-6,	etc. ³	" ³	Various ³	42	18	1	-	-	8	1	-	17 8
" 7-12,	53-57	G	Pūṣan ⁴		134	1	4		-	-		30 15
" 59	7-10, etc. ⁵	" ⁶	Various ⁵		61	1	1		1	-		29 0
c 61	1-3, etc. ⁶	J, Tr. ⁶	" ⁶	64		2	-	5	11	1	-	39 3
63-68	8	Tr.	" ⁷	205		55	24	31	19	-	-	143 6
C 68	9-11	Jt.	I.-Var.	12		-	-	-	1	1	-	6 0
" 69-71,	73	Tr. ⁸	Various ⁸	92		1	2	1	16	-	-	45 3
" 72		Cont. Tr.	I.-Soma	20		2	-	3	2	1	4	5 0
* 74		Tr.	S.-Rudra	16		-	-	1	4	-	1	1 8
* 75		Cont. Tr. ⁹	Charm	52	25	-	2	1	8	2	4	2 45

¹ with 51 13-15 Dim. Uṣṇih to VD.; 60 13-15 to Ind.-Agni (13 Tr., 14 B., 15 An.
² 49-51 12, 52 13-15; 60 1-3 to Ind.-Agni. ³ 52 4-6, 16, 17 to VD.; 58 (2 J.) to
Pūṣan; 59 1-6 B. to Ind.-Agni. ⁴ 52 7-12 to VD. ⁵ 59 7-10 (An.) and 60 4-12
to Ind.-Agni; 61 4-12 (10-12 Tr. G) to Sarasvatī. ⁶ 61 1-3 J, 13, 14 Jt. to Sarasvatī;
62 Tr. to Aśvinā. ⁷ 63 1-3 Aś., 9-11 Dān.; 64, 65 Uṣas; 66 Mar.; 67 MV.;
68 1-3 Ind.-Varuṇa. ⁸ 69 Ind.-Viṣṇu; 70 DP. (J); 71 Sav. (1-3 J); 73 Bṛhasp.
⁹ 75 12, 13, 15, 16, 19 Epic An., 17 Paṅkti.

MAṆḌALA VII.

S Vasiṣṭha

1. The Agni and Indra series												
1, 3, 4, 7, 8	Tr. ¹	Agni	201			11	24	58	9	3	3	102 7
2 1-7	"	Āpriya	28			2	1	3	1	-	-	14 1
C 5, 9-13	"	Agni ²	122			4	1	3	26	2	-	58 2
6	" ³	" ³	28			1	2	5	3	-	-	10 4
14, 16, 32	BS ⁴	Various ⁴	66	99		15	11	12	7	4	-	79 3
C 15	G	Agni		45		1	-		1	-	-	19 0
17	Dvip. Tr.	[Āpriya]	14			-	-	4	2	-	-	8 0
C 18 1-21	Tr.	Indra	84			1	3	6	17	2	-	34 7
22-25	"	Dānastatī	16			-	-	-	1	-	-	6 0
19-30, 31 10-12	" ⁵	Indra	309			30	21	56	18	-	-	218 9
31 1-9	G	"		27		-	-	-	-	-	-	9 1
* 33	Tr.	[Vasiṣṭha]	56			2	-	3	11	1	1	1 24

¹ 1 1-18 Virāj. ² 5, 13 Agni Vaiś. ³ 6 6, 7 Agni Vaiś. ⁴ 14 (1 B., 2, 3 Tr.).
16 to Agni; 32 (3 see Ch. ix, App. No. 72) to Indra. ⁵ 22 1-3, 31 10-12 Virāj.

MAṆḌALA VII, continued.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
	2. The first Viśve Devāh series											
	84 1-21, etc. ¹	Pentad	VD ¹	64		-	-	2	-	2	1	28 4
	22-25	Tr.	"	15		1	-	2	2	-	-	2 2
*	35	"	"	59		2	-	-	6	2	7	9 6
	86-90	"	"	149		15	22	25	7	1	-	74 4
C	41, 44, 59 7, 8	" ²	Various ²	55		2	-	4	9	3	2	10 5
	42, 48	"	Agni & VD	42		4	5	11	2	-	-	21 1
O	45-48, etc. ⁴	" ⁴	Various ⁴	105		4	1	6	7	-	1	44 2
*	49	"	Āpaḥ	15		-	1	-	2	1	-	2 2
*	50	Cont. Tr.	Charm	16		2	-	-	2	4	1	0 13
C	55 1, 59 9-11	G	Various ⁵		12	-	1	-	-	-	-	2 0
*	55 2-4	Lyric ⁶	Charm		12	-	2	-	-	-	-	1 0
*	5-8	Epic An.	"		16	-	-	-	-	2	-	0 8
	56 12-58	Tr.	Marutaḥ	102		9	5	24	2	-	-	63 3
	59 1-6	BS	"	9	15	1	3	1	-	1	-	10 2
*	12	Epic An.	Charm		4	-	-	-	-	1	-	0 3

¹ with 58 1-11 to Marutaḥ. ² 41 1, 44 2 J. ³ 41 Bhaga, 44 Dadhikrā, 59 7, 8 Marutaḥ. ⁴ 45 Sav.; 46 Rudra (Jt.); 47 Āpaḥ; 48 Rbhavah; 51, 52 Ādityāḥ; 59 DP.; 54 Vāstospati. ⁵ 55; Vāstospati, 59 9-11 Marutaḥ. ⁶ see Ch. ix, App. No. 54.

	3. The second Viśve Devāh series											
	60-65	Tr.	MV	149		8	8	25	8	2	1	46 5
	66 1-9, etc. ¹	G	Various ¹	82	82	4	13	-	-	-	-	42 1
	10-15, etc. ²	BS	" ²	82	52	5	8	1	-	-	1	47 1
*	16	Pur.	Sūrya	1	2	1	-	-	-	-	-	0 2
	67-78	Tr. ³	Āsvina	177		7	14	35	19	4	2	105 8
"	75-77	"	Uṣas	81		1	1	9	12	-	1	32 5
C	78-80	"	"	46		1	-	1	14	-	1	27 4
"	82, 88	J	L-Varuna	76		1	-	1	4	4	2	22 5
	84-88	Tr.	Varuṇa ⁴	120		5	11	25	2	1	3	57 11
C	89 1-4, etc. ⁵	G ⁵	Various ⁵		18	-	2	-	-	-	-	3 2
"	5	J	Charm	4		-	-	-	1	-	-	1 0
c	90, 91	Tr.	L-Vāyu			-	-	2	8	1	-	27 3
	92-100 ⁶	"	Various ⁷	187		18	13	25	15	2	2	88 4
C	101	"	Parjanya	23		1	1	-	5	-	-	2 7
*	103	" ⁸	"	36	4	2	-	1	5	1	2	4 28
*	104 1-24	Cont. Tr.	Charms	96		-	-	-	4	19	5	7 39
*	25	Epic An.	Ind.-Soma		4	-	-	-	-	-	-	0 0

¹ 66 1-3, 7-9, 17-19 MV.; 4-6 Ādityāḥ; 94 Ind.-Ag.; 96 4-6 Sarasvat. ² 66 10-15 MVA.; 74 Āś.; 81 Uṣas; 96 1-3 (3 Prast.) Sar. ³ 68 1-7 Virāj. ⁴ 84, 85 Ind.-Varuṇa. ⁵ 89 1-4 (4 Tr. G) Charm; 102 Parjanya. ⁶ except 94, 96. ⁷ 92 L-Vāyu; 98 L-Agni; 95 Sar.; 97, 98 Ind.-Bṛh.; 99, 100 Viṣṇu. ⁸ 103 1 Epic An.

MAṆḌALA VIII.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
S	A. VIII 1-11: Kaṇva col- lections											
	1, 3, 4 ¹	BS ¹	Indra ²	95	202	18	21	12	7	3	1	146 11
*	1 33	Tr.	Dan.	4		-	-	1	-	-	-	0 2
*	34			4		-	-	1	-	-	1	0 3
	2	Tr. G ³	Indra ³	197		2	5		-	-	-	56 7
*	8 24	P (Ep.)		5		1	-		-	-	-	0 3
	5	G ⁴	Aśvinā ⁵	1	110	4	5		3	-	-	44 2
	6, 7, 9-11 ⁶	G ⁶	Various ⁶	30	324	2	23	1	4	3	3	141 9
	8, 9 7-9, 16-18	An.	Aśvinā ⁷	104		-	6		2	-	-	34 1

¹ 1 1-32 B. (2, 4 Sat.); 3 1-23 (21 Tr. An., 22, 23 G.); 4 1-21 (21 Pur.). ² 1 30-32, 3 21-23, 4 19-21 Dān.; 4 15-18 Pūṣan. ³ 2 40-42 G (Dān.). ⁴ 5 32, 35 Tr. G, 37 P., 38 B., 39 An. ⁵ 5 37-39 Dān. ⁶ 6 Indra (46-48 Dān.); 7 Mar. (33 Tr. G); 9 1-6, 10-15, 19-21, 10 Aś. (mixed metres); 11 Agni (4 Tr. G, 10 Tr.). ⁷ 9 16-18 Uṣas and Aś.

A	B. VIII 12-31: Various early collections											
	12, 13, 18 1-9	Dim. Uṣ.	Indra ¹	222		6	13		3	-	-	138 4
S	14, 17 1-13	G	"	84		2	3		-	-	-	12 7
	15, etc. ²	Uṣ.	Various ²	26	60	12	8	5	3	3	-	29 2
S	16	Tr. G	Indra	36		1	4		-	1	-	18 0
	19-22	KS ³	Various ⁴	144	204	45	28	32	11	7	2	171 11
	23-26	Uṣṇih ⁵	" ⁵	101	228	40	41	16	6	5	2	175 7
	27-30	Various ⁷	VD.	45	92	11	13	3	4	2	-	36 8
	31	G ⁸		61		7	6		1	-	-	19 1

¹ 18 1-9 Adityāḥ. ² 15 Indra (4-6 Dim. Uṣ.); 17 14, 15 Ind. and Vāstospati (BS.); 18 10-22 Ādityāḥ. ³ 19 34 Uṣ., 37 P.; 22 1, 3, 5, 7 B., 8 An., 12 see Ch. ix, App. No. 45. ⁴ 19 1-33 Agni, 34, 35 MVA., 36, 37 Dān.; 20 Marutaḥ; 21 1-16 Indra, 17, 18 Dān.; 22 Aś. ⁵ 24 30, 26 20 An.; 26 16, 19, 21, 25 G. ⁶ 28 Agni; 24 1-27 Indra, 28-30 Dān.; 25 1-9 MV., 10-21 VD., 22-24 Dān.; 26 1-19 Aś., 20-25 Vāyu. ⁷ 27 BS.; 28 G (4 Pur.); 29 see Ch. ix, App. No. 4; 30 see § 248 ii. ⁸ 31 15-18 P.

MAṆḌALA VIII, continued.

				Tr.	Uts.	A	B	C	D	E	F	Lingu.
S	C. VIII 32-59: Kanva and other collections											
	32, 34 16-18	G	Indra ¹		99	-	7		5	-		38 2
	33 1-13	B	"	15	45	3	8	1	-	-	1	28 0
*	16-18	G	"		3	-	-	-	-	-	-	0 3
*	19	Epic An.			4	-	-	-	-	-	-	0 6
	34 1-15	An.	Indra		36	-	5		2	-		9 2
	35-38 ²	Lyric ²	Various ²	66	93	1	9	12	4	5	-	84 7
	39-41 ³	Mahāp. ⁴	" ⁵		165	6	12		2	-		44 9
	40 12	Tr.	L.-Agni	4				1	2	-		3 0
	12 1-4	"	Varuṇa	12		-	-	-	1	-		0 0
	4-6	An.	Aśvinā		12	-	-	-	-	-		4 0
"	43, 41	G	Agni		189	3	1		7	2		64 9
	15	"	Indra		126	-	8		-	-		43 4
A	46	Mixed ⁶	" ⁷	28	88	24	28	2	1	2	1	65 3
N	47 1-12	Mahāp.	MVA		54	-	4		-	-		17 2
*	13-18	" (Ep.)	Charm		24	-	-	-	-	-		0 3
*	48	Tr. ⁸	Soma	60		1	-	9	5	1	-	15 7
	49-54	BS	Indra	81	140	8	13	5	10	3	2	123 8
	55, 56	G ⁹	Dānaśtuti		31	2	3		1	-		17 7
	57	Tr.	Aśvinā	16		-	-	1	1	1	-	8 1
*	58	"	"	12		-	-	-	3	-		1 8
*	59 1-5	Cont. J.	L.-Varuṇa	20		-	-	1	3	4	-	3 2
*	6, 7	Cont. Tr.	"	8		-	-	1	1	-	4	0 3

¹ 34 16-18 Dān. ² 35 Un. lyric (see § 242 iv) to Aśv.; 36, 37 (see Ch. ix, App. Nos. 73, 61, 71, 70) to Indra; 38 G to Ind.-Agni. ³ except 40 12. ⁴ 40 2 see Ch. ix, App. No. 76. ⁵ 39 Agni; 40 Ind.-Agni; 41 Varuṇa. ⁶ see § 248 iii. ⁷ 46 25-28 Vāyu; 21-24, 25-33 Dān. ⁸ 48 5 J. ⁹ 55 3, 5 An., 4 Tr. G; 56 5 P.

MAṆḌALA VIII, continued.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
A	D. VIII 60-103 (Various small collections)											
	60, 61, 66 ¹⁻¹⁴	BS	Indra ¹	78	180	21	20	7	8	1	1	96 12
S	62	Pankti ²	"		48	1	1			1		12 1
	63 ¹⁻¹¹ , 64, 65	G	"		108	2	18			1		41 2
	68 ¹²	Tr.	Devūh	4		-	1	-	1	-		1 0
*	66 ¹⁵	Epic An.	"		4	-	-		-	-		0 2
	67-69	G ³	Indra ⁴	2	189	14	19		8	1		72 8
	70, 71 ¹⁰⁻¹⁵	BS ⁵	Ind., Agni	26	53	16	15	2	2	-		49 3
S	71 ¹⁻⁹ , 79	Tr. G	Ag., Soma		55	-	-		-	-		22 4
	72-74	G ⁶	Various ⁷		145	18	8		3	-		45 3
S	75-78	G ⁸	Indra ⁹	4	146	5	7		-	1		37 12
	80 ¹⁻⁹ , etc. ¹⁰	G ¹⁰	Various ¹⁰	9	150	8	9	1	-	1		63 4
		Tr.	Devūh	4		-	1	-	-	-		2 0
S	81	Tr. G	Indra		27	1	-		-	-		19 0
"	86	J	Aś., Sav.	18		-	-	1	-	1	-	6 0
"	88-90	BS ¹¹	Indra	25	51	4	2	3	-	3	1	50 1
*	91	Epic An.	Charm		80	1	1		1	-		1 8
S	92-94	G ¹²	Indra ¹³		235	11	16		-	-		102 7
"	95	An. ¹⁴	"		32	1	1		-	-		16 1
"	96	Tr.	"	84		4	4	10	8	-	1	29 3
"	97 ¹⁻⁹	Brh.	"	9	27	-	-	-	1	1	-	16 1
		Irreg. ¹⁵	"		16	8	4	1	2	-		17 2
	98, etc. ¹⁶	BS ¹⁶	"		36	33	11	11	4	1	4	51 2
*	100 ¹⁻⁶	Tr. ¹⁷	"		24	-	1	2	1	1	2	0 3
*	7-9	Epic An.	"		12	-	-		-	-		1 2
*	10, 11	Tr.	Vāc	8		-	-	1	-	-		3 3
*	12	Cont. Tr.	"	4		-	-	-	-	1		0 1
*	101 ¹⁴	Tr.	Goṣanog.	4		-	-	-	-	-		0 1
*	15, 16	"	Gauh	8		-	-	-	1	-		0 0
	102 ¹⁻¹⁸	G	Agni		54	4	2		1	-		17 0
*		"	"		12	1	-		-	-		0 2
	103 ¹⁻¹³	Mixed ¹⁸	"	17	32	10	6	2	2	2	-	35 0
	14	An.	"		4	-	-		-	-		1 0

¹ 60 Agni. ² 62 7-9 Dim. B (Dim. Us. with refrain verse). ³ 68¹⁶ Tr. G; 69¹⁻³, 7-10, 12-15 An.; 11, 16 P; 17, 18 B. ⁴ 67 Ādityūh; 68¹⁴⁻¹⁹, 69¹⁷, 18 Dān. ⁵ 70 7-12 B; 13-15 see § 245 ii. ⁶ 74 13-15 An. ⁷ 72 VD.; 73 Aś.; 74 1-12 Agni, 13-15 Dānustuti. ⁸ 77 10, 11 BS.; 78¹⁰ B. ⁹ 75 Agni. ¹⁰ 80 1-9, 82 Ind.; 83 VD.; 84 Agni; 85 Aś.; 87 Aś. (BS.). ¹¹ 89⁵, 6 An., 7 B. ¹² 94 2 Tr. G. ¹³ 94 Marutah. ¹⁴ 95 7 Tr. An., see § 94 viii. ¹⁵ see § 224. ¹⁶ 98 1-3 Ug., 4-6 Dim. Ug., 7-12 Mixed; 99; 101 1-13 VD. (3 G, 13 B). ¹⁷ 100 6 J. ¹⁸ 103 1-3 B, 4-7 B.-Sat., 8-13 Kak.-Sat.

MAṆḌALA IX.

			Tr.	Dim.	A	B	C	D	E	F	Lingu.
N	Soma Pavamāna collection										
	1-4	G	Soma P.	118	-	3		2	-		51 4
	5 1-7	"	Apriya	21	-	1		-	-		1 1
*	8-11	Epic An.	"	18	1	-		1	-		1 3
	6-60	G ¹	Soma P. ²	1 1085	19	22		20	10		555 20
	61-67 30 ³	" ⁴	" ⁵	3 599	8	9		14	-		829 8
S	62 4-6, etc. ⁶	Tr. G	" ⁷	27	1	2		-	-		18 2
*	67 31, 32	Epic An.	" ⁸	8	-	-		1	2		0 4
	68, etc. ⁷	J ⁷	Soma P.	248	8	5 11		18	4 3		127 13
S	70, etc. ⁸	" ⁸	"	118	3	4 25		6	2 -		72 8
C	80	" ⁹	"	20	-	-		5	- 2		13 2
	81-86	" ⁹	"	820	8	4 21		19	6 5		187 25
	87, etc. ¹⁰	Tr.	"	252	11	5 12		82	2 2		146 8
S	88	"	"	28	4	4 5		-	1 -		80 1
A	98, 94	"	"	40	9	4 8		4	1 -		85 0
	97 1-33, 52-56	"	"	152	5	8 7		12	2 1		108 5
C	34-51, 57, 58	"	"	80	1	- 4		18	- -		51 8
A	98-101	An. ¹¹	"	2 176	11	8		8	2		110 7
	102-106	Uṇih ¹²	"	29 91	5	10 3		1	2 1		65 1
"	107	BṢ ¹³	"	38 82	4	4 4		2	6 -		63 2
A	108	KS	"	24 32	10	4 8		1	- -		80 2
S	109	Pentad ¹⁴	"	48	1	2 2		2	-		29 8
"	110	Virāj ¹⁵	"	88	8	1 1 4		4	1 1		25 0
A	111	Atyaṣṭi	"	9	12	2 2 -		-	1 -		12 1
*	112-114	Ep. An. ¹⁶	"	78	2	8		8	2		7 81

¹ 60 3 Pur. ² 58 Dān. ³ exo. as in next line. ⁴ 67 16-18 Dvipadā G,
⁵ see Ch. ix, App. No. 14. ⁶ 67 10-12 Puṣan, 22-24 Agni, 25-27 VD. ⁷ 62 4-6;
60 16-18; 66 19-21 (Agni). ⁸ 68 Jt.; 69 (2 fin. st. Tr.); 72, 78; 74 (8 Tr.);
75, 77, 78. ⁹ 70, 71 Jt.; 76, 79. ¹⁰ 81, 82 Jt.; 85 11, 12 Cont. Tr. ¹¹ 87,
89-92, 95, 96. ¹² 98 11, 99 1 B; 101 2, 3 G. ¹³ 102, 108 1-3 Dim. Uṣ.
¹⁴ 107 3, 16 see Ch. ix, App. No. 72. ¹⁵ 109 22 type 8.4.8. ¹⁶ 110 1-3
12, 8.12, 4-9 12.12.12. ¹⁷ with refrain borrowed from 106 4b.

MAṆḌALA X.

				Tr.	Dim.	A	B	C	D	E	F	Lingu.
A. X 1-9: Agni collection												
S	1, 6	Pentad ¹	Agni	56		5	-	7	1	-	1	21 1
C	2, 7, 8	Tr.	" ²	92		1	1	6	9	1	2	38 6
S	3	"	"	28		7	-	1	2	-	-	14 0
C	4, 5	"	"	56		1	2	2	11	1	1	23 5
"	9 1-5	G	Āpah		15	-	2		-	-	-	4 1
*	6, 7	"	Charm		6	-	-		-	-	-	0 2
*	8, 9	Epic An.	"		8	-	-		1	1	-	0 5

¹ mixed with Trīṣṭubh.² 8 7-9 Indra.

* B. X 10-19: Funeral collection												
	10	Tr.	[Yama]	56		2	2	7	3	1	2	6 28
	11	J ¹	Agni	36		1	-	-	2	-	-	16 4
"	12	Tr.	Ag. & VD	33		3	1	7	-	1	-	12 6
	13 1-3	"	DP	12		1	1	1	1	-	1	4 0
	4	"	"	4		-	-	-	-	1	-	0 3
	5	J	DP	4		-	-	2	-	-	1	0 0
	14 1-12, etc. ²	Cont.Tr. ²	Pitarah ²	243	5	6	3	3	25	4	19	14 141
	13-16, etc. ³	Epic An. ³	" ³	1	39	-	1		2	-	-	0 22
	19	"	Charm		31	-	-		1	-	-	1 14

¹ 11 7-9 Tr. ² 14 1-12, 15 Tr. (11 J), 16 1-10, 18 1-13 (11 Prast.), funeral hymns;
 17 1-13 (13 11.8.8.8). ³ 14 13-16 (15 Brh.), 16 11-14 funeral hymns; 17 14,
 18 14. ⁴ 19 6 G.

A C. X 20-26: Vimada												
	20	Tr. G ¹	Agni	7	26	1	1	-	1	-	-	11 0
	21, 24-26 ²	An. ²	Various ²		124	8	11		1	-	-	56 2
	22	Un.lyric ³	Indra	17	43	18	9	4	1	1	-	43 1
	23	Cont. J.	"	29		15	2	5	1	2	1	19 0
*	24 4-6	Epic An.	Cosmog.		12	-	-		-	-	-	0 8

¹ 1 from 25 1; 9 Viraj, 10 Tr.
 Ch. ix, App. No. 66; 26 Pusan.

² 21 Ag., 24 1-3 Ind., 25 Soma: for metre see
³ For metre see § 243; 15 Tr.

MAṆḌALA X. continued.

				Tr.	Dim.	A	B	C	D	E	F	Linga.
C	D. X 27-84: various small groups											
*	27	Cont. Tr.		96		1	-	3	4	2	5	9 30
*	28	Tr.		48		-	1	-	-	-	1	18 14
N	29-32 ⁵	" ¹	Various ¹	156		10	3	10	14	1	1	76 12
*	32 6-9		[Agni]	16		1	-	-	-	-	-	2 5
*	33	Mixed ²		7	23	-	3	-	-	-	-	11 6
*	34	Tr. ³	{Aksūh}	56		-	-	1	8	1	1	0 33
	35-38	J ⁴	Various ⁴	165		2	1	11	35	6	-	58 7
	39-41	J ⁵	Asvina	124		5	1	8	12	7	2	52 6
	42-44 ⁶	Tr., J ⁶	Indra	104		1	1	1	10	2	1	40 9
*	42 9-11	Tr.		12		-	-	1	-	-	-	1 6
	45, 47	Tr.	Ag., Indra	75		2	1	3	11	1	0	25 3
	46	Pentad ⁷	Agni	40		-	-	4	3	-	1	27 1
A	48-50	J ⁸	[Indra]	116		36	6	18	15	3	1	81 6
*	51-53	Cont. Tr.	[Agni]	104		4	1	3	23	4	10	10 35
	54-56 ⁹	Tr.	Indra ⁹	68		1	1	3	15	-	-	11 12
*	56 4-7	Jt.		16		1	1	1	-	1	-	1 7
*	57	G	Charu		18	1	-	-	-	-	-	1 2
*	58	Epic An.	"		21	-	-	-	1	-	-	0 7
*	59 1-7	Cont. Tr.	"	27		1	-	4	1	2	2	6 11
*	8-10	Ma. (E.) ¹⁰	DI ¹⁰		17	2	-	-	-	-	-	0 2
*	00 1-5	G			19	-	-	-	1	-	-	2 0
*	7-12	Epic An. ¹¹	Charu		27	-	1	-	-	8	-	0 7
A	61	Tr.		108		25	3	32	4	-	2	76 7
	62	Mixed ¹²		22	20	1	2	3	2	11	-	10 7
	63, 64	Cont. J., J ¹³	VD	132		2	1	7	12	8	-	44 6
	65, 66	Jt., Cont. J	VD	116		7	3	1	19	6	1	31 6
	67, 68	Tr.	I.-Brhasp.	96		3	-	6	12	2	1	23 14
	69, 70	" ¹⁴	Agni ¹⁵	92		1	1	6	23	5	-	23 8
*	71	Cont. Tr.	[Jñāna]	44		-	-	-	5	1	5	0 17
*	72	Epic An.	Cosmog.		36	-	-	-	-	1	2	0 15
A	73, 74	Tr.	Indra	68		9	4	18	1	1	-	37 9
n	75, 76	Cont. J., J	Various ¹⁶	68		4	2	5	2	5	-	26 5
S	77 1-5, 78 1-6	Bhārgavi	Marutaḥ	44		1	-	2	4	-	-	59 5
"	77 6-8, 78 7, 8	Tr., Jt.	"	20		3	-	5	2	-	-	15 1
	79, 80	Tr.	Agni	56		7	2	4	10	-	-	15 8
*	81, 82	Cont. Tr.	Cosmog.	55	1	-	-	2	6	0	9	6 24
*	83, 84	Cont. Tr.	[Manyu]	58		2	2	4	6	7	-	3 17

¹ 29 I., 30 Apah, 31 VD., 32 1-5 I. (J). ² 1 Tr., 2, 3 BH., 4-9 G. ³ 34 7 J.⁴ 35, 36 VD. (2 fin. st. Tr.); 37 1-10 Sūrya (Jt.) ¹¹, ¹² Devāḥ (J); 38 Indra.⁵ 39 Jt. ⁶ 42 1-8 Tr., 43 J, 44 1-3 Tr., 4-9 J. ⁷ mixed with Tristubh.⁸ 48 7, 10, 11 Tr.; 49 Jt. ⁹ 56 1-3 Lament. ¹⁰ 59 2 Paṅkti. ¹¹ 60 3, 9 P.¹² 62 1-4, 11 Cont. J., 5, 8, 9 An., 6, 7 B.-Sat., 10 G. ¹³ 63 2 fin. st. Tr.; 64 12 andfin. st. Tr. ¹⁴ 69 1, 2 J. ¹⁵ 70 Āpriya. ¹⁶ 75 Sindhavaḥ, 76 Grāvāṇaḥ.

MANDALA X, continued.

			Tr.	Dm.	A	B	C	D	E	F	Lingu.
*	E. X 85-114: Single hymns										
	85	{ Cont. Tr. [Marriage]	53		2	-	1	7.	1	5	3 24
		{ Epic An.	136		1	-		13	4		6 65
	86	P. (Epic) [Viśākapi]	95		1	-		7	3		9 19
	87 ¹⁻²¹	Tr. A. Rakṣ.	84		1	1	-	17	4	3	4 77
		An. Charm	16		-	-		1	3		5 7
	88 ²²⁻²⁵	Tr. Agni	76		3	1	1	11	2	3	5 19
N	89	Tr. Indra	68		-	2	5	11	-	1	30 9
	90 ¹⁻¹⁵	Epic An. Cosinog.	60		3	1		1	3		0 60
		Tr. Devāh	4		-	-	-	1	-	-	1 0
N	91, 92	Jt., J Agni, VD	120		1	-	10	6	2	-	42 12
A	93	Un. lyric ¹ VD	22	38	20	14	5	2	4	1	44 2
	94	Cont. J Grāvāpah	56		4	2	6	3	1	1	9 17
	95	Cont. Tr. [Urvāṣī]	71		12	4	8	5	1	6	25 24
C	96	J ² Harayah	52		1	1	2	2	-	2	39 1
	97	Epic An. Osadhily		92	2	2		4	-		1 61
	98	Cont. Tr. Charm	48		3	-		6	1	6	1 5
A	99	Tr. Indra	48		9	4	9	4	-	2	43 3
C	100	Jt. VD	40		-	-	-	-	1	-	15 2
	101-103	Cont. Tr. ³ Various ⁴	123	22	5	8	2	16	1	12	14 42
N	104	Tr. Indra	41		-	-	2	3	-	-	20 1
A	105	Un. lyric ⁵ "	23	12	20	5	3	4	-	-	20 2
C	106, 110-113	Tr. ⁶ "	208		7	2	5	86	20	2	55 18
	107-109, 114	Cont. Tr. ⁶ "	148	8	4	2	1	27	-	15	9 57

¹ see § 242 v.² 96 11-13 Tr.³ 101 4, 6 G, 5 B; 102 1, 3, 12 B;

103 13 Epic An.

⁴ 103 1-11 Indra, 12 Apuā, 13 Charm.⁵ see § 244 iii.⁶ 113 Jt. ⁷ 106 Aś., 110 Āpriya. ⁸ 107 Tr. (4 J); 108 Tr.; 109 6, 7 Epic An.

MAṆḌALA X, continued.

				Tr	Dim.	A	B	C	D	E	F	Lingu.
*	F. X 115-191: Single hymns, continued											
A	115	Cont. J ¹	Agni	37		8	3	13	2	2	-	32 0
C	116, 122, 123	Tr. ²	Various ²	100		3	1	8	11	6	5	58 7
	117, etc. ³	Cont. Tr.		160		3	2	5	16	5	20	5 75
C	118, etc. ⁴	G	Various ⁴	87		1	3		3	1		20 7
	119, etc. ⁵	"	" ⁵	104					3	1		5 22
	120, 121	Tr.	Indra ⁶	70		7	6	9	3	-	5	10 22
	124 1-5	"	[I.-Agni]	20		-	-	1	1	1	1	0 4
N	6-8	"	[Vṛtra]	12		-	-	1	2	-	-	5 0
	9	"	[Hastina]	4		-	-	-	-	1	-	0 0
A	126 1-7	Upar. ⁸	MVA	1	27	2	6		1	-	-	3 0
N	8	Tr.	Agni	4		-	1	1	-	-	-	2 2
	131	"	Indra	24	4	-	-	-	2	1	-	9 2
A	132	Un.lyric ¹⁰	MV	17	11	4	3	6	2	1	-	17 4
S	133, 134	Mahāp. ¹¹	Indra ¹¹	4	68	3	6	1	-	-	-	19 2
	135, etc. ¹²	Ep. An. ¹²		8	410	2	4	1	2	12	12	7 245
C	138	J	Indra	24		-	-	1	-	4	-	14 4
	139, etc. ¹⁴	Cont. Tr. ¹⁴	Various ¹⁴	243	9	13	2	6	10	6	18	29 102
S	140, 150, 172	Lyric ¹⁵	Agni ¹⁶	26	26	2	2	4	4	-	1	23 0
	141	An.	VD	24		-	-	2	1	1		8 8
A	143	An.	Asvinā	24		1	3		-	-	-	15 0
	144	Mixed ¹⁷	Indra	6	11	3	5	1	1	-	-	12 0
N	147, 160	Jt., Tr.	"	40		2	2	1	4	-	-	25 2
A	148	Tr.	"	20		8	2	2	3	1	0	18 0
C	176	An. ¹⁸	Agni ¹⁹		15	1	2		-	-	-	9 1
	178	Tr.	Tārkyā	12		-	-	1	4	1	-	4 0
S	185	Tr. G	MVA		9	2	1		-	-	-	1 0

¹ 115, 2 fin. st. Tr. ² 116 Ind., 122 Agni (Cont. J), 123 Vena. ³ 117; 125; 128-130. ⁴ 118 A. Raks.; 127 Ūrmyā; 156 Agni; 171 Indra; 188 A. Jāt. ⁵ 119, 153 Indra; 158 Sūrya-Savitar; 175 Grāvūnah (i Tr. G); 186 Vāta; 187 Agni; 189. ⁶ 121 Prajāpati. ⁷ 124 7 J. ⁸ see Ch. ix, App. No. 54. ⁹ 181 4 An. ¹⁰ see § 242 vi. ¹¹ 133 1-3, see Ch. ix, App. No. 76; 7 Tr.; 134 7 P (Devāh). ¹² 135-137; 142 7, 8; 145, 146; 151; 152 (Ind.) An.; 154, 155; 159; 162, 163; 164; 166; 173, 174; 184; 190, 191. ¹³ 164 3, 191 3 Tr. ¹⁴ 139 1-3 Sūrya; 139 4-6; 142 1-6 Agni; 149 Sav.; 157 VD (Dvip. Tr., i 11. 8); 161 Charu (s Epic An.); 165 Kapota; 167 Indra (J); 168 Vāta; 169 Ōsadhih; 170 Vibhrāt (J: 4 see Ch. ix, App. No. 27); 177 Pataniga; 179 Indra (i Epic An.); 180 Indra; 181; 182 Agni and Bṛhaspati; 183 Charu. ¹⁵ 140 3-5 Sat.; 150 1-3 Br.: for the other stanzas see Ch. ix, App. Nos. 6 (172 3), 8 (172 1, 2, 4), 81 (140 1, 2), 47 (140 6, 150 4, 5). ¹⁶ 172 Ūsas. ¹⁷ 144 1, 3, 4 G; 2 B, 5 No. 47 as above, 6 No. 81. ¹⁸ 176 2 G. ¹⁹ 176 1, Bṛhavaḥ.

Hymns in this section for which no deity is named are for the most part either charms or philosophical poems.

CHAPTER XI.

METRICAL COMMENTARY

267. INTRODUCTORY NOTES.

The Metrical Commentary does not form a complete record of the restorations required in the Samhita text, and only notices those metrical irregularities which are very exceptional.

In particular, the following restorations are very commonly required in addition to those mentioned in the Commentary:

Hiatus, whether regular, as after -i, -ī, -u, -ū, or exceptional, as after -a, -ā.

Combination of final -a, -ā with initial r (text -a r-).

Syllabic restoration: (i) of *i* *ū* for *y* *v* followed by the grave accent: (ii) of *i* for *y* in the instr. sing. -yā and the dual form -yoh after heavy syllables; in the suffixes -ya -yā after heavy syllables; in the words *gūhya*, *jānya*, *tyā*, *dadhyañs*, *divyā*, *nārya*, *pratyāñs*, *māhya*, *yājya*, *sakhyā*, *syā* and some others: in the optatives *asyām* and *syām*; and in the suffixes -bhyah, -bhyām after heavy syllables at the end of the verse: (iii) of *u* for *v* in *tvām*, *tvām*, *tvā*, *tva*, *svā* and in the instr. sing. fem. in -vā: (iv) of *aa* for *ā* in the gen. pl. -ām at the end of the verse: (v) of -an for *n* in the declension of nouns in -an, -man, -van: and (vi) of *ar* for *r* in the dual forms *pitrōh*, *mātrōh*, *svasrōh*.

Quantitative restoration: (i) in the words correctly written *āochā*, *evā*, *nṛṇām*, *pavākā*, *mṛl* (*mṛlaya*-, *mṛlīkā*, *sumṛlīkā*): (ii) in final vowels in positions which are metrically unimportant, as in the third and fifth syllables of trimeter verse, before consonant groups, and at the end of the verse: (iii) of *ch* for *ch* in Aufrecht's text: (iv) of *c* for *śc* in compounds as *puru-candrā*, *su-candrā*: (v) of *n* for *nn* in the locative and vocative singular.

Where the text gives a correct reading this is not usually noted in the Commentary, even though restoration is required by the ordinary rules; as when the suffix -ya has monosyllabic value after a heavy syllable.

Emendations suggested in the Commentary are not intended as definitive proposals, but only as indications of the general requirements of the metre in accordance with the period to which the hymn is assigned.

The following slight corrections are needed in Aufrecht's text of the Rigveda (2nd edition, Bonn 1877): ix 47 2b *dasputārhaṇā*, 86 35c *mādhvā*; x 4 5d *prandīyanta*, 6 2a *bhānūbhīr*, 8 3c *āvabudhā*, 51 1c *bahudhā*, 106 2d *mahishēvivapātāt*, 113 3a *danśishthāv*.

References are given throughout the Commentary to the sections of this book in which the points raised have already been discussed, except as regards some of the more common restorations, for which the references are given in the Index.

268. METRICAL COMMENTARY.

Maṇḍala I.

A. I 1-11. [Dimeter hymns of the normal or strophic period, irregularly arranged. 10 is addressed to Indra of the *Kusika* family, and the metre corresponds fairly with that of the dimeter hymns of Maṇḍala III.]

1. 9c *sācasva*. 2. 4a *indrā*; 8, 9 perhaps in Trochaic Gāyatrī: yet we may read in 8a *mitra varuṇa* (cf. §174 ii), in 8c *āsāthe* (§170 i), and in 9c *dadhāta* (§174 i c). 3. 1c *pūrū*, §166 iv. 4. 7c see §152 ii. 6. 5a *vīṣā* neut. pl., cf. i 71 2a. 10. 3b *-prāḍ*; 7a perhaps *suvi*, §167 i; 8d *asmābhya*.

B. I 12-23. [Gāyatrī hymns of a very regular type, not earlier than the normal period. *Kaṇvāh* 14 2a.]

12. 5b *smā*. 14. 3a *indrā*; 3b either *mitram agnīm* with irregular Sandhi (§130 iv) as in Latin, or *mitrāgnī* as a compound. 15. 6b *mitra varuṇa* §174 ii; 6c *āsāthe*; 12a *santia*: the statement in §137 is to be deleted. 17. 3b and elsewhere *indra varuṇa*, see §174 ii. 18. 1a correction is needed, e.g. to *śmānuam śārṇaram* or *śomavāham su-āvasam*. 20. 3a probably *nāsutiābhiām*. 22. 19c *yūjia*. 23. 2b, 3a *indrā*; 15a *utā*; *18c *kārtuam*; *19a probably non-metrical, cf. vii 66 16a; *21c *jīok*.

C. I 24-30. [Dimeter hymns of the strophic period. Later additions appear both at the beginning and towards the end of the series.]

*24. For the date see §88; 12c *āhuat*; 12d *āt*; 13a *āhuat*; 15c perhaps *aaditya*, §150: extended Tristubh verse, or read *te* for *tāva*. 25. 6a *āsate*; 12a *visvāha*. 26. 1a *visṣava*; 9b see §152 ii. 27. 3c *pāhī*. 28. 6a *smā*; 7c *hārīva* with Sandhi. 30. 4a *ū*; 14a *ghā tuvān*; 17a *āsvavutā*; 21b *ā antād*: perhaps *parākāt*, §151 i.

D. I 31-35. [Trimeter hymns of the cretic period: but 33 in its metrical character is of the strophic or normal period.]

31. 18d *sumatī*, §139 iii. 33. 9a a 'double rest' (§226 iv) is hardly probable in this hymn: perhaps add *tvām* at the end of the verse. 14a, 14c Virāṭsthānā verses; 14a perhaps *yāsmi*; 15c *jīok*.

34. 1c *himid*; 4b *trayidhā*; 7c *rathidā*; 9d *naasatyā*. 35. 6b, see § 178; 8b *dhānuā*, § 147; *trīṇi dhānvā* would be more regular. 9d the hybrid Triṣṭubh verse invites correction, as by reading *ā* for *abhi*.

EF. I 36-50. [Two typical Kaṇva collections: but both from the form and the contents a still earlier date is suggested for the first hymn.]

36. 1c perhaps read *vācobhir imāhe su-uktāḥ*, as a Vāsiṣṭhī verse; 4c *sā*; 8c Bhārgavī verse: perhaps read *vīṣā kanyā abhuvāt*; 10c, 11a *mēdhiatīh* or *mēdhyā-atīh*? 12a perhaps needs correction; 12c *śrūtia*; 15a *pāhī*; 17c, see § 152 ii.

37. 13a *yānti*; 14c *tātra sū*; 15c *āyu*. 38. 2c *kū*, § 151 iii; 3c *kūa*, ib.; 4b *mārtiāsaḥ*, ib.; 6a *mā ū sū*. 39. 3c perhaps needs correction; 5c *prā*; 6a *āpa*; 6c perhaps *asruvāt*. 40. 1b *tuā*; 6a *vocema*; 7c *dāsuān*; 8d *nā* 'not' with hiatus, which is rare. 41. 7b probably *-asya* with hiatus, though the reading *-āriamṇāḥ* is metrically more convenient. 42. 2c *smā*; 6b *vāsi-*, see § 168 ii. 43. 4a *gāthā*, § 166 ii; 6c *nārībhiaḥ*, § 170 iii. 44. 6c *āyu*. 45. 1b *āditiān*; 5d *tuā*; 10b *yākyā*. 46. 1a *esā*; 2c perhaps *vasū*, § 166 iv; 6c *rāsathām*; 10a *bhā u* for *bhāḥ*: the repetition of the particle *u* is impossible; 13c *sumbhu* is probable, § 174 ic. 47. 9a *nāsatiā*. 48. 1d *duāsvatī*; 3a *ucchāt*, though against the metre; 3c *asiāḥ* is doubtful, being against the rhythm; 4a Bhārgavī verse, requiring correction: perhaps *prā yē tāva*; 4d *nāmā* plural; 9c *asmābhya*; 10d *śrudhī*; 11a *vāṁsuā*; 12a *vahā*; 16b *minikṣvā*. *50. 13c *māhyam*, not *māhya*: for the rhythm cf. 10c.

G. I 51-57. [Of these hymns 51-54 are metrically akin to the Kutsa series i 94-115: 55-57 to the Gotama series i 74-93.]

51. 2b *āvrta*: *ā-* may be the negative particle, § 167 iv; 6d *evā*; 8c *bhavā*; 14b *dāria*. 52. 7c *yājia*. 53. 2c *pradīvo kāma*; 5c *prāmātī*, § 139 iii; 5d *āsvavatya*, § 168 ii; 7c *sākhīā*; 9a *duhī*; 10a perhaps *ūtī* for *ūtībhīḥ*. 54. 11b *janaśād*, § 166 vi c; 11d *su-apatyaī*. 56. 2a *nemanīsaḥ*; 4a *yādī*. 57. 4b *ārābhya*.

H. I 58-64. [The Gotama Nodhas hymns appear to be as early as any in the Rigveda: the refrain marks out i 59 as a later addition, and connects viii 80 and ix 93: see § 106 i. For the peculiar metre of i 61 see § 250 iii.]

58. 2b, 4c *trīṣā*, §§ 160 i, 173 iii; 5d *cārataḥ*, cf. i 146 1c; 6a *tuā*; 8d Virātsthānā verse. 59. 4a requires correction, the metre being in disorder and the verb wanting: probably *bṛhattva* with Sandhi; 7a *mukhīnā*, § 178. 60. 1b Virātsthānā verse.

61. 2b the verse is disordered, the true type being found in 3b: *bādhe* cannot stand; 8a probably Virātsthānā verse; 10a *evā*; 10c *gāthā*, § 142 ii; 11a Jagatī cadence: perhaps *āpaḥ* should be restored; 11d Virātsthānā verse; 12c *gāvaḥ*, § 142 ii; 15b Gautamī verse rather than Pentast: perhaps *śānāḥ*; 15c probably *sārye* (Virātsthānā verse); 16a *hariyojana*, § 175 i, cf. i 62 13b.

62. 3a Rest at the fourth place; 5c *bhāṣṃyāḥ*; 8c Pentad verse, but possibly Gautami; 12a *evā*. 63. 4a irregular cadence, § 220 v; 5b perhaps *mūrtiānām*, § 151 iii; 5c *kāṣṭhauḥ*, § 142 i; 7c perhaps *sudāśe*, § 142 v; 8c *asmābhya*; 8d *vāsādhā*. 64. 9a Rest at the fourth place; 15a *nā ā*, § 124.

K. I 65-73. [The Pentad hymns 65-70 shew a very regular rhythm, and cannot be earlier than the strophic period. The text is rather imperfect, and needs correction where it conflicts with the standard metre. Hymns 71-73 are in very regular Tristubh, probably of the normal period.]

65. 9a perhaps *śvāsūti*, § 178; 10b the long 9th syllable marks the full development of this metre, § 249 ii. 66. 9a *carātkā* requires correction, § 178. 67. 2b read *havirevā*, cf. i 72 7d; 5a *kṣādam*, *prthvīm*; 5b *dyādam*; 9b Tristubh verse; 10b *summāyā*, cf. § 158 iii; at least there is no other example of a gerund in -ya in the Rigveda proper. 68. 2d Virāṭsthānā verse: or read *devānām devāḥ*; 4b perhaps *āmartam*, cf. v. 33 6b. 69. 8a probably read *yād dhān*; 8b *vivēr āpāṁsi*, cf. vi 31 3d. 70. 3b *cāratām*, cf. § 178; 4d *'mṛtāḥ*; 5b *su-uktāḥ*; 7b *cāratāḥ*, cf. i 58 5d; 10a read *purutrā nārah*; 10b perhaps read *vēdo vī bahruḥ*, cf. iii 1 10a.

71. 2a *vīṭā* plural; 4b Virāṭsthānā verse; 4c *sūhyase*, § 151 iii; 9b perhaps *śūra* or *śūria*, more probably Virāṭsthānā verse: see § 151 i. 72. 8d *yēnu nā*. 73. 1c *śionu-*, *prīyānūḥ*; 6b *sumādhānāḥ*, § 151 iii; 8a *mārtiān*, ib.; 9b *vanuyama*, *tuṭāḥ* rather than *tvā-ūtāḥ*.

L. I 74-93. [Gotama collection: the hymns appear to be generally of the strophic period, 80-82, 91-93 being perhaps later. The collection is characterized by the comparative frequency of Jagatī and Pañkti verse. See § 106 ii.]

74. 8c *asthaat*. 76. 1d Rest at the fifth place; *dasema*, § 178; 2b, 3a *sū*; 3c *vahā*. 77. 2c *mūrtiāya*, giving Virāṭsthānā verse; 2d *ca*, § 175 ii; 3a *māria*, § 151 ii; 3b Virāṭsthānā verse; 4a *nṛndam*; 5a *evā*, cf. *evān* v 6 10a; 5b Gautami verse. 79. 1c Rest at the fifth place; 5c *asmābhya*. 80. 3a *prēhi*, § 173 i; 7b *vajri*, § 178; 15a *nahī nā*; 16b *dadhīdā*. 81. 6c *asmābhya*; 7c *grbhāyā*. 82. 1a *ūpa sū*; *śrīkṣ* as in text; 3a *tuā*. 83. 4b *sīmā*; 6b Bhārgavī verse, needing correction. 84. 6a *tud*; 6c *tuā*; 11b *śrīyanti*; *16-18, see § 88; *18b *yajātai* is a very late form; 20b *canā*, § 175 ii. 85. 5c *śiantī*; 7b *ā nākam*; 9c *nūrī āpāṁsi*; 10d *rāyā*; 12a *śīrmā*; 12d *dhātā*. 86. 9b *kartā*. 87. 2a *ācidhuam*, § 151 ii; 4b *ārtrāḥ*, see on i 51 2b; 6c *vāśimantāḥ*, see § 168 ii.

88. For the metre, see § 244 i; 1b hypersyllabic verse, § 224; 1d verse with double Rest, § 226 iv a; 2c requires emendation, but see § 226 iv b; 3c Rest at the fifth place. 89. 4b Rest at the fourth place; *dhāṁḥ*; 6a *suastī*; 6a, 6b Virāṭsthānā verses; 6c probably *tārksīā 'rīṣā-*; 9a *nā*; 9b *yātṛa*; 9d *āyu*.

90. 2d *visvāhā*; *9 cf. *vii 35. 91. 11a *tuā*; 16-18 form one hymn, as indicated by the use of the verb *ā pyā* in each stanza; 23b *sahāvan*, § 151 iii. 92. 3d *dhā*; 4d *avar*, § 169 vi; 7a *bhāśvatī*,

netarī; 14c *vī uccā*; *93 1-3: for the metre see note on p. 167: for the date see § 88.

M. I 94-115. [This collection stands alone in the Rigveda for the frequency of the cretic break: but 111 does not share this peculiarity. 105 is of the same type as i 24, and presupposes a dramatic setting: it is possible that some of the fragments are of earlier date.]

94. 6c *ārtviṣyā*: *rtviṣyā* is a probable correction; 12c *sū*. 95. 4a *ninā*, § 151 ii. *97. 8a *sindhuvā* 'va.

100. 1b *prthivīdh*; 5a *rudarā*, § 149 ii; 5b catalectic Bhārgavi verse, § 227 iii b, probably to be corrected: see also § 169 iii; 6b seems to require correction; 8c *sā*: irregular cadence; 16b Rest at the fifth place, or read *rayāye*, § 139 i: *ṛjārāsuaśya*, § 151 ii; 17c *ṛjārāsuaḥ*, § 145 ii b; 18b *sāmā*; 19a *viśvāhā*.

102. 3d *tvāyādbhiḥ*; 7d *ādha*. 103. 5b *dhattanā*; 5c, 5d *sā*.

104. 1b Pentad verse; 1c *avasāya*: final -ā shortened before following vowel; 2a probably Virātsthānā verse (*indra* type); 2c *dāśasya*, § 151 i; 4c Rest at the fourth place; 5b *nā* 'as' combined, § 122; 6a *sā*; 6b *bhājā*; 8a as 2a; 9a *tuā*; 9d *śṛṇuḥ*.

105. 2a *vā u*, § 171 v (to be added); 2d *paridāyā*; 5a. heptasyllabic verse; 7a *sā*; 7c *vianti*; 9b *tātra*; 15d *nāvā*; 16a Epic semi-cadence; 18c *nīdāyā*. 106. 2b *bhūtā*. 108. 4b *ū*; 4d *ā* with hiatus. 109. 2b *siñlāt*; 5b *śuśravā*, § 158 i. 110. 2d *āgacchatā*; 6a Triṣṭubh cadence, cf. 7a; 9b hybrid verse, unless we read *indrar-bhūmān*.

111. 3a *takṣatā*. 112. 10b Bhārgavi verse, probably needing correction, as to *ājā ā*, cf. 17b; 19b *ghā*. 113. 2a *svetā*; 4a *bhadravātī*, *netarī*; 13b *avah*; 16a *īrdhuam*; 17c *uccā*; 19d *janayā*. 114. 2c *āyajā*, § 178; 3b *mūdhuaḥ*; 4a *rudarām*, § 149 ii; 5d *asmābhya*; 6b, 8c as 4a; 11b irregular break. 115. 2c *yātra*.

N. I 116-126. [These hymns are very slightly connected by references to the *Pajra* family, and differ greatly in metre; see § 105 v. The first two hymns, and to a slighter extent 118 and 119 stand alone in the Rigveda in the regular use of iambic and cretic variations at the break side by side: see § 110 iv. The remaining hymns correspond generally to the types of the periods to which they are respectively assigned in the 'Table of hymns.']

116. 2c *nanatya* here and frequently, the final vowel being often combined by Sandhi with the initial vowel of a word following; 6b *aghāsua* § 145 ii b; 10c *āyu*; 14c *utā*; 16b *ṛjārāsua*. 117. 1b 1c Virātsthānā verses; 2d *asmābhya*; 4c long ninth syllable, easily corrected by interchanging *riñīthah* and *dāmśobhīh*; 14d *ṛjārēbhīh*, § 151 ii; 18c *ṛjārāsua*; 22c catalectic Bhārgavi verse: correction is probably required; 23d *śrūtā*. 118. 7a Sandhi at caesura, § 214 iii. 119. 1b *ṛjārāsua*, § 145 ii b.

120. Both the text and the metre of stanzas 1-9 require emendation on a large scale: see § 244 ii. *10-12. The most modern passage in the Rigveda, recording the poet's gratitude for the gift of a

motor-car (*rātha anaśā*): the extreme regularity of the metre is in striking contrast to the preceding stanzas: see also § 88.

121. 1a *pātaram* is possible, § 149 iii; 5c probably Virātsthānā verse, but see § 149 iv; 6c the same; 7a *su-īkṣmā*; 7d *paṣu-īṣe*; 8a *hārīhā*, dual with Sandhi, § 128 ii; 8c irregular cadence; 8d *vaatāpyam*, § 151 i; 13c *prāsyā* (gerund); 15a probably *dāsit*, § 178; 15c *bhajā*.

122. 1a *pdantam*, § 142 iii a; 3a catalectic Bhārgavi verse, § 227 iii b; 3b probably *apṭam*; 4c the same; 4d Virātsthānā verse; 5c the verse may be completed by interpreting *āñ* as an abbreviation for *ā voceya*; 6c Rest at the fourth place; 6d supply *śrōtu nah* at the beginning of the verse; 8c *pajrēbhīah* probably; 8d *māhya*; 9d *hōlarābhīh* is possible, § 149 iii; 10b *narādam*: irregular cadence; 10d perhaps *sūuraḥ*, § 151 i; 11a irregular cadence; 12a Virātsthānā verse; 12c irregular cadence; 13c *istā-asva* or *istāśva*, cf. § 145 ii b; 15c irregular cadence; 15d *nūuraḥ*, § 151 i.

123. 8a *adyā*; 12d *nāmā*; 13c *adyā*. 124. 4a *ūpu*; 5c *ū*; 8a *jyāyasyai* has probably replaced an older form *jyāyase* which served also as the feminine: cf. *durvāsase* vii 1 12a; 8b *-cākṣiā*; 10c *ucchā*; 13a *āstodhnam*. 125. 3a *adyā*; 3c *pāyayā*; 3d *varidhaya*. 126. 4b *śrāyiniṁ*; *6a hypersyllabic dimeter verse; 6c *māhyam*, cf. *i 50 13c.

O. I 127-139. [These hymns, outwardly similar, are very different in their internal structure. 127 and 129 are of very archaic character: on the other hand 136-139 are very regular. The later hymns are also marked by metres in which the dimeter verses greatly preponderate, and by occasional Bṛhātī and Triṣṭubh verses. The authorship is not known. See further § 201 ii.]

127. See § 242 i; 1a *dāmanam*, catalectic verse; 1f hypersyllabic opening, which requires correction, § 217: perhaps *bhrājām* for *vībhrājām*, cf. ix 98 3d; 2b *jyāyistham*: caesura after third syllable; 2d *dyām*; 3b Rest at the fifth place; 3c *vānani* 'ea; 4b *arānī* as plural is probable, see § 219; 5c *vīñ*, *sūrmā* plural; 6c *ā art*; 6g, 6h *pānthaam*; 7a extended Virātsthānā verse; 8b *sāvāsāam*; 9a, 10a as 3b; 10d catalectic verse; 11e probably catalectic verse. 128. 2g *bhaadr*, § 151 i; 5c *vāsūnaam*; 7f, 7g catalectic verses; 8a *vāsūdhiti* probably, § 166 iv.

129. See § 242 i; 1a Virātsthānā verse (*indra* type); 1f omit *anavadya* and read as Virātsthānā verse; 2a *śrudhī*; 3d *tūbhya*; 4b *vāśā-āyum*; 5a *namā*; 5d *nāyini*, § 142 iii b; 5f, 5g catalectic verses; 6a *bhāvia*, § 151 ii; 6d *sā*; 7a Virātsthānā verse rather than *hōlarayā*; 7e *ā im*; 8a *prā-pra*, § 175 ii: catalectic verse; 8d, 8e probably catalectic verses; 8f a trimeter verse should be restored; 9a perhaps *rayinā*, § 139 i; 9b *yūhī*; 9f Bhārgavi verse, probably requiring emendation, § 227 ii b; 10a perhaps *rayinā*; 11a *yūhī*, verse with double Rest, § 226 iv a; 11g read *tuā* and omit *jījanat*, § 152 i.

130. 1d *tuā*; 2a Virātsthānā verse (*indra* type); *svānūm*, § 140 iii; 3b *vayāh*, § 151 i; 4b, 4c *śiat*; 4d *vivānāt*; 6a *vasuyāntah*, § 168 iii; 10c Pentad verse, § 227 i b; 10d probably *āhabhīh*: Rest at fifth place. 131. 3b *gāvīa*, § 151 ii; 6a *utā*; 6f Virātsthānā verse; 6g *śrudhī*; 7d *jahī*. 132. 1b *vasayāma*, § 169 iii; 2b two syllables are wanting; 6d, 6e catalectic verses.

133. *1-5 see § 88; *1c *abhivlāgyā*; *2c *chindhī*; *4c a syllable is wanting; 6a hypersyllabic verse, unless *śrudhī* is a gloss: *dādṛhī*; 6f hypersyllabic verse, § 224; 7c *devānaam*; 7e *āvṛtaḥ*, § 167 iv. 134. 2d perhaps *irādhiāi*, § 146 ii; 3d catalectic verse; 3f *caḥṣayā*; 5g *asuryāt*, § 135; 6a *eṣaam*; 6b *sōmānaam*; 6d *utā*. 135. 1b Rest at the fifth place; 2f *vāhā*; 4f Gautamī verse, cf. § 226 iii a, rather than *candarā*; 5b Virātsthānā verse; 5f *indrāvāyū*; 8a *vahathe*, § 170 i; 9a *vāyu*, § 170 ii f. 136. 3d *āsate*; 4e *adyā*; 6f *jīok*. 138. 2f Gautamī verse; 3f hybrid verse; 4a *sū*; 4b, 4c *ajāsua*. 139. 1c *indrāvāyū*; 5c *dāsīt*, § 178; 8a *mā sū*; 11b the insertion of *yē* at the beginning of the verse is metrically desirable.

P. I 140-164 [The collection is similar in character to Maṇḍala vii. See § 107 ii.]

140. 1a *vedīṣāle*, § 166 ii; 4b *ū jūvaḥ* requires correction, perhaps to *jūjūvaḥ* or *dhījūvaḥ*; 7b *evā*; 10c probably *avāsiā*; 13a *abhī*; 13c perhaps to be corrected, as to *gāvyaṁ yānto yāviam dirghā dhā*. 141. 8a Rest at the fourth place: *yaatāḥ*; 10c *nū*; 11c *raśmīhr 'va* with Sandhi; 12a *sudiotmā*, § 151 ii: *jirā-asvaḥ*; 13a *śmivadbhīḥ*, § 168 ii. 142. 1b *adyā*; 2a the semi-cadence here and in 7a indicates a transition to Epic Anustubh; 8d *adyā*. 143. 7c *dīdiat*. 144. 4d *purā* adverb, § 160 i; 6d *āsate*. 145. 1a *jagāma*; 1b *sā*, § 175 i; 4b *yūjia*; 5a, 5d Rests at the fifth place; 5a *āpia*. 146. 2c *urvidhī*; 3c *anapīrvjyā*, § 167 i. 147. 1b Gautamī verse; 2o *trah* the second time; 3d *nā hu*, § 175 ii; 4c *sā*; 5a *sahasia*. 148. 1b *viśva-pīṣam*, cf. i 162 22b: cf. H. Oldenberg in *Sacred Books of the East*, vol. xlv, p. 174; 2c Gautamī verse; 3a *nū*; 4b Rest at the fifth place; 5a perhaps add *yām* at end of the verse; 5d probably Virātsthānā, but see § 142 iii b.

149. 2c Pentad verse; 3a Virātsthānā verse; 3c *sūuraḥ*, § 151 i, *śatā-atmā*; 4a Pentad verse; 4c *apdām* is doubtful here; 5a verse with double Rest, § 226 iv b. 150. For the metre see § 242 ii; 1a *dāsūān*. 151. 1a *śmīā*; 3a *rōdasoh*, § 151 iii; 4a *asurā*, § 174 ii; 4d *gām*, § 142 ii, *yuñjathe*, § 170 i; 6b *mītrā...vārunā*, § 166 i; 8d *āsathe*; 9a *dadhathē*, *āsathē*. 153. 1a Pentad verse; 2a Virātsthānā verse; 4c *utā*. 154. 1d *trayidhā*; 3a Virātsthānā verse. 155. 1a *pāntam*, § 142 iii a; 1c perhaps restore *sānavi*: delete the comment on p. 144; 3d see § 178; 4d Sandhi at caesura; 5b *abhikhyāyā*: Virātsthānā verse. 156. 1c *āulha*.

157. 3b *jirāśuaḥ* probably. 158. 1c *aucathā* probably, § 136 i; 3b Rest at the fourth place. 159. 2a Rest at the fifth place.

*161. 1c *nindimā*; 8a hybrid verse with irregular opening, or (more probably) with irregular Sandhi *ulōdakām*, § 130 iv; 8d *māduyādhvāt*; 12a *sanmītyā*; 12c *āsapatā*; 14a *bhūmī 'agnīḥ*; 14c Rest at the fifth place. *162. 4a *haviṣyām* (y cons.); 6d *utā*; 7a probably *smān mā adhāyi*, § 151 iii; 8b *śiṣanyā* (y cons.); 14b probably four syllables are missing, read as 16c; 15a *tuā*; 16c contains no trace of rhythm, and needs correction: read *yāt saṇḍānam yāc ca pādīṣam āvataḥ*; 16d Pentad verse, probably requiring correction; 19a *āśuasya*, § 151 ii, 175 i; 20b *tanvāḥ* (v cons.); 22a *sugāviam* possibly, § 151 ii: we have then a Bhārgavī verse, § 227 ii b. *163. 3b *gūhīa*; 10c *trayinīdāḥ*.

*164. 7a i, § 178; 13d *evā*; 16c as 7a; 17a, 23d hybrid versés: in 23d perhaps omit *it*; 32a *sā*; 35b Rest at the fifth place; 38c perhaps *viṣu-āncā*, § 166 iv; 40c *aldhī*; 40d *pihā*; 45d hybrid verse; 48c Rest at the fifth place.

Q. I 165-190. *Māna* collection. [One of the most homogeneous collections in the *Rigveda*: but 173, 174, 186 have the archaic character more strongly marked than the rest of the hymns. The late hymns 170, 179 have found their way into this collection in consequence of its ascription to Agastya. See § 106 iii.]

165. 3a Virātsthānā verse (*indra* type); 6a *svadhū* (final *-ā* shortened before following vowel): but *asit* is a very doubtful form in this hymn, and more probably we should read *sit* and then *svadhū āh*; 7a *bhūri* (plur.); 8d *cakurā*, § 158 i; 10b *nā*; 11b *śrūtia*: *cukrā*; 12c *-caksū*; 13b *-caksū*; 13d *śrūtā*; 14b Virātsthānā verse; 14c *varitā*; 15c a dative *rayāyā* seems required. 166. 1c *aidhē 'va*, Bollensen O. and O. ii 473; 1d *yulhē 'va* ib.; 12d *drādhuam*; 13b *purūśūthā* appears to be a proper name, § 160 i. 167. 1a Virātsthānā verse (*indra* type); 1b hybrid verse; 1c Rest at the fourth place: *rayāyāh*, § 139 i; 2b *bhādīvāh*, § 178; 2c *ādha yād*; 4a *ayāsah* § 151 i and *yavīyā* § 173 ii are doubtful; 6c Rest at the fifth place; 7b Rest at the fourth place; 8a *pañti*; 8b *aryamā*; 9a *nahī nā*; 10a *adyā*: *prāyistha*, Virātsthānā verse; 10b *śuāh*; 10d *narāam*.

168. 1b omit *u*, giving a catalectic verse; 1c *śādasah*, cf. ix 22 5a; 2c *apāam*; 3a *typtā-ahāvah*; 5c *dhanu-ryūtaḥ*, § 147: *śāam*; 6b *āyuyā*; 6c *cyāvuyathā*. 169. 1c *narātāam*; 2c Rest at the fourth place; 4c *cikānantu*, § 169 iii; 5b Virātsthānā verse: but see § 142 iii b; 5c *sā*; 5d *gātūyanti*, § 168 iii; 6c *ādha*: hybrid verse. *170. 1a *śuāh*; 4a catalectic verse.

171. 1d *dhallā*; 6a *sāhyasah* is probable. 172. 1a catalectic verse; 3a *nā*; 3b *vyiktā*. 173. 2c catalectic Bhārgavi verse, § 227 iii b; 3a *sūlmā*; 4a requires correction, § 225; 4c double Rest, § 226 iv b; 4d Virātsthānā verse; 5b probably Rest at the fourth place, but see § 151 i; 7c irregular cadence: the resolution of *o* in *kṣonṭh* is very doubtful, but see § 151 i; 8c *bhuut*; 8d *yāti*; 9b *narāam*; 11a Virātsthānā verse (*indra* type); 11c perhaps *latrśāud*, § 169 iii; 12b *avayājah*, § 151 iii after Th. Benfey; 12c perhaps *yavīyā*, § 173 ii.

174. 1a Virātsthānā verse (*indra* type); 2c Rest at the fifth place: *anavadya drādh*; 3b *dyām* or *dītm*; 3d Pentad verse, or read *dāma ā*; 4a *nā*: perhaps *sāsmi*, § 178; 5a *vāhū*; 5b *vīntasya āsō*; 6a double Rest, § 226 iv a: *mitrā-irūn* Grassmann: but emendation is rather required; 7b *kṣatām*; 8c Rest at the fifth place; 9b Virātsthānā verse; 9d caesura after the third syllable; 10a *tvām*; 10b, 10c perhaps Pentad verses: otherwise *narāam*, *spṛdhām*. 175. 4c *vikā*: catalectic verse; 4d *vīntasya āsūvāh*, § 151 ii, or perhaps *vīntasyāśsūvāh* with long fifth syllable; 6b *māyo 'va*. 176. 3b *kṣitindām*; 5c catalectic verse.

177. 2c, 3a *tiṣṭhā*; 4a *devayā 'yām* with Sandhi, § 130 ii; 4d *niśādyā*: *hārīhā* with Sandhi, § 128 ii; 5a *sūstutah* (nom.) is probable. 178. 1c Rest at the fifth place; 5c *ā*.

180. 3c Rest at the fourth place; 4a extended Triṣṭubh verse; 5b perhaps *gāvah*, § 142 ii, cf. i 181 8d; 6c Rest at the fifth place:

vātalāḥ; 9c probably *sudāsvām*, giving an extended Tristubh verse, cf. 4a. 181. 1a *prāyishā īdām*; 1d *vāsūdhātī*, § 166 iv; 5a extended Tristubh verse; 7b *trayidhā*; 8c *pipāya*; 8d as 180 5b. 182. 2c *vahathe*, § 170 i; 3a *āsathe*; 8c *adyā*. 183. 5c *ṛjuyā*, § 168 iii. 184. 1a *adyā*; 1b *ucchāntiām*; 1c *sānta* with -ā shortened, § 174 i a; 1d *sudads*, § 142 v; 2a *sū*; 3a *īyukṣte* 'va, Bollensen; 4a *mādhvā*; 5b *mānībhīḥ* or Rest at the fourth place. 185. 9c *bhūṛī cid* perhaps as adverb: *sudads*, § 142 v.

186. 2c Pentad verse; 3a Rest at the fifth place; 5b caesura after the third syllable; 5c *apām*; 6a *tvāṣṭa ā*; 7d *narām*; 8c caesura combined with Sandhi; 9a *nū*; 9c *ādā*; 9d perhaps *pruṣayānta*, cf. § 168 iii; 10a *prā ā*; 10c *vātalāḥ*; 11a *vo* 'smē. 187. 1a may be restored thus: *pitūm nū ā astaviṣam*, cf. § 151 i; 2b *tuā*; 4a *tī*; 6b *devānaam*; 7c *ātra*; 7d catalectic verse; 11a, 11b probably need emendation. 188. 5a we should probably read *vibhūḥ prabhūḥ*, cf. § 166 iv. 189. 1a *nāyā*; 2c Rest at the fifth place; *pāuk* (§ 151 i) is more than doubtful; 3a *yuyodhī*; 4a *pāhī*; 6a *ghā tuḍvān*; 7d an irregular verse, both in the opening and the break. 190. 3d *bhīmō* 'raks, with Sandhi at the caesura; 6a *supra-ētūḥ*, *suṣṭavasah*; 7c Rest at the fourth place.

*191. 1a, 3a, 5c catalectic verses; 6a *prthvī*, § 151 iii; 6c catalectic verse. 10-13. The metre here is disturbed, see § 194. In 10c the sense requires that *nō* should belong to the following verse, and in 10f the unaccented *tuā* is clearly out of place at the beginning. In 13c there is a further disturbance owing to the words *ārē anyā* being placed earlier in the verse. 14a heptasyllabic verse; 16d hyper-syllabic verse.

Mundala II.

[The collection as a whole is of the normal period, and the metre is very regular, Jagatī being prominent. The few archaic hymns, such as 4, 11, 19, 20, 22, 41 16-18 seem to represent the original collection of the Gṛtsamada family. See § 109 ii.]

1. 1b *adbhīdāḥ*; 7d probably *dāma ā* as in 8a, § 151 iii; *ta āvidhat*, § 169 vi; 8d no caesura, § 214; 13a *aadityāsah*, § 150; 14c *suadanta*, § 145 vi. 2. 1a Rest at the fourth place, yet strange in this hymn: *vardhatī*; 2d *bhaasi*, § 142 iii a; 7b *śrātīai*; 9b *pipāya*: *bṛhādivesu*, § 178; 11a *sahasia*. 3. 3c *vnhū*: extended Tristubh verse; 6a *sādhatī*, § 160 i, 173 iii; 6b *vayī* 'va; 6c catalectic verse; 11b *ū*; 11c *vahā*. 4. 1a *-diōtmānam*, § 151 ii; 2a *apām*; 2d probably *devān* as gen. pl. (cf. vi 11 3b, 51 2b), and *jīrā-ārah*; 3b Rest at the fourth place; *kṣesīntuk*; 4a *suṣṭāseva*, § 151 iii; 5d Rest at the fifth place; 6a perhaps *tatṣānā*, § 169 iii; 6b probably *svanīṣu*, § 151 iii; 6c *kṣṣā-udhrā*; 6d *dīnūḥ*; 7b *suayūḥ*; 8b Rest at the fourth place; 8d *su-apatyām*: hybrid verse; 9c Rest at the fifth place.

5. 7a *sūh* *sūtya*. 6. 1c *ū sū*; 5b *anarvānam*, § 170 ii c; 7c *jānyo* 'va. *8. 6a Epic Anustubh semi-cadence: see p. 42. 9. 2a *ū*; 2d *dīdīat*; 5a *vasavyām*, § 135; 5d *krāhī*: *su-apatyāsya*. 10. 2d *ārusā* (dual) with hiatus; 5a *prati-āncam*.

11. For the metre see § 250 i; 1d, 2b Triṣṭubh verses; 2c perhaps *anantam*; 3a it should probably be omitted: *nā*; 3b *rutriyeṣu ca* requires emendation, the omission of *ca* being the first step; 4c probably omit *indra*; 5c *utā*; *taṣambhukāsam*, § 145 ii c; 6a as 4c; 6b *stāvā*, § 151 iii; 7b *asavarigāṁ*, § 151 iii; 7d Rest at the fourth place; 8d Triṣṭubh verse; 9d, 10b Triṣṭubh openings; 10d Rest at the fifth place; 12b Triṣṭubh verse; 13c as 9d; 15a *vyāntu in nā*; 15c double Rest; 17a omit *it*; 17b as 9d; 17c *prāṇā*; 17d *yah*: Pentad verse; 19a, 20a as 9d; 21 concluding verse borrowed from ii 19.

12. 4c *jigivān*, § 178; 5c *nā 'ryāh*; 5d *dhātā*; 7c *usāsam*, § 170 ii a. 13. 1a *tāsiāh*, § 146 i; 4b *ruyīm 'va*; 8d *adyā*; 9a *ā 'dīāh*, § 145 iii; 13a *vasu*, § 170 ii f; 13b *vasavyām*, § 135. The last stanza properly belongs to 14. 14. 1d *juhātā*; 2b *asānī 'va*, § 139 iii; 2c *bharatā*; 3d *ūrṇutā*; 5b, 5c Rest at the fourth place; 11b *kyāmiā*. 15. 5c *utāndyā*; 7a Rest at the fourth place. 16. 5a catalectic verse. 17. 5d secondary caesura, § 213 ii: *dyādam*; 6c perhaps *śayādhiāi*, § 146 ii; 6d on *āpṇak* see § 169 vi; 8d *krūhī*. 18. 1a perhaps read *nāva nyoji*; 2b *utā tritīyam*; 2d *sā*. The cadence is probably, but not certainly, that of Jagatī, cf. i 140 2c; 3c *mā nā*; 4a *duābhīyam*; 5b hypersyllabic opening, § 217; 5d *ā gāstī*; 5d, 6a perhaps *saptatī*, *navatī*, cf. § 139 iii; 7c *vihāriā*; 8c *jyāyīṣṭhe*; 8d *jigivān*, § 178.

19. 1b *svānīkyu*, § 140 iii: Virāṭsthānā verse; 3a Virāṭsthānā verse (*indru* type); 3d perhaps *ānuam*; 4a *sū*; 5a requires emendation; 5b probably *sātva*, § 178; 7b perhaps *śravasā*, § 151 ii. 20. 1a *sū*; 1c *dādhiatāh*; 1d no caesura, § 214; 2a Rest at the fourth place, if we read *tuābhīh*: but more probably a double Rest, cf. § 226 iv; 2b *-pāh* *asī* with Sandhi, § 130 ii; 2c Virāṭsthānā verse; 2d Rest at the fourth place; 3a double Rest of an irregular type, § 227 iii c; 3b *nurām*; 5a *sā*; 5c *uṣṭvāh*, § 170 ii; 5c *sūtva*, § 178; 6d Virāṭsthānā verse; 7b *dāsāh* (§ 151 i) is here unlikely; 8a *tavasyām*; a change of accent is probably required, § 135; 8b Gautamī verse; 8d *hātvi* is suspicious in so early a hymn: by restoring *ghnān* the metre becomes correct: but see §§ 130 i, 219. 22. For the metre see Ch. ix, App. Nos. 87, 79 and 84.

23. 2a *asuriya*; 7b *mārtiāh*, § 151 iii; 8a *tanānaum*; 9b *vāsū* (plur.); 13a catalectic verse; 14c *kyāwā*. 24. 4a *āsmāsiām*; 5a *bhāvūtā*; 5b perhaps insert *vi* before *dūrah*; 6d *ā*; 14b *kārmā*, probably plural. 25. 3a *śimivān*; 5b *śārmā*. 26. 2a *vihī*; 4a *āndhat*, § 169 vi; 4c *rākṣatī*, § 175 i. 27. 4c *asuryām*, § 135; 6c probably *āditiāh*; 10c *rāvā*; 13a *suzyāvasa*; 15d *sūdhū*, with *-ā* of dual shortened before a vowel, § 174 i c; 16d the verse seems to require rearrangement, as *urān* *āritāh* *śārman ā siānu*. 28. 6a *āpa sū*: *bhyāsam*, § 151 iii; 7b *bhrīṇātī*. 29. 1a *daditīyāh*; 5a *mimayā*.

30. 1c *yaatī*, § 142 iii a; 5a *ksipā*; 9b *abhikhyāyā*; 10b *vīryā* (*y* cons.), § 135 a; 10c *jūk*; 11d *śrūtīā*. 31. 1d *hīṣivānt*; 4c *bṛhadivā*; 5b *apīyā*, see § 167 v; 5c *prthivī*; 7c irregular double Rest (§ 227 iii c) requiring emendation. 32. 1d *vasuyā*, § 168 iii; *5b, *5d catalectic verses; *7c *viśpātnīai*.

33. 1d here and often *rudarā*, a form probably invented by the poet, see § 149 ii; 4c *āpayā*; 7d *abhi nā*; 8c for the caesura see § 213 ii; 9d *asuryām*; 13c *āpṇūtā*, § 175 i. 34. 3a, 13c *ātīā* only in

this hymn and Maṇḍala ix, § 151 ii: 3d *yāthā*. 35. 5a *avyuthitāya*; 6a *svār*, § 135, but perhaps rather extended Tristubh verse; 7b *pīpāya*; 7c, 13c *sā* 'pām with Sandhi. 36. 1a extended Pentad verse, § 227 iii a: like 24 5b above, it calls for emendation.

37. 1c *bharatā*; 3c *abhiyūriā*. 38. 5a *dūria*; 7a *āpia*; 9c *nā* 'not' with hiatus; 10b *gnāspāti*, § 142 i. 39. 1a *grāvānā* 'va with Sandhi, and so frequently in this hymn; 3c *vāstav usrāh*, § 170 ii e. 41. 3a *adyā*; 3b *indrā-vāyū*; 4a perhaps *mitra varuṇa*; 5c *āsate*; 7a *sā*, *naasatyā*; 7b *āsvat*; 8a *nā* 'not' with hiatus; 10b *abhī*, § 167 iii; 12a *āsābhīah*; 16a *āmbītame* is probable, § 166 ii; 16b *dēvitame* as 16a; 17b *deviām*; 17c *matsuā*; 18a *brāhmā* (plur.); 18c *mānmā*. *42. 3a *kranūā*. *43. 2b *brahmaputrō* 'va; 2c hybrid verse: *apūtiā*.

Maṇḍala III.

[This collection is singularly homogeneous: it is also very regular, but characterized by a fairly frequent use of the Vāsiṣṭhi verse. See § 110 i.]

1. 1c *dīdiat*; 2a *caṣmā*; 6a *vuvrāja*; 15d *dīmā*; 16b *dhāniā*; 23c *sūtā*. 2. 7c *sā*; 8a *namasyūtā*; 8b *dāmiā*; 11d *vāsū* (plur.). 3. 7a *su-apatyē*: *āyavi* is probable. 4. 9b *siasva*, § 148 vi. 5. 2a *prā* *id ā*. 6. 1b *nayūtā*; 3a *dinūh*; 6c *vahā*: probably Virātsthānā verse; 10c *prācē* 'dhv-, § 128 ii: but *prāk* or *prācē* as an adverb is more probable. 7. 5d *gāṇia*; 6a, 10c *utā*. 8. 3b *prthivīāh*; 7c *viantu*; 9a *śrayiṇisāh*. 10. 3c *sā* 'gne with Sandhi. 11. 6a probably *abhiyūjāh*, § 167 iii. 13. 1b catalectic verse; 7a *rāsvā*. 14. 2b *tūbhya*; 6a *tuā*. 15. 5a *sārmā*; 6a *pīpaya*. 16. For the metre see § 94 viii; 5b perhaps *avīratāya* (neuter); 6c *srjā*, and see § 213 ii. 17. 3d *bhavā*. 18. 2a *tāpā*; 4a *sūtā*, § 178. 19. 3b *sikṣā*, *su-apatyā*; 4c *vahā*.

20. 1a *uṣāsam*, § 170 ii a; 1c *āṣṇantū*, § 147; 2c *ā*; 5d *ādityān*, giving irregular break (§ 218 vi), followed by short eighth and tenth syllables: this seems more probable than reading *aadityān* and then Jagatī cadence. 21. 5c *stokāh* *scotanti te vaso* is a probable arrangement. 22. 1a *sā* and perhaps *yāsmi*; 1d *sasanvān*. 23. 4a Rest at the fifth place. 24. 1b *āpāsīā*. 26. 1a *nicāyā*. 27. 2c perhaps *dhītāvanam*, § 170 ii; 14a *vīṣā*; 15c *dīdiatam*; *28 see p. 42; *29 see p. 42; 2a *ardviāh*; 4b *prthivīāh*; 6c perhaps *ānīvta*, § 167 i; 8a *sā*; 9b *itanā*.

30. 4d *nimitā* 'va; 13d *kārmā* (plur.); 15a *dīhyā*; 20c *snaryāvaḥ*, *tūbhya*; 21c *divīkṣā* 'sī: for the Sandhi see § 130 ii; 21d *sū*. 31. 2a *tānuā*; 9c *nā*; 13a *yādī*: 13b *rātasūyāh*, § 173 ii; 14d *sā*; 15a *puru-candrām*; 20c extended Tristubh verse, unless we correct by reading *indra tvān nāh*. 32. 6b for the possible Sandhi see § 130 iii: but *sārtavā* *u* is probably the right reading, § 171 v; 8a *kārmā*; 15a *suāhā*, § 145 vi; 16b *nā* 'not' with hiatus. 33. *13a Epic Anuṣṭubh semi-cadence.

34. 6b *kārmā*; 7b *devēbhīah*; 8b *sasanvāmsam*; 9d *prā* 'riam. 35. 3a *āpa*; 7d *tūbhya*; 9d, 10a *pīhā*. 36. 1d *mahābhīh*, § 178; 6b *rāhīo* 'va; 9a *bharā*. 38. 2d *nā*; 5a *jīdyān*; 7c *asurīyam*. 39. 8c *bhārī* *cit* probably.

40. 2b *haryā*; 3a *dhītāvanam*, § 170 ii c; 5a *dadhiśvā*. 41. 6a *mandasvā*. 43. 5c *mā'raim*: for the Sandhi see § 130 i; 7a *pibā*. 44. 2a *uśāsam*, § 170 ii. 45. 1b *yāhī*; 2c *hāriṇā*. 46. 5a *-dīdvā*, § 145 vi. 47. 2c *jahī*; 3c *tuā*. 48. 3a *upasthāyā*. 49. 1a perhaps *yāsmi*, § 178; 2a *nā*; 2d *āyu*, § 178.

51. 10b *rādhanam*. *52. See p. 43; 6c *tuā*; 8a *bharatā*. 53. 2d no caesura, § 214; 4d *dhunū*, § 147; 11a *prētā*; 11c extended Triṣṭubh verse; 16c catalectic verse; *17c *pātalyā* (y cons.), § 135 a; *22c Epic Anuṣṭubh semi-cadence. 54. 1c *dhimā*; 4a *utā*; 4d *pṛthivī*; 17b *bhāvābhā*; 20c *aulityāh*, § 150. 55. 1a *uśāśā*, § 170 ii; 2a *mā*; 3b *didie*; 17b *śā'napāsmi*; 18a, 18b *nā*. 56. 3b *tri-ādhi* is not required by the metre, but seems probable. 57. 5d *sūdayā*: ca, § 175 ii; 6d *rādvā*.

58. 6b apparently *jahnāriām*, with irregular cadence. 59. 2d hypersyllabic verse, § 224: Sandhi combination of all the words in the first part of the verse is unlikely. 60. 5d *mutasui*; 6b *sāciā*. 61. 4b probably *uśā'ā yāti*. 62. 1b *tijā*; 2a *ā*; 4c *rādvā*; 7a *pūṣan*, but see § 177 iii; 7c *tābhya*; 15a *āyu*; 16a *abhi* should probably be read for *ā*, a heptasyllabic verse being improbable in this collection: perhaps *mītra varuṇa*.

Maṇḍala IV.

[This Maṇḍala is also of a homogeneous character, except so far as the metrical standard varies between those of the strophic and normal periods. Lyric verse is rare. See § 109 i.]

1. For the metres of stanzas 1-3 see Ch. ix, App. Nos. 75, 62 and 83; 1c *janatā*; 2a hypersyllabic verse, § 224, unless *agne* be omitted, § 152 i; *vayatsvā*; 2c *jyāyisham*; 3a *vayatsvā*; 5c *yakṣvā*; 5d *mṛṇikām*; 7d probably *ariāh*, § 151 ii; 9c *dūriā*; 10d *dīrāh*; 12d for the Sandhi see § 127 b; 13a *manuṣyāh* (y cons.), § 135 a; 15b *gāh*, § 142 ii; 17b *deviāh*; 17d *rjā* (plur.); 19c Rest at the fifth place; 20a, 20b *viśveśam*.

2. 1c *mahinā*, § 151 ii; 2d the verse as it stands has a Rest at the fifth place and a long ninth syllable: but *śukrīn* should probably be corrected; 4d *ā*, *vahā*; 5a the cadence becomes regular if *yajñāh* and *asvī* are interchanged; 7d *daśvān*, § 142 v; 8d *dāśuśāmsā*; 10c *hōtarā*, § 149 iii; 11c *su-apul-*; 12b *dūriā*; 12c *dīśiā*; 13c *bharā*; 18c *mārtānaam*; 19c *sucandā*; 19d caesura after third syllable.

3. 3b *sumṛṇikāya* in spite of the metre, § 178; 4a *sīmivā*; 5d Gautamī verse; 6c *ndasatgāya*: *yakṣē*, A. Ludwig; 6d probably a Gautamī verse, as 5d, rather than with *rudardāya*: but see § 149 ii; 9d probably Rest at the fifth place: *pīpāya*; 11b Pentad verse; 12c Gautamī verse; 13b *nā* for *mā* before vowel; 13d Pentad or Gautamī verse; 14b Rest at the fifth place: *prīṇānūh*; 14c *rujā*; 16a *tābhya*; 16b *nīpā*, § 151 ii.

4. 1c Rest at the fifth place: *druvānāh*; 1d *vīdhya* is probable; 2d, 3a *erjā*; 8b *sām devātātā*, H. Oldenberg; 12d *puantū* is doubtful, on account of the rhythm; 13d *nā ha*, § 175 ii; 14b *asāma*, § 147 i; 14c *sūdayā*. 5. 2a *nāhya*; 5a *vidantāh*; 5d *ajānata*, § 175 i; 14c *ihā*,

§ 175 ii. 6. 1a *sñ*; 2c perhaps *īrdhūm*; 3c *navajāḥ*, § 142 i; 4c *paśupāḥ* ib.; 6d *tunū*, § 158 iv; 9b *ṛju-āṇaḥ*; 9d *ahvanta*, § 142 iii. 7. 1c perhaps *virūcāḥ*, § 169 ii; 11a *ṛṣṣ*, probably plural, cf. § 160 i; 11d caesura after the third syllable. 8. 2a *vēda*: perhaps *vāsūdhiti*, § 166 iv; 6b *sasanvāṁśaḥ*. 9. 1a *mṛṣā*; 2c *vīśveṣam*; 3a *sādmā* (plur.); 4b *utā*.

10. For the metre see § 249 iii; 1d *ṛdhīāma*, § 147 i; 4c perhaps *daśema*, § 178. 11. 2d *rāsvā*. 12. 6c *evā*. 15. 7a catalectic verse; 9a, 10a *deva* with *-ā* shortened before vowel, § 174 i a. 16. 11b *hūrioḥ* and probably *isānaḥ*, § 178; 11c *gādhiā*; 12c *mṛṇā*; 15a Rest at the fifth place: *vasuṣyāntaḥ*, § 168 iii; 20b probably Rest at the fifth place; 21a *nū ū*.

17. 1a *tūbhya*; 1c Rest at the fifth place; 15a extra verse belonging to 14. *18. 2a *durgāham etād* with Sandhi, § 130 iv; 2d *tuena* twice; 4c *nahī nū*; 5a *avadyān 'va*; 11b *tuā*. 19. 4b *vān*, § 151 i; 5b extended Tristubh. 20. 1a the resolution *duurāt* (§ 151 i) is improbable: *dūrāt* and *indraḥ* may well be interchanged; 4a *ū ṣñ*; 4c *pāḥ*; 5b *sñia*; 6b *evā*.

21. This hymn contains several Virātsthānā verses, which are unusual in this Maṇḍala: namely 6c, 7a, 7c, 10a; 1d *diāṁ*; 2a *stavalhū*; 5c Rest at the fifth place, unless we transfer *ā* to the beginning of this verse; 6a *yādī*; 8b *apāam*; 9a *sūktā*, dual with Sandhi. 22. 3a *devā -tamaḥ*; 3b *mahābhīḥ*, § 178; 3d *diām*; 4b *diāḥ*; 7b irregular break; 9d *jakt*. 23. 6b *bhrātārām*, § 149 iii. 25. 1a *adyā*: Rest at the fourth place; 2b *vāstav*.

26. 4a *sñ*; 4b caesura after the third syllable; 5a *yādī*. The violent disturbance of the metre which extends from 6b to 7a must be due to some corruption of the text. The original may have run somewhat as follows: *parāvataḥ śakunō mādhumantam sōmanī bharaḍ devāvān dāḍphāṇō | divi ādāya ūttarāḍ amūsmāt || ādāya sōmam abharac chīnāḥ*: for *devāvān* see § 168 ii, for *śīnāḥ* § 145 vi; 7d Pentad verse. 27. 3b *yādī*; 3c *jyām* with *y* consonant stands here alone in the Rīgveda proper, § 140 iii; 4a *indravataḥ*, § 168 ii. 28. 3c *krātuā* is probable, but very rare, § 151 ii; 3d *sāruā*, § 139 v; 5d perhaps *kṣḍaḥ*, § 142 i: *tātṛdānt*, § 169 iii.

29. There are many irregularities in the break, namely in 1d, 2c, 3a, 3d, 4c. 30. 3a *tuā*; 3b perhaps *yāyudhūḥ*, § 169 iii; 8d extra verse; 9b catalectic verse; 14a irregular cadence; 20b *āsiat*; 24d extra verse. 31. 3a *abhī sñ*; 4a probably *abhī*, § 167 iii; 4a *vavṛtsuā*; 5b *ha*, § 175 ii; 6c *tvē*; 7a *tvām*, long fifth syllable; 11a *iḥā*, § 175 ii: *vṛṇṣuā*. 32. 3a long seventh syllable; 4b *tuā*; 6a *bhūyāma sñ* *buḍvataḥ*; 10c *abhītā*; 14b *matuā*; 23a *kuṁnakē 'va*; 23c *sobhate*, § 170 i.

33. 7a *duāduśā*; 10a caesura after the third syllable: but, as this is strange in this hymn, we may perhaps read *yē medhāyā hūri ukthā*. 34. 1d *agmūta*, § 175 i; 3d *agryāḥ utā* combined, § 130 ii; 4c *pibatā*; 4d see § 178; 6d *pāḥ*. 35. 2d *vicakrā*, § 158 i; 5a *sāciā 'karta*; 5b, 5c *sāciyā 'karta*. 36. 4a *cakrā*, § 158 i; 8a *dhīṣṇābhīḥ*. 37. 4b Virātsthānā verse; 7b *citana*, § 159 iii; 8b *nāsatiā*, § 150 ii; 8d *sastā*.

38. 1a *utā*, § 171. iv: *dātārā*, § 149 iii; 1c *ksetrāsām*, § 142 i; 4a *gādhiā*; 5d *cu ācchā*; 6b *śrūyābhīḥ*. 39. 2d perhaps *tārutram*,

§ 169 v; 4d perhaps *induram*, § 149 i; *6c *surabhī* (plur.). 40. 1a *nā*; 2c Rest at the fifth place; 4c *-āvituat*, §§ 151 ii, 169 iv; 5b *vedīdd*, § 166 ii.

41. 2d *nashābhī*; 3a *dhāyistha*; 3b *sasamīnēbhīah*; 5b *vsabhā'va*; 10a *rāthū*; 11b *indrā...varuṇā*, cf. § 166 i. 42. 1a *rāṣṭarām*, § 149 iii; 2a *mūhya*; 2b *asuryāni*, § 135; 5a, 5b *mām*; 9a *vuam*; 10a *sasan-*
vāhsaḥ seems necessary, though against the metre: see § 178. 43. 1c long ninth syllable; 4a *bhuut* or *bhuvat*; 4d probably we should read *mūdhū* and omit *naḥ*; 5c *mūdhū*; 7d *naasatyū*. 44. 5d *Virāṣṭhānā* verse. 45. 2d *tannūntuḥ*, § 147; 3b *yuñjathām*; 5b *vāstāv*, § 170 ii e; 6b as 2d.

46. 3b etc. *indrāvāyū*. 47. 4d *indrāvāyū*. 48. This hymn contains several catalectic verses; 1a *kātara*, § 149 iii; 1b perhaps *ariāḥ*, § 151 ii; 1c perhaps *candrā* (instr.), § 84 A 1; 1d *yāht*; 3a *vāsūdhīti*, § 166 iv. 50. 2c Pentad verse; 11a *indara*. 51. 2a *ū*; 2c *duārā*, § 145 vi; 10c *siuāt*. 52. 2a *citra* with *-ā* shortened; 4a *tuā*.

55. 1b *trāsīhām*, § 170 i; 4c *ū*; 5b probably *avari*, § 151 ii; 5c *pdat*; 6b *āpīa*; 6c extended Tristubh verse; 8a *vasavyāsyā*; 8c *asmābhya*. 56. 1a: the latter part reads *prthivīhā jyāyīṣṭhe*: for the Sandhi see § 128 ii; 3d *ācū*; 4a perhaps *bhūbhīh*, § 178; 6c *ūhīāṭhe*, § 147 i. *57. 5a *jūgethām* is probably a gloss; 6b *tuā*. *58. See p. 43; 3b *duē*; 5a *hīdīa*; 9a *kanyāḥ* (*y* cons.), § 135 a: or *kantāḥ 'va*; 10c *nayātā*; 11d catalectic verse.

Maṇḍala V.

[The hymns in Anuṣṭubh with occasional extra verse stand alone in the Rigveda, and appear in the main to constitute the original Atri collection. In these hymns hiatus is extremely common. The trimeter hymns agree closely with the second Maṇḍala in character, only a few bearing indications of early date. See §§ 105 i, 109 iii.]

1. 11a *adyā*; 11b *āsthā*; 12d *uru-dūcam*, § 178. 2. 12e extra verse. 3. 10a *bhārī nāmā*, § 159 iv. 4. 6b *suāyāi*; 7a Pentad verse: *udthaiḥ* is an attractive correction, § 151 iii. 5. 7b perhaps *kātara*, § 174 ii; 10b irregular cadence: perhaps read *nāma gāhīā*; 11c *devēbhīah*. 6. 2a *ad*; 5d *tūbhya*; 6a *prā ū*; 9c *utā*: *pupūriāḥ*, § 147 i; 10a *evā* with hiatus; 10d *āsu-āsviam*. 7. 2a *kūtra*; 5a *smā*; 7c *hīri-āmasārūḥ*, § 151 iii; 7d hypersyllabic verse, § 191 iii; 8a *smā*; 8b *svādītir 'va*, § 129 ii; 10d, 10e *saschiāt*, §§ 147 i, 169 iii; 10e catalectic verse. 8. 1a perhaps *rtayātūḥ*, § 168 iii. 9. 2a *daśvataḥ*; 3a, 4a *smā*; 7a *abhī*, § 167 iii.

10. 1d *pānthaam*; 2c *tuē*, § 173 v; 4d *yēsaam*; 6a *nā ū*; 7c *vibhūṣāham*, § 166 iv. 11. 1d *-ēbhīah*. 12. 3c *vēda*. 13. 2b *adyā*; 5c *rāsvā*. 15. 5a *nā*; 5c Pentad verse. 16. 3a *maghāvanah* or perhaps *maghāvanah*; 5a *nā ū*. 17. 3a' *vā 'sā u*: the Sandhi is unusual, perhaps read *asyāt 'sā vā u*, cf. §§ 130 iii, 171 v; 5a *nā ū*. 18. 3c *yēsaam*; 4b *pāanti*; 5b *āsvānaam*; 5e extra verse: *nṛṇām*. 19. 1, 2 Trochaic Gāyatrī; 5b *vūyūnū* appears to be a gloss on *bhāsmānū*, § 152 i; 5c, 5d catalectic dimeter verses; 5e *-sthāḥ*.

21. 3c *tuā*. 22. 3a *tuā*; 3c probably *vāreṇyasya* with *y* cons.,

§ 137 iii; 4b *sahasia*. 23. 1b perhaps *prasāhā*, § 167 v; 3c *vidnti*. 24. For the metre see § 242 iii. 25. 3b *sumatīd*; 7b *arcā*; 7c, 7d *tuūt*; 8c *utī*. 27. 2d *yācchā*; 6a *śatadāvanī*. 28. 1b *uśāsam*, § 170 ii a; perhaps *uruyā*, § 178 (H. Oldenberg); 3a *śardhā*. 29. 5a *tūbhya*; 8c *ahvanta*, § 142 iii b; 13a *kathā nū*; 14d perhaps *tāvīṣeḥ*, § 170 iii; 15b *ndvia*, § 151 ii.

30. 3a *nū*; 4d probably Virātsthānā verse; 5b *śrūtia*; 6a perhaps *tūblyam id*; 6b *sunuīnti*, § 147; 7c *ātra*; 9c *ubhā* with final shortened before vowel, § 174 i d. *15a *gdvia*, § 151 ii. *31. 2a *dravā*; 6c probably *sāktivaḥ*, § 168 ii: *rōdasī 'bhā*, § 128 ii; 13b *mā*. 32. 3a *tiāsyā*.

33. 1a *didhie*; 1c Rest at the fourth place; 2b catalectic Bhārgavi verse, § 227 iii b; *hārīṇaam*; 2c as 1c; 2d *prā 'riah*, § 145 vi; 3b *śān*; 4a Virātsthānā verse (*indra* type). 4c caesura after the third syllable: the verse becomes regular if *tataksē* is placed at the end; 4d apparently *daasāsyā*: extended Tristubh verse; 5a as 4a; 5b *yātāh*; 6a *-ēnyam* (y cons.): *tuē* or Virātsthānā verse; 6d *tuvi*, § 166 vi b; 7a perhaps read *evā na indra ākavābhīr utī*; 10a Rest at the fifth place is probable. 34. 1c *sunōtanā*. 35. 2d *sū*; 8a *indra ēhi*.

36. 1a Virātsthānā verse (*indra* type); 5a *tuū*. 37. 4a *yāsmīn*. 38. 3b catalectic verse; 4a *utā*; 5c, 5d *sugopdāh*. 40. 1c etc. *vīṣann*, § 177 iii; *7a, 7c Rests at the fifth place, but see § 151 i; *9a Epic Anuṣṭubh semi-cadence.

41. This hymn contains numerous Rests, words with resolved vowels, and examples of hiatus; 1c *trāsīhām*; 3a *yāyīṣṭha* (-ā dual shortened); 4d *āśu-akva-*; 5b irregular cadence; 7d *ha*, § 175 ii; 8b Virātsthānā verse; 9a requires correction, § 225; 9b *su-aktavaḥ*; 10b *apdam* or Pentad verse; 10d Rest at the fifth place; 11b perhaps *rayāye*, § 139 i; 11d *diāūh*; 12c probably Pentad or Gautamī verse; 13a *mahatah* or *mahanh*, see § 178; 14c *candā-ugrāh*; 14d see § 170 ii e; 16b perhaps Rest at the fourth place; 16b, 16c *acchu-uktan*; 16d Virātsthānā verse; 16e Rest at the fifth place; 19a Pentad verse. 42. 2b *hīdīa*; 3a *īrayā*; 4d *sumatī*, § 139 iii; 15b *yuvanyān* is suspicious on account of the rhythm: perhaps *yuvayāh*; 17a extra verse to 16; 18 borrowed from v 76.

43. 3b *bharatū*; 4a *bāhā*, final -ū being shortened before the vowel, § 174 i c; 6b *gnām*, § 142 i; 6d *vakā*; 10d *gantā*; 13c *gnāh*; 14b Virātsthānā verse. 44. 6a *evā*; 8d *sā*; 10b catalectic verse; *15a, *15b, *15c hybrid verses.

45. This hymn has many archaic variations; 1a *visānn*, § 148 vi; 1d Rest at the fourth place; 2b Virātsthānā verse; 2d *stīhānā iva*; 3b *mukhnaam*; 5a *ētū*; 8c *āsaam*; 9a *yātu*, *saptā-āsvāh*. 46. 2b *mārutam utā* with Sandhi, § 130 iv; 2c *rudarāh*, § 149 ii; 4d *todṣā* with hiatus; 8a *gnīah*, *nīantu*; 8b Gautamī verse. 48. 4c *yādī*; 5b *cārū* (plur.), cf. ix 70 1d; 5c *vidmā*. 49. 3b *vāstav usrāh*, § 170 ii e; 5b probably caesura after third syllable: *su-uktā*. 50. 1a *navitāh*, § 142 iii b; 2a heptasyllabic verse; 2b *ca* with hiatus; 3c *patheṣṭhāam*, § 142 i; 5b *rāthasas pātīh*, § 151 iii.

51. 12b *suastī*; 13a Bhārgavi verse, § 227 ii b: the resolution *adiā* can hardly be justified; 13d *rudarāh*, § 149 ii; *14b, *14d *suastī* gives a better rhythm, and -ī should probably be read throughout; *14b

probably *svastī pathie*, with long fifth syllable: but see § 135; *14c *svastī* with *v* cons., § 125.iii a; *15a *svastī*: *pānthām ānu* with Sandhi, § 130 iv.

52. 1a *śyāvāsua*, § 145 ii b; 2d *paṇti*; 3c *marūtaam*; 4d *pānti*; 8c, 9a *smā*; 9a *pāruṣṇām*; 10c *mūhya*; 14c *dhṛṣṇava ōjasā* with Sandhi seems unavoidable: see § 130 i; 15a *nā ā*; 16a catalectic verse; 16b *gātam*, § 142 ii; 17d *gāvīa*, § 151 ii. 53. For the metres see § 248 i; 4a *vāśiṣṭu*; 8a *yūtā*; 12a *adyā*; 13c *dhattanā*; 14c *vṛstut*.

54. 4c *ājathā*; 6b *kupanā* 'va, § 129 ii; 6d *cāksur* 'va ib.; 7d perhaps *rājanam*, § 170 ii c; 14b *avathā*; 14d *dhatthā*, and as 7d. 55. 4c *utā*; 10a *nayatā*. 56. 1c *marūtaam* is doubtful; 3c *śimivān*; 5c Rest at the fourth place; 7b *smā*. 57. 2a *vāśimantah*, § 168 ii; 2c *sthā*; 7c *krutā*. 58. 4a *irīa*; 5d *matī* is probable, § 139 iii; 7b *suām*. 59. 2b probably *nāvāh*, § 142 ii; 5b *yūyudhuh*, § 169 iii; 7a *śrāyinih*. 60. 2c extended Triṣṭubh verse; 8b *pibā*.

61. 2a the probable reading is *kū vō 'śvāh kū abhīśvāh*, cf. v 74 1a: § 151 iii. Similarly in 1a *kū* is a probable correction for *kē*. 2b *śekā*, § 158 i; 5c *śyāvāsua*; 10a *dhenūmām*; 16c *yajnyāsah*, § 135: but perhaps the true reading is *yajyavah*. 62. 2a *sā*; 3b *mītrā rājānā*, § 166 i; 9d *jigivāśnah*. 63. 6c *vasatā*. 64. 2c *vaam*, § 151 i; 3a *āśām*; 3b *yajyām*, § 142 iii a; 4a perhaps *mītra varuṇa*, § 166 i; 4b *dhaṣṭām* ib.; 4d *stotṛṇām* or *spaurdhāse*, § 151 i; 5d *sākhīnaam*; 7a *ucchāntām*. 65. 5c *tuṣṭayah*; 6a *mītrā*; 6d *mā*. 66. 2b *asuryām*, § 135: *āśute*; 6b *mītrā*, § 174 ii. 67. 1a *deva* is doubtful, § 174 ii; 1d *āśathe*; 3d *pānti*; 5ab *mītra...varuṇa*, § 166 i. 68. 4c *devā*. 69. 2c *tiṣṭṛām*. 70. 4b *bhujena*. 72. 2a, 3a irregular cadence. 73. 1c *purā purā bhujā*, §§ 160 i, 166 iv; 9a *vā u*, § 171 v.

74. 1a *kū sthā*; the old form *kū* is curiously preserved in a verse where it cannot stand; *deva* with *-ā* shortened, § 174 i c. 2b *deva ca*; 2d *nadīnaam*; 3b *yuñjathe*, § 170 i; 6c *nā ā*; 7a *adyā*; 8b *yajyīṣṭha*; 10c, 10d *vaam*, § 151 i. 75. 2b *ahām sinā* requires correction. 76. 1c *rūthā*. *78. 5b *sīsyantiāh*; 9d *jīvantiāh*. 79. 2c *ucchā*. 80. 1c *uśāsam*, § 170 ii a. 81. 5d *śyāvāsuh*.

82. 1c *śrāyīṣṭham*; 4b, 4c probably require correction as follows: *prajāvat saibhayaṁ surā duxrāpmiam parā surā*. *83. See p. 43; 1a *nadā*; 3a probably *ruthēr iva* (Lanman); 6b *pinvatā*; 9d probably *pṛthvīm*, § 151 iii; 10c extended Triṣṭubh verse. 84. 2c Epic Anuṣṭubh semi-cadence. 85. 6a *nā*.

86. 1a *indrā-agnī*; 3b *maghāvanoh* or *maghāvanoh*; 5b, 5d *deva* with *-ā* shortened, § 174 i a; 6a *evā indrā-agnībhyām*, heptasyllabic dimeter verse: or read *indrāya agnīye*. 87. For the metre see Ch. ix, App. No. 63; 3c *yīśam*; 4c *suāt*; 9a catalectic verse; 9c *syātā*.

Mandala VI.

[The original Bharnadvāja collection was of the same metrical type as that of Gotama Nodhas, i 58-64, but of larger extent. Its general characteristics are described in § 106 iv. The archaic variations are most marked in the hymns 4, 10-13, 20, 24-26, and 63-68 8, but are also found to a smaller extent in many other hymns. The important lyric hymns 46 and 48 also belong to the original collection. Additions

have been made at various times, and cannot always be clearly distinguished: but a considerable number, especially amongst the Agni hymns, shew the metrical type of the cretic period.]

1. 1c *vr̥ṣana*, § 177 iii; 3a *vasavyaīh*, § 135; 9a *sā*; 9d *tuōtaḥ*; 13d *vāṣū*. 2. 9a *tā*; 11b *rūdasīyoh*, § 173 ii; 11c *vīhī*. 3. 3d *kūtra*; 4d, 6b caesura after third syllable; 6a *vīstav*; 7b Virātsthānā verse; 8a *yūjia*; 8b as 4d: *suēbhīh*; 8c *marūtaam*. 4. 2d Rest at the fifth place; 4b hiatus after -ā and -a; 4c perhaps *tuām*; 5a *nītrikī*; 8d Rest at the fourth place. 5. 2a *tvē*, *puru-aṇika*; 6a *kṛdhī*. 6. 4b *kṣām*. 8. 3c *cārmaṇī* 'va; 5d *vr̥ṣcā*.

10. 1b hypersyllabic verse, § 224, or omit *agnīm*, § 152 i; 3a *pīpāya*; 4a Virātsthānā verse; 4b *bhausā*, *kṣṇā-adhvā*: *ādḥā*; 4c *bahā* cit, cf. § 160 i; 6d *gādhia*; 7a, 7b extra verses to stanza 6. 11. 1c *nūsatyā*; 3a *dhānū*: irregular cadence; 3c caesura after the third syllable. 12. 2b, § 120; 4a *sā* with hiatus; 4c *kṛātu* probably, § 151 ii; 5b see § 151 iii; 5d *dhānū*, § 147; 6a double Rest, § 227 iii c; 6c *yāsi*: irregular cadence. 13. 1a *tuūt*; 1c Virātsthānā verse; 3d *apāam*; 4d *vasavyaīh*; 5d probably extended Tristubh verse. 14. 2a, 3b catalectic verses: less probably *ariāh* in 3b, § 151 ii; 5c, 5d *āṇṛtaḥ*, § 167 iv.

15. 1a *sū*; 1d *jīōk*: Bhārgavī verse, § 227 ii b; 3a *bhuuh*; 3d *yacchā*; 3e extra (dimeter) verse; 4a perhaps *diōtanam*, cf. 20 8c; 6e extra verse; 8c *mārtiāsah*, § 151 iii; 9a *ubhāyā* (neut. pl.); 12b *ā*: *sahasāivann*, § 177 iii; 12d caesura after the third syllable; 13c *devānaam*; 14a hypersyllabic verse, § 224; 15c Rest at the fourth place; 15e extra verse; 16d *nayā*; 18a *jānuvva*; *19c *asthūrā*, § 159 iv. 16. 1b *vīśveṣaam*; 2b heptasyllabic verse; 14a *dadhiān*; 18b *nemānaam*; 22c *ārcā*, *gāyā*; 26a *śrāyigīthaḥ*; 27a *tuā-ātāḥ*; 33b *yacchā*; 42c *stonē*; 46a *nārtiaḥ*, § 151 iii.

17. 6b *śūciā*; 7b hybrid verse: but see § 130 iv; 7d Pentad verse; 9a *sā*, § 175 i; 10c requires correction, § 225; 12a Rest at the fourth place, but see § 151 i; 13b *ajurīā* (§ 151 ii) seems unlikely: hence irregular Rest, cf. § 227 iii b; 15a, 15b extra verses to 14. 18. 1d *vardhā*; 3c *nī*; 7a *jānīmā* (plur.); 7b perhaps *āmartena*; 9c *dhīṣvā*; 12a read *prā tuvidyumnā- sthāviraśya*, § 152 ii. 19. 2a *evā*; 2d Virātsthānā verse; 3c *yūthān* 'va, § 129. 3d the position of the caesura is uncertain: perhaps *indrābhi* || *ā vavṛsu- ājaū*; 6a *bharā*; 7d *jigivāṁsah*, *tuōtāḥ*; 10b as 2d; 10d *dhāaḥ*; 12c perhaps *pr̥thivām*, § 151 iii; 13d *tuōtāḥ*.

20. 1a *dyarīh*: *bhātma* with hiatus; 2b *asuryām*: Gautamī verse, § 226 iii b; 2d Virātsthānā verse; 3d *purāam*; 4a irregular cadence; 4d caesura after the third syllable; 6c as 2d; 7a Rest at the fourth place; 7b Rest at the fifth place; 7c probably Virātsthānā verse, but cf. §§ 149 iv, 151 i; 7d probably Virātsthānā verse, but cf. § 149 iii; 8c probably *śasvadbham* in one word; 10b long ninth syllable: the occurrence is not sufficient evidence of an adverb *enā*; 10d probably as 7a: but see § 151 i; 11a Virātsthānā verse (*indra* type); 11c *-vāstuum*; 13a as 11a; 13c *tūbhya*.

21. 2a Virātsthānā verse (*indra* type); 2b Virātsthānā verse; 3b *vayānāvāt*, cf. iv 51 1b; 6b *śrūtia*; 6c as 2b; 6d *evā*, *vidmā*, *tvā*; 7c

yājia; 8a as 2a; 8b as 2b; 8d *ā-iṣṭau*, where *ā* represents *ā*. 22. 2a *ū*; 3d *bharā*; 6c Virātsthānā verse; 7a probably *nāvyasiā*, § 139 i; 9c *dhiṣvā*. 23. 5a *vavāna* gives a hypersyllabic break, § 219: perhaps read *vāna* or *vēna*; 6d *kriyāma*: this form is suspicious in this hymn: perhaps *karāma*; 8a probably *mandasā*.

24. 2c *nardam*; 3a Rest at the fourth place; 3c *nā*; 4c *vatsānam*; 5a *alyā*; 5d *pari-ēlā*, *ā* being shortened before a vowel; 6d Pentad or Gautamī verse; 7d Gautamī verse, § 226 iii a: see also § 151 iii; 8b *sātvā*, § 178; 9c *ūlī*, *ī* being shortened, § 173: *āriṣ*, § 167 iv; 10b Virātsthānā verse (*indra* type). 25. 1c *sū*; 1d as 24 6d; 2a perhaps *āriṣanyann*, § 167 iv; 3a extended Triṣṭubh verse; 3c *tuām exām*.

26. 1a Gautamī verse; 2b *gādhia*; 2c hypersyllabic verse, § 224, cf. 7c; 5c probably Virātsthānā verse: for possible *dāsa* see § 151 i; 7c *tuāyā* and as 2c: but see on *stu*, § 151 iii; 8b *prāyishāh*; 8c the last half of the verse is entirely unrhymical: perhaps read *ṣatra- astu śrāyishah* with divided compound, cf. § 152 ii.

27. 3a *nahī nā*; 4a *tiāt*; 5b probably a compound *abhyāvarlī-cāyamāndya*, cf. 8c: see also § 151 iii; 7b *sā*; 8b *māhya*. *28. 2b *suān*; 3d *jōk*; 6c *kṛnuthā*; 7a *suṣāvasam*; 7d *rudardśya*, § 149 ii. 29. 2b Rest at the fourth place; 2c irregular cadence; 5b *tā*; 6b *ūlī* with long final vowel, § 173 i.

30. 1a Rest at the fourth place; 1d *rōlasī 'bhē*, § 128 ii; 2a *asuryām*; 2d possibly *uruyā*, § 178; 3b *ābhiah*; 4b *jiāyān*; 5a Rest at the fifth place. 31. 2a *tuāt*: Virātsthānā verse (*indra* type); 3d *āviver āpāhī*; 4c *sāciā*; 4e extra verse; 5d *śrāvayā*. 32. 4b *mahābhīh*, § 178.

33. 1a Virātsthānā verse (*indra* type); 1b *dāśvān*; 2b caesura after the third syllable; 2d *tuōdīh*; 3d *nṛndam*; 4c Virātsthānā verse. 34. 1d *uktha-arkā*. 35. 2a, 3a Virātsthānā verses (*indra* type). 36. 1d *asuryām*; 5a *śrūtia*; 5b *diatūh*. 37. 2a *prā ū* with hiatus; 2b, 3c *pīantah*, § 151 ii. 38. 4b perhaps *brāhmā* (plur.). 39. 5b *pinvā*. 40. 1a *tābhya*; 2a *pibā*. 41. 5a probably Virātsthānā verse; 5d *avā*. 42. 3c *vēda*.

44. 4a *tiām ū*; 4c *visvāsāham*, § 170 ii b, or rather *visvasāham*; 7-9 for the metre see § 249 i; 7a, 8a, 8b, 8c, 8d, 9b, 9d Pentad verses; 7b, 7c Gautamī verses; 9a Virātsthānā verse; 7c *sasanvān*; 7d probably *bhavat*, giving a Pentad verse; 8c *nāmā* (plur.); 8d *venyāh* (y cons.); 9c *kṛnuthī* or more probably *kṛdhī*, giving a Pentad verse; 10d *tuā*; 11d *jahī*, § 173 i; 13b *bharā*; 14a *purā* plur., § 159 iv; 15a Virātsthānā verse (*indra* type); 16a *tiāt*: Virātsthānā verse, but see § 149 iii; 21c *pīpāya*; 22c *sudśya*.

45. 5b *duīyoh*; 7c *gūam*, § 142 ii; 9b *jāqūnūm*; 9c *vphā*; 10b *vājānūm*; 16b *kṛṣṇindam*; 17c *mīlayā*; 18a *dhiṣvā*; 19a *rayāndam*; 22a *gāyā*; 29b *stotṛndam*: catalectic verse; 31b *asīhaat*.

46. 2c *gām*, § 142 ii; 4a *vṛabho 'va*, § 139 ii; 5d *ā ubhē*: *prāh*; 8a *druhyāv*, § 170 ii c; 9c *yacchā*: *māhya*; 11b *-ava*, § 175 ii; 11d perhaps *-mūrdhanah*, § 170 ii c; 12b *śūrmā*; 12c *yacchā*: the latter part of the verse is very irregular: *tanvā* is not without parallels (§ 135 b), but on the whole a hybrid verse with long ninth syllable is more probable: *chadhī*; 12d for *dvēṣah*, *dvīṣam* should probably be restored.

47. See p. 44; 1c *utā nā*; 2b *yāṣya* with hiatus; 2c perhaps *cyaṇtanā*, § 149 iv; 3d *yābhiaḥ*; 6a *pibā*; 9a Virātsthānā verse (*indra* type); 9b *satāvan* needs correction, perhaps to *sahāvan* for *sahasāvan*, cf. i 91 23b; 9c *iṣāam*; 10a *mīlā*: *mīhya*; 10b *codāyā*; 14c probably *urā*, § 160 i; 16d *manuṣyān* (y cons.), § 133 a; 17c *-dhūmānāḥ*; 18c, 18d extended Triṣṭubh verses; 23a *dās āśvān*, § 145 ii b; 23c *dāsa*, catalectic verse; 24b *yāḥ*, § 142 ii: irregular cadence; *28c *sā imām*; *29a *svāsayā*; *29b, *30c extended Triṣṭubh verses; *31b Rest at the fourth place; *31c extended Pentad verse (§ 227 iii a), probably to be corrected.

48. 4d *vājam utā* with Sandhi, § 130 iv: *rāsvā, vaṁsuā*; 6e, 7e extra verses; 8a *vāṛiṣaam*; 8e, 15a extra verses; 16b *nā*; 17c requires correction, perhaps *evāthā*: see also § 151 i; 17d *vayāḥ*, § 151 i; 18a after 'va'; 21a *dyūtam*; 21e extra verse: *jyāyistham*. 49. 5c *naasatyā* with Sandhi; 6b *āpic*; 7a *citrā-āyuh*; 8c *candrā-agrah*; 11b *gantā*; 12c *tanūt*, § 158 iv; 15a *nā*; 15e extra verse.

50. 4d *dhūma*, § 142 iii b; 7b *dhātū*; 9c *aratnaṇ* (BR.): perhaps *vratā ā*, cf. *i 24 15c, ii 28 2a, and for the metre i 60 4c, vii 42 4c; 13d *dianāḥ*; 15c *gniaḥ*, § 142 i b; 15d *bhuūtā*. 51. 2b *devān*, gen. pl., § 151 iii; 2c *ṛjā* (plur.); 2d Virātsthānā verse; less probably *sūraḥ*, § 151 i; 3a *ā*; 4a Virātsthānā verse; 5a *dianāḥ*; 7c *kṛyāthā*; 9b caesura after the third syllable; 10a *śrāyistha*, ā; 12d perhaps *vasuyāḥ*, § 168 iii.

52. See p. 44; 5b *nā*; 14a see § 135: but perhaps *yajñtyāsaḥ*, and so as the next two verses; 14b, 14c hypersyllabic verses, § 224; 14b *apānam*. 53. 4b *cinukī*; 5c, 6c, 7c *asmūbhya*; 6b *icchā*; 7a *rikhā*; 8d extra verse. 54. 3c *nā*; 10a *parīstaat*, § 151 i. 55. 3b, 4a *ajāśva*. 56. 6b *āpīvasu* is probable, § 166 vi a; 6d extra verse. 58. 2a *ajāśva*. 59. 2a *vaam*; 9b *rāsā* (plur.).

60. 1c *vasavān* exceptionally, § 151 ii; 4a heptasyllabic verse; 13a *indra-* with *-ā* shortened before vowel, cf. § 174 i a: also *agnī*, § 174 i b; 13c *iṣūam*; 14b *vasavyāḥ*, § 135. 61. 2b *śnā* (plur.); 3c, 10b catalectic verses; 11b *urā* is unlikely, § 160 i; 13b *anyāḥ* acc. pl. 62. 6a *adbhidh*.

63. 1a *-hūta*, § 174 i a; 1c *nāsatyā*; 1d *prāyisthāḥ*; 2b Pentad verse; 2c Virātsthānā verse with irregular cadence, perhaps requiring correction; 2d *nā* 'not' with hiatus; 3a Virātsthānā verse; 3d *a-aijan*, § 121 c: cf. vii 79 4d, and *a-urkṣā*, *a-ūrva*, § 151 i; 4c Rest at the fourth place; 7a perhaps *śśūśaḥ*, § 151 ii; 8a *purī- purī- bhujā*, § 160 i; *dayizām*; 8c *nādhū*; 9c *daat*; 10b *śvānaam*; 10c *vira*, see § 174 ii; 11a extra verse to stanza 10.

64. 2a perhaps *uruyā*; 4c *vahā*; 5a *sā ā vahā yā* probably, *sā* and *yā* having the vowels shortened. 65. 1a *sā*; 3c *maghdeanāḥ* or *maghāvanāḥ*; 3d *dhātū*; 4d *emā*; 5a Rest at the fifth place.

66. 1c *pipāya*; 2b *duh*; 3b *ca ā nā*: Virātsthānā verse; 3c Pentad or Gautamī verse; 3d *sā it*; 5c probably read *ayāśo mahimān*, § 151 i, iii; 6d Pentad verse; 8b *āvathā*; 9c, 10c Rests at the fifth place. 67. 1a *satāam*; 1c *raśmā 'va*; 1d *duā*: *jānā* dual with hiatus; 4c possibly *nahānū* or *mahāā*, § 178; 6d *ā alān*, *dyāam*; 8c *ghṛtaama*, § 174 i a; 9a *spuurdhān*, § 151 i; 9b *dhānā* (plur.); 9d *āpic*; 10a Virātsthānā verse; 10c Pentad verse; 11a *chadiṣaḥ*; 11c Pentad verse.

68. 2a *śrāyīṣṭhā*: irregular cadence; 2b *śūrāṇam*; perhaps *śaviṣṭha*, § 174 ii; 2c *mughōṇam* or Gautami verse; 4a *gnāḥ*, § 142 i; 4b *nardam*; 4c probably *prā ebhyaḥ* with hiatus; 4d *diāḥ* or *dyāvā*: Rest at the fourth place: *prthivī*; 5b *varuṇā*; 5c *dadaṣvān*; Pentad verse; 7a probably Gautami verse, but see § 149 iii; 7c *yēṣam* or *sasahvān*; 7d perhaps *tārutrah*, § 169 v; 8a *nā nī*; 9b *ārcā*.

71. 6a *adyā*; 6b *asmābhya*; 6c *kṣāyāsi* (H. Oldenberg). 72. The extended Tristubh verses 1b, 1c, 2b, 3b are not necessarily indications of late date: they may be connected with uneven lyric metre. See on viii 35, § 242 iv; 2c *dyādam*; 5b *śrūtā*. *74. 1a *asuryām*. *75. 3d *jīd* with hiatus; 9b *śāktivantaḥ*, § 168 ii; 14a *āhir 'va*; 14b *jīdyāḥ*; 16b *śāravye*, § 135 a; 17c *visrūhā*: extra verse; 18b for the caesura see § 205 i c; 18c hybrid verse; 19a *suāḥ*: heptasyllabic verse; 19c semi-cadence of Epic Anuṣṭubh.

Maṇḍala VII.

[The great majority of the hymns are characterized by an approximation of the trimeter rhythm to that of dimeter verse, as described in § 213. The name of Vasiṣṭha and the characteristic refrain verse are however found even in the hymns which have not this metrical type, and are therefore probably of a different period: see § 107.]

1. 3a *prā-iddhaḥ*: perhaps *ḍīdihī*; 3b *su-ūrmīā*; 5b *su-apatyām*, *sahasia*; 7a *dahā*; 8c *utā*; 13a *pāht*; 15b Virāṭsthānā verse: but such verses are so rare in this collection that they invite emendation; 16a *śū*; 18a *imā*; 18c *viantu*; 19b for the caesura see § 205 i c; 20d *pātā*.

2. 1c *sprā*; 6c perhaps *barhiḥ-sādā*, § 178; 7c for the caesura see § 213 ii. 3. 1d *ghṛtā-anna*; 2d *smā*; 3c *diāni* or *dyādam*; 4a perhaps *prthivīm*, § 151 iii; 4b *ṭṣā*, § 160 i; 7a *daṣema*; 8d *sumāt*; 9c *mātrbh*: this is a very unusual measurement, see § 139 vi.

4. 2c perhaps *śūcidantaḥ*, § 151 iii; 2d *bhūrī* (plur.); 3b *mārtiāsah*, § 151 iii: Pentad verse; 6d *mā* with hiatus: extended Tristubh verse; 8d *abhiṣāt*, § 167 iii. 5. 1a Rest at the fifth place; 3a *tuāt*; 6a *tuē*, § 173: *asuryām*; 9b *śrūtā*. 6. 2a see on vii 1 15b: *dhaasīm* is possible; 2b *rōdasīyoh*; 3c Pentad verse; 7d *ā* with hiatus. 8. 1a *ariāḥ*, § 151 ii: the interpretation is doubtful; 1d *ā* with hiatus; 2a probably *ā siā*, but the rhythm is irregular; 5a *tvē*, § 173. 9. 2c *mandarā* is just possible, § 149 iii: *viśāma*.

11. 1b *nārtā tuāt*; 5a *vahā*. 12. 1d *prati-dācam*; 3c *vāsū* (plur.). 13. 1c *priyānāḥ*; 3c *īru*. 15. 13b *smā*; 14c perhaps *prūh*, § 151 i. 16. 3a *asthuat*; 4a *tuā*; 4d *vāsvā, tuā*; 5c catalectic verse; 7a *tuē*, § 173; 8c *sahasia*; 11a *-dāḥ*, § 142 i; 11c as 5c. 17. 1a *bhāvā*; 5a *vāmsvā*.

18. 1d *vāsū* (plur.); 4a *suyāvase*; 22a *duē*; 22b *vadhūmantā* is possible, § 218 iv. 19. 2a *indura*, § 149 i a; 5c *satatamām a-* with Sandhi, § 130 iv; 9a *nā*.

20. 2a *indaraḥ*; 2d *vāsū* (plur.); 3d *śatruyāntam*, § 168 iii; 6a for the caesura see § 214 ii; 7b *dayiṣṇam*; 7c perhaps *āmarta*;

7d § 213 ii. 21. 3c *tuāt*; 5a, 6a *indara*; 9a irregular cadence (§ 220 v) is improbable in this collection: perhaps read *syāma ta indra viśvāhā sākṣāyāḥ*: for the opening cf. 20 8d. 22. 1a *indara*; 3c *brāhmā*; 6a, 6b *bhāri*, probably an adverb with plural form; 6c *mā* with hiatus: *jīōk*; 8c as 1a. 24. 4b perhaps *brāhmā* (plur.); 6c *pinvā*.

25. 1c *bāhvōh* (v cons.), § 139 v; 1d *viśudriak*, § 166 iv; 2b *mārtiāsah*, § 151 iii; 2c *kṛuḥi*; 2d *bharā*; 3c *jahī*, § 162. 26. 5b for the caesura see § 205 iv a. 27. 2d *pārīvṛta* probably, § 167 i; 4c *pipāya*; 5c *viñtāh*. 28. 1a *brāhma*, see § 175 i; 3b Virātsthānā verse, probably requiring correction; 4d the metre requires *māyīnāh*. 29. 1a *indara*, *tūbhya*; 2c *sā*; 3a *su-uktaīh*; 3b *daśema*; 4a *utā ghā*.

31. 4c *vidihī tū*, § 162 iv; 5c *tuē*, § 173 v. 32. 9a *sredhatā*; 10a *sudaāsah*; 12c hypersyllabic opening, requiring correction, § 217; 15a *smā*; 21c *tūbhya*; 24a probably *abhī satāh*, § 167 iii; 25a catalectic verse; perhaps read *amitriān*; 26b *putrēbhāh*.

*33. 2d *avṛṇīta*, § 175 i; 8c *nā 'niēna*, § 145 vi; 10c *jānma*, *utā*: the double hiatus in this hymn is suspicious. 34. 7b *pṛthvī*, § 151 iii; 12b *kṛuḥi*; 14b *prāyīsthāh*; 16a *abjāam* (§ 142 i) gives an irregular opening; 17a Virātsthānā verse; 21b Tristubh verse. *35. See p. 44; 6c *rudarēbhīh*, § 149 ii; 13c perhaps *apīam*; 14d *gāvajātāh* (§ 142 ii) or *yē gōjātāh*.

36. 3d *sūsmīn*; 5c for the caesura see § 205 iv a; 5d *rudarāya*, § 149 ii; *prāyīsthā*. 37. 3a *dayiṣṭām*; 3d *vasaryā*; 4a *suā-yasāh*; 4c *dāśudmāsah*; 8c read *pṛyār diviāh*. 38. 2a *ū*, *tiṣṭhā*; 2d *suṇāndh*, see § 140 iii; 6a *jāspātīh*, § 142 i: long ninth syllable, as also in 7c; 8a *avutā*. 39. 3b emendation seems required, as Sandhi combination of a locative from an -u stem seems unknown: cf. §§ 120, 130 iii, 170 ii e, 219; 4d *nūtasatyā*; 5a *ā* with hiatus; 5b *vahā*.

40. 1a *ā ū* with hiatus, § 171 ii; 2c *rāyīknah* (§ 151 i) is certain, but the form is unexplained; 5a probably *vayāyāi*, cf. i 165 15c; 6d *vāatah*, § 142 v. 41. 1d catalectic verse; 3c *janayā*; 5a *evā*; 6d either *rātham 'va*, § 129 iii, or omit *āsvāh* as a gloss, § 152 i. 42. 3c *sā*: *puru-ayika*; 4b *siona-*; 6a *evā* with hiatus; 6b *astant*, § 151 i. 43. 2c *strāṇtā*; 4d *gantānā*; 5b *āsakrāh*, § 151 iii. 45. 2c *sā*. 46. 1b probably *devāya kṣiprā-* *isave*; 2a *kṣāmia*; 2d *rudara*, § 149 ii; 4c *bhujā*. 48. 1a Virātsthānā verse; 4b *bhūtā*.

*50. 1a *nāmam* (§ 151 i) or Rest at the fifth place; 4 two Tristubh verses must be restored at the beginning of the stanza; 4a perhaps ends *udrāto vā*; 4b read *sānti* for *yāh*; 4e extra verse: *nadyāh*, § 135 b. 52. 3c Pentad verse. 53. 3a *utā*. 54. 1d *bhavā*: extended Tristubh verse. *55. The four-syllable verse in each of the stanzas 2-4 is without parallel in the popular Rigveda, see § 192; 7c *sahayēnā* (y cons.), § 135 a; 8c catalectic verse.

56. 3b *rātasvanānah*; 6a *yāyīsthāh*; 8b probably *mānir 'va*; 9b perhaps *mā dharmatīrah*; 10a *nāmā* (plur.); 10b Tristubh verse; 11a *su-ā-*; 14c *dāmia*; 17a *mṛlantu* with long ninth syllable; 18a Virātsthānā verse; 20d *dhātā*; 21c *rasavyē*; 22d *bhūtā*; 23a *bhāri*, *ekrā*, §§ 159 iv, 158 i; 24b *jānānam*. 57. 1b Rest at the fifth place; 2d *sudatā*; 5c *no 'vatā*; 6b for the caesura see § 205 iv a; 6d *jīyitā*. 58. 4d *dayiṣṭām*; 6a Virātsthānā verse, or (with Lanman) *arāci*; 6b *su-uktām*. 59. 4b *ārūdhvam*; 4d *yātā*; 5a *ā ū sā*;

6d *-adhvai*; 8b extended Tristubh verse; 8c Rest at the fifth place; *12c *-kām 'va*, § 129 iii.

60. 1a for the caesura see § 205 iv a; 2d *ṛjñ* (plur.); 9a *hōtarābhīh*, § 149 iii; 9b Rest at the fifth place; 12a *devā*. 61. 1a *varuṇā*; 1d § 214 ii; 3d *yatō* || *'nimisum*; 6d *brūhmā* (plur.). 62. 1b *jānimā* (plur.); 4a *trāsīlām*, § 170 i; 6a *nā ū*. 63. 1a, 2a *ū*; 3c see § 177 i. 65. 1a *su-uktaih*; 1c *asuryām*, *jyāyīṣṭham*; 2a *tā* for *tā* dual, § 174 i a.

66. 2a catalectic verse; 2c *asuryāya*; 3a *tanūpā*, § 142 i; 8b, 8c *īdām* is a monosyllable, § 151 iii; 12b *su-uktaih*; 13c *succhadīs*; 19a perhaps *mītra varuṇa*. 67. 2b *ūpa*; 5b as 60 1a; 9b probably *rayīṇā*, § 139. 68. 2a *mādia*; 3c as 60 1a; 8d *staryān*, § 135 b. 69. 3a perhaps *ā suakvā yāsāsā*; 5a *vāstav*, § 170 ii c.

70. 5b *caḥṣathe*, § 170 i; 6a *naasatyā*. 71. 2d *mādhū*; *trāsīlām*. 72. 3c for the Sandhi see § 128 iii. 73. 3a *pathām*. 74. 5d *asmābhya*.

75. 3a *tīē*; 3b *uśāsah*, § 170 ii a; 4a *sīt*: catalectic Bhārgavī verse, requiring correction, § 227 iii b; 8b *āsvavat*, § 168 ii. 77. 1a *ūpa*; 4d *codāyā*; 5d *āsvavat*. 78. 1d *asmābhya*; 5a *adyā*. 79. 4a *asmābhya*; 4c *vṛṣahhāya*, § 175 i; 4d *a-īrṇoh*, § 121 c: cf. vi 63 3d.

80. 2a *sīt*. 81. 1a *ū*; 5d *nāsrā*; 6b *asmābhya*. 82. 2a requires correction somewhat as follows: *sumrād vīm anyū anyā ucyaṭe svarāt*: but cf. § 151 iii; 6b *suām*. 83. 7b perhaps *yūyudhūh*, § 169 iii. 84. 2a *rāṣṭurām*, § 149 iii; 3c *ūpa*. 85. 2d *sīruv*; 4b *ādityā*.

86. 3b *ūpa*; 4a *jyāyīṣṭham*; 4d emendation is required, perhaps *tareyam* from *tar*, *tur*: but see §§ 130 i, 151 iii. 87. 2b *sasuvān*; 2c for the Sandhi see § 128 ii; 2d *dhāmā*; 6b Pentad verse; 7a *mṛḍāyati*. 88. 3c *sāmābhīh*, § 151 iii; 3d for the caesura see § 205 iv a; 6c probably requires correction. 89. 1a *nā sīt*.

90. 1c *vāhā*; 2b *tūbhya*; 3a as 87 2c; 4a *uśāsah*, § 170 ii a; 5c, etc. *indrāvāyū*. 91. 2c, etc. *indrāvāyū*; 3d *su-upatyān*; 5d *prīṇānt*. 92. 1c *ūpa*; 3a *dāśudhāsum*; 4a *indura*; 5a extended Tristubh verse. 93. 1b, etc. *indrā-aynū*; 1d *dhūyīṣṭhū*; 3a *ūpa*; 3c *kāṣṭhaam*, § 142 i; 4d *dayiṣṭhāh*; 6a *ā pāt*; 6c *nā ā*: *-ātha* for *-āthe*, § 174 i e. 94. 9b *āsvavat*, § 168 ii; 10c *sāptirantū*, ib.; 12d extra verse.

95. 6a *ū*; 6c *vārdhū*. 96. 1a *ū*; 1b *āsurye* (vocative) or (as Bollensen) *asuryām*; 2c Bhārgavī verse, perhaps requiring correction. 97. 3a *jyāyīṣṭham*; 3b for the caesura see § 205 iv a; 5d *anarvānum*, § 170 ii c; 6a Rest at the fifth place; 7c *su-āveśāh*; 9a as 3b. 98. 1b *jukhātā*; 6a *puṣkavyām* (y cons.), § 135 a. 99. 1c *vidmā*; 3d *pṛthvīm*, § 151 iii.

100. 1a perhaps *nā ū mārīnūh*; 3a Rest at the fourth place. 101, 102. See p. 45. 101. 4b *trayidhā*. 102. 2c *pūruṣānam*. *103. 5a *ekaam*; 8a extended Tristubh verse. *104. 3a catalectic verse; 6d *nṛpātī 'va*; 11a *sā*; 13a *nā*, § 175 ii; 15a hypersyllabic verse, § 224; 15b *talāpā*, § 158 i; 18b *grbhāyātū*; 19a *vartunā*; 19d *īahī*; 20c *-obhiah*; 22d *mṛnā*; 24a *jahāt*; 25a *caḥṣvā*, *caḥṣvā*.

Maṇḍala VIII.

A. VIII 1-11. [Kauya collections, § 108: but with more variety of metre than is found elsewhere.]

1. 2b *gāam*, § 142 ii; 5b *dayiyām*, § 142 iii a; 10a *adyā*; 10c *āniām* if the word is correct; 16c perhaps *tvā* with hiatus: otherwise long ninth syllable; 19d *hinuānām*, § 147; 21c *viśveṣaam*; 23a *mātsuā*; 26c either *rasīnaḥ iyām* with Sandhi (§ 130 i), or hybrid verse, cf. also § 151 iii; 28c *bhādāḥ*, § 142 v; 30a irregular cadence, *gha* (§ 158 v) being unexampled; 30c *-jīāḥ*, § 148 i; 32a *māhya*; 32b perhaps *hiranyāyī*, § 139 iii; *34c *abhicāksā*.

2. 3b *śrīpāntaḥ*; 11b *śrīpihi*; 13b *śiāt tvāvataḥ*; 13c *ū*; 15b *daaḥ*, § 152 iii a, or catalectic verse; 20a *mā śī adyā*; 22a *siñcā*; 22b *vidmā*, § 158 i; 26a *pāatā*, § 142 i; 28b heptasyllabic verse; 28d extra verse; 30b *tūbhya*: catalectic verse, but see § 151 iii; 32b *purā- puru- hūlāḥ*, § 160 i; 35c *vāsū* plural; 38b *purutmānam*, § 170 ii c; 40b *kānuā*.

3. 4c *sā*; 6d *svānāsah*; 10c *sā*; 12c probably *śagdhī*, § 162 iv; 11a *tuā*; 13c *nahī nā*; 21d extra verse: *ūpeva* requires correction; 22b *-prāam*, § 142 i. *24. This is probably a Pañkti verse; 24a Epic semi-cadence; 24c trochaic semi-cadence; 24d read *pākasthāmānam abrayam*.

4. 7a catalectic verse; 14a *vāvātā* requires correction; 16b *rāsvā*; 19a *śatātum*, § 145 ii b; 20a *kānuā*; 21b *gāam*, § 142 ii.

5. 13c *nā*; 29a *vāam*, § 151 i; 31a perhaps *parākāt*, § 151 i; 31b *āśānta*, § 174 i a; 32c *nāsatyā*; 35b probably catalectic verse: or *āśuāḥ*, § 151 ii; 35c as 32c; 37b perhaps *vidiātam*, § 147 i; 37d *ūstrānuam*; 39a *gaat*, § 142 iii a.

6. 18a, 20a *tuā*; 31c *utā*; 33a *brahmanā*, cf. § 151 ii; 39a *māndaśva*; 46b *pārśav*, § 170 ii c. 7. 2b probably *ācidhuam*, § 151 ii; 11c *tā*; 14b as 2b; 18a *āvā*, § 158 i; 21a *smā*; 26c *diatāḥ*; 32a *sahā sā*; 32c *-vāśibhiḥ*, § 170 iii; 33a *ā ū śī*; 33c *vavrtiām* (cf. § 147 i), or catalectic verse.

8. 12d probably *anūsatām*, § 170 i; 15a *nāsatiā*; 17b probably *purūbhujā*, § 166 iv; 19c *vipanyu* is possible, § 174 ii; 23d *jivēbhiaḥ*.

9. 1c *prthū echaūḥ*; 6b *devā*; 9a *naasatyā*; 15a *nāsatiā*, or catalectic verse. 10. 2c perhaps *viśvādevān*, § 178; 3a *tā*; 4a catalectic verse; 5d *āthā* with long fifth syllable, § 158 v; 6a *purūbhujā*. 11. 2a *pradāśiaḥ*; 3b catalectic verse; 4a heptasyllabic verse; 4b perhaps *mārtiāya*; 5b *bhārī nāmā* (plur.); 7b perhaps *sadhāsthaat*, § 151 i; 10b *nāvia*, § 151 ii; 10c *suām*.

B. VIII 12-31. [These collections are almost exclusively in lyric metres. They have every indication of antiquity: but the few dimeter hymns which are included in the collection appear by their smoother rhythm to be later additions.]

12. 4c *yēna nā*; 19c *ādha*; 28c, 29c, 30c trimeter verses. 13. 9a *utā*; 13c is a trimeter verse, though with dimeter rhythm, as *nah* is unaccented; 15c as 13c; 19d *sā*; 21a perhaps *yādī*; 25a *vārdhaśva sā*; 28c *utā*; 30d *vicāksā*; 31b *utā*. 14. 2a irregular cadence. 15. 1a *ū*; 10c *su-upatyāni*; 12a *tuā*. 16. 3a *suṣṭutā* or *suṣṭutā ā*; 6a

ārianti, § 145 iii; 7b *purā- puru- hūtaḥ*, § 160 i; 11b *svastī*. 17. 1b the text for once gives correctly *pībā* with hiatus; 5c *gṛbhāyā*; 11a catalectic verse; 14c *purādam*; 14d *mūnimam*.

18. 2b *āditiṇaam*; 7b *ūtī ā* (for *ūtī ā*) is the more probable reading; 11c *kr̥ṇutā*; 13c *svastī*; 15a catalectic verse; 16b *apīdam*; 18b *āyu*, § 178; 22c probably *āyu*.

19-22. See § 104 ii. 19. 4b *śrāyistha-*; 4c *sā*; 7b *ārjaam*; 10c *sā*; 14d *udnō 'va*, § 129 ii; 16b *nāsatiā*; 18a Rest at the fifth place; 18c *jigīuḥ*, § 151 ii; 20d *vanēma*; 24a *airuyata*, § 175 i; 27 extra verses to 26; 30a *sā*; 33a two additional syllables are required: cf. § 226 4a: perhaps repeat *anyē*; 34b *vīyuthā*: *maghōnaam* belongs to the second verse. 37. This stanza must certainly have been Satobhrati originally, perhaps with an extra dimeter verse: but the original form is not easily restored. For the first verse see § 152 ii, but a trimeter verse is required; 37d *prunayitā*, § 142 iii b; 37e *diyānuyam*.

20. 3b *marūtaam*; 6a *diāuḥ*; 9b irregular cadence; 14b *ūḍaam*; 14c *arāṇaam*; 17c the first part of the verse seems to be defective; 18d probably *vayrdhuam*, § 151 ii; 19c *gāyī*; 24a *āvatū*; 25a *āsiknīam*.

21. 4c probably *dhānā*: otherwise a hybrid verse; 8c *utā*; 12c *hānāma* is probable, § 178; 15b *tuāvalaḥ*. 22. 1a *ā ā*; 2a *pūrva-* with internal hiatus; 5d *nāsatiā*; 6c *adyā*: 14c hybrid verse; 16c *bhuutam*, § 142 iii b; 17a *dāvavut*, § 168 ii.

23-26. See § 104 iii. 23. 1a *ṛiṣva*; 3c extended Virāṣṭhānā verse; 4a *asthaat*, § 142 iii a; 5a *tiṣṭhi*; 7c the rhythm is very irregular, and emendation is desirable; 9c *ūpa*; 11b *bhaṭh*, § 142 v; 12a *ārjaam*; 12b *rāsvā*; 12c *avā*; 16a probably *vanvīdum*, § 166 iv; 16b *apriṇāt*; 17a *tuā*; 21b *āvīdhat*, § 169 vi; 23b *jyāyistha*; 24a *arcā*; 24c *dāmīa*.

24. 11b, 12a *tuāt*; 14a *ūpa*: *hāriṇaam*; 14c catalectic verse; 15c *nā* 'not' with hiatus; 16b *siṇvā*; 17c Rest at the fifth place; 18a *vājānaam*; 19a *ētā*; 23c the rhythm is irregular; 24b perhaps *parivṛjam*, § 167 i; 24c as 23c; 28a *maśamune*; 30 probably in its original form an Uṣṇih verse; 30a perhaps *jiṣamānaḥ*; 30c *esā*: perhaps omit *apaśritāḥ*.

25. 1a *gopāā*, § 142 i; 3b *asuryāya*; 4a perhaps *mitra varuṇa*; 4b *dēva*, § 174 i a; 5c, 7c irregular rhythm; 10b *nāsatiyā*; 12c perhaps *sindhū*, § 170 ii f; 13b *gopayitām* (§ 136 i) or catalectic verse; 14a *apdam*; 14c *nīdhuṣṇaḥ*; 17c long eleventh syllable, almost without parallel, § 220 iv; 18b *prthivīṣṭh*; 18c catalectic verse: perhaps *mahitvanā*; 22a *ukṣaṇāṅgane*, § 136 i; 22b perhaps *hārayāyane*; 23a heptasyllabic verse; 23b *hāriṇaam*; 23c *utā nā*: for the enclitic see § 205 iv a; 24c irregular break, easily corrected by interchanging *vājīnā* and *ārvantā*: *ārvatā* is also possible.

26. 2b *nāsatiyā*; 3a *adyā*; 7c *kuṭru*, § 174 i a; 8b *nāsatiā*; 11b *utā*; 12c *māhya*; 13c *cakrāta*, § 174 i e; 19c *yāvanā*, § 170 ii c; 20, 21, 25: it is probable that all these were originally Uṣṇih stanzas; 22c is unrhymical; 23b *vāhasva*; 24c for possible *dānu-* see § 151 ii.

27. 5a *adyā*; 8a *yātā*; 11d *ānām*; 12c *Bhārgavi* verse; 14c *adyā*; 15d *āvīdhat*, § 169 vi; 20b *yemā*, § 158 i; 21c *dhatthā*. 28. 4a catalectic verse: the words *idhēd asat* are probably a gloss, anticipating

the sense of the next verse; 5c *saptā*. 29. 2a *diśtanah*, § 151 ii; 5b omit *śūcih*, § 152 i; 6a *pipāyu*; 8a *duā*; 9a *cakrata* *duā*, §§ 170 i, 174 i.e. 30. For the metres see § 248 ii; 3b *ū*; 3d *naistā*; 4d **gīva āsvāya*. 31. 2a catalectic verse; 6b *āsate*, § 170 i; 9d extra verse; *devēṣu*, § 175 i; 10c heptasyllabic verse; 11b *suastī*; 13b *gopīnūh*, § 142 i; 13c *pānthaaḥ*, § 142 ii; 14d extra verse; 15c etc. *devdnam*.

C. VIII 32-59. [This part of the Maṇḍala consists of Kaṇva hymns and others of the same period. Hymn 46, however, has a distinctively archaic character.]

32. 6a perhaps *yūti*; 10c *sādhū*, § 160 i; 18b *ārtah*, § 167 iv; 19c *pibā*; 24a *tā*; 25c long fifth syllable, easily corrected by reading *pakvān gōṣu*. 33. 4c *hāriūh*; 6a as 32 18b; 8c *tuā*; 12b *vīṣann*, § 177 iii; 13d *brāhmā* (plur.); 14a *ratheṣṭhām*, § 142 i; 15b *dhīsvā*; *17c *utā*. 34. 1d etc. *yayā*, § 158 i; 12b *āśūah*, § 145 ii b.

35-38. See §§ 105 iii, 234 i b. 35. For the metre see § 242 iv; 5a *yuvāśū 'va*, § 129 ii; 13a omit *-vanti* the first time, § 152 ii; 16a perhaps *brāhmā* (plur.); 19b etc. *āśnasya*, § 145 ii b; 24b *deva*, § 174 i a. 36. See § 247 iv; 4a probably *prthivīdīh*. 38. 2a *-yāvanā*, § 170 ii c.

39-42. See § 109 iv. 39. 1b perhaps *yajādhiā*, § 146 ii; 3a *tūbhya*; 4c *-hātīā*; 6b *apīcām* is perhaps a gloss, § 152 i; *mārtānam*; 6c *-dānūh*, § 142 i. 40. 1d *vīlī* (plur.); 2c *nīṇdam*; 3c *ū*; 4a *arcā*; 6d *vāsu* may be a gloss, § 152 i; 8c *indrāgviṣṭh*; 9a *indra* may be a gloss, § 152 i; 10c, 11c *utā nā*. 41. 2b *pīṇṇām*.

44. 11b *smā*; 16b *prthivīdīh*; 23b *sīth*; 28a *tuē*, § 173 v. 45. 8a *abhīyājūh*, § 167 iii; 11b *āśnavantūh*, § 168 ii; 22a *vīṣabha*, § 175 i; 26b *-bāhne*, § 151 ii, or restore *-bāhne*; 34b *duāyoh*; 38a as 22a.

46. For the metres see § 248 iii; 1b *prapayitūh*, § 142 iii b; 2b, 2c *vidmā*, § 158 i; 3a *māhimānam*, § 170 ii c; 4c *pāanti*; 10a *gavyāḥ sū*; 11b catalectic verse; 14a hypersyllabic verse, § 234: but perhaps *gāyā* belongs to 14b, and *māhā* should be omitted there: cf. 17b; 14c *śrātā*; 15a *rāyikūh*; 16a *vīśveṣam*; 16b requires correction; 17b Rest at fourth place: or omit *mīlūse*; 17c omit *vīśvāmanuṣām*, § 152 i; 19e probably with *yūjia* (§ 136 i) as hybrid verse; 19d *jyāyīṣṭham*; 20a defective verse, § 225; 20c catalectic verse; 22c *śyāvīnam*; 22e *gāvaam*; 24d *abhuut*; 25b *yāhī*; 26a *vāstav* and as 20c; 28a add *āi*: see also § 151 iii; 28b *ghṛtāmadāh*, § 142 i; 28c *rājō-vitam*, § 130 i; 31c omit *ādha*, § 152 i; 32a heptasyllabic verse; 32d, 32e *-gopānūh*, § 142 i.

47. See p. 45; 7d *ārūdhnam*. *48. 4a *bhavā*; 5c perhaps *caritrūat*, § 151 i; 6b *cakṣyā*.

49. 1b *arcā*; 4c Rest at the fourth place; 4d *kṣudrān 'va*, § 129 iii; 5b *hyāndīh*, § 151 iii; 7a irregular cadence, cf. 50 7a; 7b *prthivīdīh*. 50. 5c *mutānti*, § 145 vi; 6d *pipetha*; 7b *prthivīdīh*. 51. 2d *tuotūh*; 3c *nāryūā*, § 139 iii; 6a perhaps *vāsu*, § 170 ii f; 10d *svīndūh*, § 140 iii. 52. 2a perhaps *pīṣudraye*; 2b *svānī*, § 140 iii; 4a probably requires emendation: *yāśya tuām* gives an irregular opening and break. The verse may be easily corrected thus: *yāśya stōmeṣu tuām indra*; 5b probably *iśānakīṣṭ*, § 178; 6a as 51 6a.

53. 3a *visveṣaam*; 4a *ca*, § 171 ii; 7d *sasanvāṁśah*; 8c *evā*.
 54. 2d *matsūā*; 6d *sasanvāṁśah*; 8a the verse requires correction.
 55. 4a *slhā*. 56. 1c *diaūh*; 4a *lūtra*. 57. 1c *naasatyā*; 4d *lūśūāṁśam*. *58. 1c *yō 'nūcānāh*. *59. 6a, 7a, 7d hybrid verses.

D. VIII 60-103. [Short collections of the archaic and strophic periods.]

60. 6a probably *didihī*; 7c *duhā*; 9a, 9b, 9d probably *pāhī*; 9c *īrjaam*; 10b *amā*; 12d probably *vasūvidah*; 13b *dāvīdhuat*, § 169 iv; 13c, 14a perhaps *pralīdhīse*, § 167 v; 16a *tuā*; 16d *tiṣṭhā*; 20a *vēśū* requires correction, probably to *viśā*; 20d *sēdhā*. 61. 4a *āpramī-sulya* by the derivation; 5c *vasūvūdam*; 8c hybrid verse; *cakrīnā*, § 158 i; 9a *āvilhat*; 9c *tuñyā*; 10b *yādī*; 12a *yuyujmā*; 17a *śūhī-śūah*, cf. § 140 iii; 17b *trāsvā*.

62. 1a *prā ā*, § 171 ii; 7-9 for the metre see Ch. ix. App. No. 53.
 63. 1d, 4d, 5d extra verses; 2c *brāhmā* (plur.) is probable; 4a perhaps *kavīydhāh*, § 166 vi a; 8a *ū*. 64. 1a catalectic verse; 5a *tiām*. 65. 4a *mahimānam*, § 170 ii c; 5b *śānakī*; 5c *ā ihī*; 6a *tuā*. 66. 5c extended Virāṭsthānā verse (*indra* type); 6c *tvām*; 6d *dāyīṣṭhal*; 7a *hiāh*, cf. § 140 iii; 9c *kēna nū*; 13a *tuē*, § 173 v: *ū* at the end of the verse is only found here, § 160 iv. 67. 1a *tiām*; 5c *sthā*; 15a *āpa sī*; 19c *asmābhya*.

68. 7d *kṛṣṭīnūdam*; 9a *tuṭānūh*; 13b *pānthaam*; 14a *duh-ducā*; 16a catalectic verse; 16b *a-arkē*: this appears to be the original form of the patronymic, § 151 i: catalectic verse; 17a catalectic verse; 17b *īndra-ūlē*. 69. 2d *dhenūnūdam*; 3b *śrīyanti*; 3c *devīnaam*; 4b *arēā*; 7d perhaps *sūkhiuh*, § 151 ii; 8a heptasyllabic verse; 11a Epic Anuṣṭubh semi-cadence. 70. 1c *rīśvīnaam*; 5b *siūh*; 6c *avā*; 7a catalectic verse; 7b *dīrghaiyu*, § 170 ii f; 12c *dhānūnaam*; 13c irregular break, suggesting emendation. 71. 4b perhaps *rayāyāh*, § 139 i; 4c *dāśūāṁśam*; 6b irregular cadence; 6c *nuyā*; 7c *mārtiāya*, § 151 iii; 10b heptasyllabic verse; 13a *igām*; 13d *tanūptam*, § 142 i.

72. 2a catalectic verse; 6a *ntā nū*; 6b *āsvat*; 7a as 2a; 10b *pārījmanam*, § 170 ii c; 13b *rūḍusiyoh*; 17a perhaps *mītra varuṇa*, § 166 i; 18a *utī nū*. 74. 1c *dūria*; 4b *jyāyīṣṭham*; 4c heptasyllabic verse; 10a *-prīam*, § 142 i; 13a catalectic verse; 14a *mām*, § 151 i. 75. 2a catalectic verse; 8a *devānūam*; 8b as 2a; 11c perhaps *ūrakī*, § 166 iv.

76. 7a *mīdhūh*; 12c *tanvām*, § 135 b. 77. 11c *rāṇia*. 78. 2a *bharā*; 2c probably *hīranyāyī*, § 139 iii; 10d *pūrdhī*. 79. 3a *tvām*; 4b *prthivyāh*, § 151 iii; 7a *urīyāyākuh*; 9a *auē*; 9c *rājann*, § 177 iii.

80. 5a *hānta ā nū*, § 171 ii; 8a *bhuag*, § 151 i. 81. 2c probably catalectic verse, but see § 149 iii; 3b the same, or *mārtiānūh*, § 151 iii; 4a *ētā*; 6a *bharā*; 8a *ū nū*; 9a catalectic verse. 82. 1a *dravā*; 4a *tā*; 6a *śrudhī*. 83. 6b *ādhvan*. 84. 1a *prāyīṣṭham*: heptasyllabic verse; 6b *asmābhya*. 85. 1a, 9a *naasatyā*.

86. 5b *āntebhiāh*. 89. 4a *bharā*; 5d *dyām*; 6d *jāntuam*. 90. 2b *śānakī*, § 178; 2c *yūjia*; 4b *bhārī* (plur.); 5c hypersyllabic verse, § 224: but it may easily be corrected to *tvām vītrā haṁsi*; 6c catalectic verse. *91. 1b § 120; 1d, 1e *tuā*; 3a Epic Anuṣṭubh

semi-cadence; 3c *sānair* 'va, § 129 ii, but some correction is required; 7c as 3a.

92. 1a *pāntam*, § 142 iii a; 3b *vājānaam*; 5a *ū*; 7a *tiām ū*; *satrāśdham*, § 170 ii b; 8a *anarvānam*, § 170 ii c; 9b probably *purā* plural; 30h *vājānaam*; 31a *indrābhi*. 93. 3b *dāvavat*; § 168 ii: the verse may readily be corrected to *gōmad yāvamad dāvavat*; 5c *utā*; 21a *abhi sū*; 31b *yākt*: *madānaam*; 33a read *tvām hi vṛtrahan eṣaam*, § 177 iii; 33b *sōmānaam*. 94. 2a catalectic verse, or read *upāstha ā*; 6a *utā nū*; 8a *ulyā*; 8b *devānaam*; 10a etc. *tiām nū*.

95. 7a *ēlā nū*: for the metre see § 94 viii. 96. 2b *sāva* (plur.). 3b caesura after the third syllable; 3d *śrūtiai*; 4a etc. *tuā*; 5a *bāhuś*; 6d *ūpa*; 9d *vapā*; 10b *prā vāyā*; 10d *dhekt*; 11b *apṛā, tanū*; 12c *bhūṣā*; 13c *sāciā*; 15d, 16a irregular breaks; 20a Virātsthānā verse (*indra* type); 20b *sūstutā*; 21a emendation seems required.

97. 3c *sūāḥ*; 10b for the numerous hypersyllabic verses of which this stands first see § 224; 13a caesura after the third syllable; 14c *tut*. 98. 4b heptasyllabic verse; 7b extended Pentad verse; 8a *vāar*, § 151 i; also the word *divē-dive* probably belongs to this verse; 9b perhaps *urūyuge*, § 166 iv; 12c *rāsvā*. 99. 1a *hiāḥ*, cf. § 140; 1b *vajri*, § 178; 4c *sā*. *100. 3a *bharatā*; 12b the interpretation is doubtful, perhaps *divāḥ*, then irregular break and Jagatī cadence. 101. 3a perhaps *mitra varuṇa*, § 166 i; 7b *kārtuā*; 7c *nanatyā*; 9c *śrinānāḥ*; 9c, 10a catalectic verses; 12c *asurīyāḥ*, cf. § 173 ii: hybrid verse, or read *devān*, cf. § 151 iii; 13b *rōhiṇiā*; 13c *citrā iva*.

102. 4a *a-ūrva*, § 151 i; 7a catalectic verse; 10a *vīśveṣaam*; 10b *hōtṛnaam*; 11b *jyāyīṣṭhāḥ*; 14a *āṇtam*; 18a *tuā*. 103. 1c *ūpa sū*; 2a catalectic verse; 3b *carkītiā*; 4b *daṣat*, § 178; 5a hypersyllabic verse, § 224, or omit *vājam*, § 152 i; 5c extended Pentad verse, § 227 iii a, probably requiring correction; 6c catalectic verse; 10a *prāyīṣṭham*; 10b four syllables are wanting at the end of this verse, as *yasāstanaam*; 10c *rāthānaam*; 12a irregular cadence; 12b catalectic verse.

Māṇḍala IX.

A. IX 1-67. [This large collection of Gāyatrī hymns does not correspond to any collection or set of collections addressed to other deities. A few of the hymns may have belonged originally to such collections as those of Kaṇva or Kuśika: the majority must be imitations of these, and from the regularity of their structure cannot be earlier than the normal period.]

1. 4a *arṣi*; 9b *śrinānti*. 3. 9b *devēbhīāḥ*. 4. 4a *pāvitarāḥ*, § 178; 6b *jīak*; 7a *arṣā*. 5. 1c *prīṇān*; *8a, 9a, 11c Epic Anuṣṭubh semi-cadence. 6. 3b *svānāḥ*, § 140. 8. 8b *prthivīḥ*; 9a *tuā*. 9. 4b *naḥli* 'jinvat. 11. 6b *śrinānā*. 12. 3b catalectic verse. 13. 6a *hyānāḥ*, § 151 iii. 14. 4b *tānuā*. 15. 1a perhaps read *dhiy' aiti*; 5c *śindhūnaam*. 18. 1a *giriṣṭhāḥ*, § 142 i; 1b perhaps *akṣaḥ*, § 151 i; 7b heptasyllabic verse: perhaps read *pāvamānāḥ*. 19. 6b *bhīyāsam*, § 151 iii.

21. 2a perhaps *abhīyujāḥ*, § 167 iii; 5c catalectic verse; 6a *rāthīa*.

22. 7b *vāsū* (plur.). 24. 1c *śrinānāḥ*; 7b catalectic verse, unless we read *mūlhuah*, § 151 ii, or restore *mūlhuah*. 26. 3a -ā 'hian, § 145 vi. 28. 2b *devēbhiah*; 6c *devavīh* probably, § 166 vii. 29. 1a perhaps *prā dhānā asya*, cf. 30 1a; 6a *ā indo*. 30. 2a the reading is doubtful, but recurs ix 107 26b. 31. 2a *prthivīdāḥ*; 2c *vājānam*. 32. 1b *maghāvanah* or *maghāvanah*; 6b *māhya*. 34. 3a *vīṣṇam*, § 170 ii c. 36. 1a *rāthia*. 39. 1a *aṣṣā*; 5b *āthā*.

40. 1c perhaps *vīprān śumbhanti*; 3a perhaps *nū na indo rayīm mahām*; 6c *vīṣṇam*, § 177 iii. 41. 4c *āsvavat*. 42. 2b *devēbhiah*; 6b *āsvavat*. 43. 6c *rāsvā*. 44. 6a *adyā*. 46. 4c *śrināta*. 47. 2a *kārtuā*; 2c irregular cadence. 48. 3a *tuā*. 53. 1a catalectic verse; 3c *rujā*. 55. 4b *abhītiā*. 56. 3b requires correction, perhaps *kanīā nā*, omitting *jāram*: but see § 135 a. 57. 4b *utā*, *prthivīdāḥ*. 58. 1a etc. *mandi* is probable, § 178. 59. 3c *sūdā*. 60. 2b *āthā*; 3a probably omit *asīyadat*.

61. 2a long fifth syllable; 13a *ūpa sā*; 19c probably *devavīh*, § 166 vii; 23b *mūlhuah*. 62. 3c *asmābhya*; 4b *giriṣṭhāḥ*, § 142 i; 8a *sā*; 20c *devēbhiah*; 24b *aṣṣā*. 63. 18b *āsvavat*. 64. 10h *kavīnām*; 11b *devavīh*; 26a *utā*; 28a *dāvīdyutūā*, § 139 i. 65. 2b, 3b *devēbhiah*; 5c *ihā sā*; 26c *śrinānāḥ*; 28c, 29c, 30c *pīntam*, § 142 iii a. 66. 18d extra verse; 26c *hāri-candrah*; 28a perhaps *akṣuāḥ*, § 151 i; 30c *mīḥ*. 67. 10a *ajāsua*, § 145 ii b; 25c *māam*, § 151 i; 27d extra verse; 28a irregular cadence; 30 the metre is of the type 11.9.9, but is perhaps not so intended.

B. IX 68-97. [Only a few of these hymns have the metrical variations or other marks characteristic of the archaic and strophic periods. Otherwise the collection both in the smoothness of its rhythm and in the equal use of Triṣṭubh and Jagatī metre is closely akin to the second Maṇḍala and the later part of the fifth.]

68. 1c perhaps *barhiḥ-sādāḥ*, § 178; 10d *dhattā*. 69. 2a *ūpa*, § 171 iv; 8b *āsvavat*, § 168 ii. 70. 1a catalectic verse; but SV. *duduhirre*. 71. 2b *asurīyam* is required by Vedic usage, see § 135 Addenda; 4d *śrinānti*; 6c *ā im*; 7c extended Pentad verse, probably to be corrected. 72. 1c caesura after third syllable; 9c *māsvā*. 74. 4c *prīnanti*; 8b *sasanvān*. 75. 2d perhaps *trīṣṭyam*, § 178; 5a *dhānuā*, § 147; 5d *codagā*. 76. 1c *ātīah*, § 151 ii; 3c *pīnvā*; 5d *taṭāyāḥ*. 77. 3b *dhānuantu*, § 147. 78. 1c *tānuā*; 4b *suarjit*. 79. 1a *dhānuantu*; 1b *svānāsah*; *brhādīveṣa*, § 179; 1c the rhythm is irregular, and requires correction; 3a, 3b *ārātīah*.

80. 3d *ātīa*. 81. 3b *bhūrā*. 82. 5c extended Triṣṭubh verse. 83. 2c *paritāram*, § 179. 84. 5b *śrinānti*; *suarvīdam*. 85. 4d *mūlhuah*; 5c *ātīa*; 10b *giriṣṭhāḥ*, § 142 i; 11c, 12d extended Triṣṭubh verses.

86. 2b *rāthia*; 3a *hṛpānāḥ*, § 151 iii; catalectic verse; 9b *dīātūh*; 15a *sā*; 16a *prā*; 31d *dhānuā*; 41d *asmābhya*; 42a *sā*; 42c *duā*; 43a Rest at the fourth place; 45a *āpīa*; 47d *svānāḥ*; 48b *dhāvā*; 48d catalectic verse.

87. 1a *dravā*; 5b for the caesura see § 214 iii; 7a *svānāḥ*; 7d *gāḥ*, § 142 ii; 8b *ārūc*, § 145 ii b; 9a *smā*. 88. 1a Virāṭsthānā verse (*īndra* type): *tābhya*; 2a *bhūriṣāḥ*, § 178; 4a perhaps *mahā*,

§ 159 iv, but cf. the rhythm of 3a; 4c Rest at the fifth place. 89. 1a *prā ū*; 3a *mādhuaḥ*, § 151 ii; 7c *śagdhī*. 90. 1a *rōdasūyoh*, § 173 ii; 1d *vāsū* (plur.); 4d *asmābhya*; 6d *pātā*.

91. 1a *rākhia*; 2b *svānā*; 4b *ūrṇukī*; 5b *pra-ācaḥ*; 6a Pentad verse; 6d *jīōk*. 92. 1a *svānā*; 2b *nāmā* (plur.); 5a *nā*. 93. 1c the irregular rhythm suggests emendation, but the hymn is one of Gotama Nodhas; 1d *ātia*; 3d *śriṇanti*; 5a *māsvā*; 5b caesura after the third syllable: *vaatāpyam*, § 151 i; 5c Virātsthānā verse. 94. 3c *mārtiāya*, § 151 iii, or Pentad verse; 5a *'āsuam*, § 145 ii b. 95. 5b *siā*, § 148 vi. 96. 4b *svastāye* with *v* cons is doubtful in the Rigveda proper, and perhaps *svastī* should be read: for the caesura see § 213 ii; 8d *īrayā*; 9b *rāpā*; 15d *urūr'va*, § 129 ii; 16b *arsā*; 21c *cumvōh* (§ 135 b) is improbable: either *camū* (sing.) or as a hybrid verse: *viśā*.

97. 1d *sādmā* (plur.); 3c *svārā*; *dhānnā*; 3d *pātā*; 4b *hinotā*; 11a *mādhua* (fem.); 11b *rōmā* (plur.); 16d, 17c *dhannā*; 17d *indū*, § 170 ii f; 18a *syā*; 19d *sravā*; 20c *dhannanti*; 21b *sravā*; 21c *asmābhya*; 26a perhaps *devavīyah*, cf. § 173 ii; 26d see § 219: for *diviyātjah* read *diviāt*; 27d *kṛdhī*; 32c *matsarāvān*, § 168 i; 33c, 36c *viśā*; 40d *svānū*; 43c perhaps read *pāyo 'bhiśriṇān*; 48b *svavā*; 49c, 51a *abhī*, § 167 iii; 52c *vāta*.

C. IX 98-114. [Lyric hymns of the archaic and strophic periods, with which the editor has included with good reason the Anuṣṭubh, Pentad, and Virāj hymns.]

98. 1b *arsā*; 1b *vibhūgāham*, § 166 iv; 2a *svānā*; 2d *hyānā*; 2d, 3a perhaps *akṣaḥ*, § 151 i; 7b irregular cadence; 8a heptasyllabic verse; 8b *pīantah*, § 142 iii a; 9c *gīrīsthāh*, § 142 i. 99. 4c *ulā*; 7b *devēbhiaḥ*. 100. 1a *abhī*, § 167 iii. 101. 3a *abhī*, § 167 iii; 10c *svānā*; 11d *vasūvīd*, § 166 iv. 103. 6b *devēbhiaḥ*. 104. 2c perhaps *devavīyam*, § 173 ii; 4a *vasūvīdam*; 5a *mudānaam*. 105. 2c *devavīh*; 4b *dhannā*; 5a *harīṇam*. 108. 1a *ācchā*.

107. 2d *śriṇantah*; 3a *svānā*; 9a Rest at the fourth place: *gāvamān*, § 142 ii; *akṣaḥ*; 9b *akṣaḥ*; 9c catalectic verse. 108. 4a *dadhiān*; 6a *āpā*; 10c *āpām*; 13b *ā-nayitā*, § 142 iii b. 109. 3b *arsā*; 16a *svānā*; 17b *śriṇānā*; 18b irregular cadence; 21a *devēbhiaḥ*; 22b *śriṇān*. 110. 6b *vasūvīd*, § 166 iv; 9a *ādihā yād*, § 161 ii; 10a requires correction, § 225; 12c *sasahvān*, § 169 iii. 111. 1a *harīṇā*, § 139 i: catalectic verse; 1c *stūrah*; 2a *tīd*, *parīndam*.

*112. 1a *vā ū*, § 171 v; 1e the refrain is borrowed from ix 106 4b. *113. 1a catalectic verse; 2b *mādhuaḥ*; 3b hypersyllabic verse: probably omit *tām*, § 152 i; 5b heptasyllabic verse; 6b perhaps *vācani chandasām*, as a long fifth syllable is very unusual in the full cadence of Epic Anuṣṭubh; 7c hypersyllabic verse: the Sandhi combination of two verses (§ 119) is not probable: the omission of *mām* is perhaps on the whole the best course.

Māṇḍala X.

A. X 1-9. [The Agni hymns 1, 3, 6 shew frequent Pentad verses and other variations characteristic of the strophic period: cf. x 46, and see § 249 i.]

1. For the metre see § 249 i; 1d, 6b, 6c Pentad verses; 2a *ródasīyoh*, § 174 ii; 3b *trītiyam*, § 178; 5b caesura after the third syllable, but cf. § 152 i; 5c *prāti-ardhīm devā-devasya*, § 152 ii; 6a *tī*; 7d *vahā*: *sahasīa*. 2. 3d *sā*; 7a *tuā*; 7c *pīṭyānam praviḍvān* is probable here. 3. 1a Rest at the fifth place; 1c *ḍhaasā*, § 142 v; 4c *sudāsah*. 5. 1c *nīṇiōh*, § 151 ii.

6. For the metre see § 249 i; 1c, 6c, 6d Virātsthānā verses; 1a, 1b 2b, 2c, 2d, 3c, 3d, 4a, 5a, 6a, 7a, 7b Pentad verses; 2a catalectic Bhārgavī verse; 3a Gautamī verse. Thus the decasyllabic verses in this hymn are more than half the whole number, and in doubtful cases the preference may be given to this interpretation; 1c *jyēṣṭha* more probably; 2c *sakhyā* more probably; 2d *ḍṭya* more probably; 6b *sāptivantaḥ*, § 168 ii; 7b *hāvya* more probably, but see § 136 ii. 7. 1a *suastī*; 2a *tūbhyu*. 8. 2b *śīmivān*, § 168 ii; 5c irregular rhythm. *9. 7c *jōk*.

B. *X 10-19. [The hymns 14-18 are clearly of the latest date: as is also 19, which is unconnected by subject. On the other hand the position of hymns 10-13 is open to question, both on metrical and on linguistic grounds.]

10. Metre and language are closely allied to those of x 95; 1b *purā* as acc. sing. is very doubtful, see § 160 i; 4c *āpia*; 5d *prthivī*, § 173 i; 7d *rathīa*; 8d *vṛhā*; 10c *barbhī*; 12a requires emendation: perhaps *nā te tanvām* || *tanvā*, cf. § 135 b; 13a and 13b also require emendation: perhaps read *batū batu* || *asi yama nā evā*, *tāva mānāḥ* ||; 14c for *tāva* read *te*. 11-13. See p. 45. 11. 2a *āpia*; 3a *sā*; 5d *sasavān*; 6a *trayā*; 6c *sv-āpas*; 8d perhaps interchange *ḍtra* and *vītāt*; 9c *vahā*. 12. 1d *pratiān*; 2a Rest at the fifth place; 2d irregular break; 4a as 2d. 13. 3c Rest at the fifth place; 4a *devēbhīah*.

14. 2c *yātṛa*; 3d *svāhā 'nīē*, § 145 vi, or *svāhā anyē*; 5c catalectic Bhārgavī verse, § 227 iii b; 8d Rest at the fifth place; 9a *itā* twice; 10a *dravā*; 10a, 11a *śūānau*, § 145 vi; 11c *tūbhīām*; 11d *svastī*; 15c *idām* should perhaps be omitted. 15. 3c, 4a *barhīh-sādaḥ*, § 178; 7b *dhattā*; 7c *putrēbhīah*; 7d *yacchatā*; 9a perhaps *devātā*; 11b *sadatā*; 13b *vilmā*; 14c *svarājāḥ*, § 151 iii. 16. 3b, 3c *gacchā*; 3b *diām* or *dyām*; 5a *svjā*; 14d long fifth syllable exceptionally: perhaps *agnīm sū*. 17. 5b *sā*; 9c *sahasra-arghām*; 13a appears to be a dimeter verse perverted by the recollection of 12a: omit *skannāḥ*. 18. 1b *sūh*; 2d *bhuvātā*; 8a *irvā*; 11 cf. i 164 42; 13a *tuāt*. 19. 6b semi-cadence of Epic Anuṣṭubh: this is therefore the third verse of an Anuṣṭubh stanza, the first two being similar to those of stanza 8.

C. X 20-26. [The Vimada hymns are of a very early type, see § 201.]

20. 1 an imperfect quotation from x 25 i; 2a emendation is required: perhaps omit *agnīm* (§ 152 i) and read *bhujādam*: but see § 130 iv; 2d extra verse; 3c *srāyīṇḍantaḥ*; cf. *śūādan*, § 151 iii; 5c *sādmū* (plur.); 6c *vāśimantam*, § 168 ii; 8b perhaps *siuh*. 21 etc.

For the metre see Ch. ix, App. No. 66; 4b *sáhasāvaṇṇ*, § 177 iii; 7c the rhythm is influenced by that of trimeter verse.

22. For the metre see § 243; 1a Virātsthānā verse (*indra* type); 1c *śrīṇāṃ*; 4a *vāatasya*; 5b *vāhadhiā* (§ 146 ii) is very doubtful; 7a requires correction, as *ā no vahā indra pīkṣa adyā*; 9a double Rest, § 226 iv a; perhaps *āvā tvām nah* ||; 11a extended Virātsthānā verse; 12a, 13a as 1a; 13c *yāsaam*; 13d *dhenūndam*.

23. 1a extended Virātsthānā verse; 1b *hārīṇāṃ*; 1c *śnāsūru*, § 151 iii: *bhuut*; 2d perhaps *kṣavāmī*, § 151 i: *dāsasya* (ib.) is quite uncertain; 3c Rest at the fifth place; 4a *sā*, *sudā*; 4c as 1a; 4d *vāatah*, § 142 v; 5a Rest at the fourth place with irregular break; emendation is probably required; 6d as 1a: *gopāh*, § 142 i; 7b as 3c rather than *ca indra*: *carṣēh*.

24. 2a catalectic verse, unless we read *ucāthaiḥ*, § 151 iii; 3c for the cadence cf. 21 7c; *5b *samīcyōh*, § 139 iv. 25. 1c *ādha*; 5c the rhythm here, as also in 6e, 8c, 9c, 9e is that of trimeter verse, cf. 21 7c, 24 3c; 7c *sādhā*, *vājann*, § 177 iii; 7e *īyata*, § 175 i. 26. For the metre see § 191; 2a *tiāt*; 4c *matīnām* is uncertain in this hymn; 7c semi-cadence of Epic Anuṣṭubh: perhaps read *prā dūdhod*...

D. X 27-84. [The small groups of hymns here included are generally of a type which stands in contrast with that of the archaic and strophic periods, without having the specific character of the Kutsa hymns. It is very probable that many of the hymns assigned to the cretic period really belong to the popular Rigveda, but maintain artificially the linguistic features of the Rigveda proper.]

*27, *28. See p. 45. *27. 6c Rest at the fifth place; 11d read *i* for *īm* the second time, § 178; 18a *viṣu-añcah*. *28. 1c hybrid verse; 12a the text gives the hiatus correctly.

29. 2d *sasanvān*; 4a, *tuḍvatah*; 5a *īrayā*; 8d *sumatī*, § 139 iii. 30. 9c *a-uśānām* as *a-arkṣā*, viii 68 16b; 11c *śiadhvam*, § 148 vi; 12c *sthā*: *su-apat*; 13a read *āyatār ādyāram*; 14c *dhātunā*. 31. 3c *ānaśmā*, § 158 i; 4d *sā*; 6b Rest at the fourth place; 9a *kṣdam*, § 142 i, or Rest at the fifth place; 10d *samiān*. 32. 4c Bhārgavī verse; 5b two syllables are wanting after the caesura: perhaps supply *sahā*; 5d caesura after the third syllable: *ūmebhīah*; *6-9 see p. 45; *7b *prā eti*; *9c *sā*. 33. 1b *smā*. *34. 8c *nā*, § 175 ii; 11d *sā*.

35. 2d *svānāh*; 7b *svā*; 10b catalectic verse; 14a *avathā*. 36. 2a *diāh*; 8b *devavīyam*, cf. § 174 ii; 11a *adyā*; 14a read *paścāt*; 14b read *uttarāt*. 37. 2d *viśvāhā* twice, § 170 ii d; 6a catalectic verse; 7a *viśvāhā*; 7d *jīōk*; 8b *bhaāsvantam*, § 142 v; 10a *bhavā*; 12a *cakṛmā*, § 158 i.

39. 4c *adbhiāh*; 5b *āthā*; 6b *māhya*; 10a *-āsuam*, § 145 ii b; 10c *carṣṭiam*; 14b Rest at the fifth place. 40. 1a *yāntam*, § 142 iii a; 2a *vāstav*, § 170 ii e; 5d *āsvavate*, § 168 ii; 6d *bharutā*; 11a *vidmā*, § 158 i; 11b perhaps *yuvatēh*, § 170 iii; 12d *dūria*.

42. 1c *taratā*; 1d *rāmāyā*; 2b *bodhayā*; 3d *vasūvidam*, § 166 iv; 5d *su-āstrān*. 43. 2a *tuadrīk*; 7b *kulīāh*, § 151 ii. 44. 4c *kṣvā*: *grbhāyā*; *tuē*, § 173 v; 7b catalectic verse: perhaps *yuyujrīrē*, cf. ix 70 1a; 8b *diāūh*.

45. 2a *trayidhā*; 2b *dhāmā* (plur.); 4c for *hīm* restore *hī*;

8b Pentad verse; 8d *diaūh*; 9a *adyā*; 10a, 10b *bhajā*; 11b *vāsū* (plur.); 12a *marīam*; 12d *dhattā*. 46. For the metre see § 249 i: it suggests for this hymn an earlier date than its neighbours can lay claim to. The Pentad verses are 1a, 1b, 1c, 2a, 2b, 5a, 5b, 5c, 6a, 6c, 7a, whilst 5d, 6b, 6d, 7c, 7d are Virātsthānā verses. Hence the Pentad hymn seems to have consisted of 5 double stanzas, thus corresponding in length to the hymns in i 65-70: whilst 3, 4, 8-10 may be Triṣṭubh stanzas appended later. 6d Sandhi at the caesura; 7c the interpretation is doubtful: Jagati cadence. 47. 2c *carkṣtām*; 3c *śrutīrśim*; 5a *śravantam*, § 168 ii; 8a *tuā*.

48-50. These hymns are almost alone in the Rīgveda in combining frequent Rests with Jagati cadence: but cf. x 77, 78. 48. 1c *mām* (§ 151 i) is doubtful: perhaps Rest at the fifth place: 6a *duā-duā*; 7b *abhī*, § 167 iii; 9a *bhūnt*, § 142 iii b. 49. 1a *duam*, § 142 iii a, or Rest at the fourth place; 1b *māhga*; 1d extended Virātsthānā verse; 2a *mām*, § 151 i: double Rest, § 226 iv b; 2b *apām*; 3b, 5c as 1d; 6b *vṛtrām* 'ca, § 129 iii: probably as 1d rather than *dāsam*, § 151 i; 6d *rocāmām*, § 130 iv; 9b *pṛthivīām*; 10b *trāṣṭa ā*; 11a Virātsthānā verse (*indra* type): *vivir*, cf. § 140 iii; 11c *vīsvā it*, or Rest at the fifth place.

50. 1b perhaps *vīśva-ābhūve* (Grassmann); 2a *sā*; 2b *carkṣtāh*: extended Virātsthānā verse (*indra* type); 2c hybrid verse; 3a Virātsthānā verse (*indra* type); 3c for the caesura see § 214 iii: *asurīyāya*; 4a as 2b; 4c Rest at the fourth place: then perhaps *cynatanāh*, § 149 iv; 4d *jyāyīṣṭha*: extended Virātsthānā verse, but see § 149 iii. 51. 1b extended Virātsthānā verse, but see § 148 i; 5b ... verse, rather than as in § 149 iii; 5c the cadence requires correction, perhaps *vardhātā ca nah*; 6c probably *pātarām*, § 149 iii; 6d as 4d; 7b *vāsūnam*.

*51-53. See p. 45. *51. 2b *tanvāh*, § 135 b; 2c *kā 'dha*; 4c as 2b; 5a *ehī*; 5d *rāhā*; 6d *jūyāh*, § 140 iii; 8c *pāruṣam*, § 178; 9a hybrid verse: but see § 130 ii. *52. 1a *śrāstānā*; 1c *brātā*; 4a *mām*; 5c *bāhūh*. *53. 4c the opening requires emendation; 5b *gāvajātāh*, § 142 ii; 5c perhaps *dāhah*, cf. vi 3 1d; 6c *ragatā*; 6d *bhavā*; 8b *tigṭhatā*; 11c *vīsvāhā*.

54. 3a *ā*. 55. 2c irregular double Rest, § 227 iii c; 5d *hih*, § 140 iii (Addenda); 8d requires correction. 56. 2b *asmābhya*; 2d *suām*; *4d extended Pentad verse; *5b catalectic verse.

*57. 3c *pūṇām*; 4c *jiōk*. *59. 3a *abhī śā*; 3b *diaūh*; 4b *nā*; 5c extended Virātsthānā verse; 6c *jiōk*; 10a *irayā*: *glām*, § 142 ii; 10c *rāyīh*. *60. 6d *rājann*, § 177 iii; 8c perhaps *ūṛiṣṭā*, § 167 iv.

61. [This extraordinary hymn has a metrical unity which stands in striking contrast to its discontinuity of subject: it has all the marks of the archaic period, and yet a parallel hymn can hardly be found amongst the archaic collections. Alone in this part of the Rīgveda it is dissociated in structure from its companion hymn. An Iranian origin has been suggested by the proper name *Nābhānēdiṣṭha* in 18b.] 1a *raūlaram*, § 149 iii, but more probably Virātsthānā verse; 1b *śūciām*; 1c hybrid verse; 2a *dābhā*; 2c Virātsthānā verse, with irregular cadence; 3b *śūciā*; 3d *śrīṇīta*: Virātsthānā verse; 4d *utīyīṣam*, § 142 iii b; 7c for the caesura see § 205 i c; 8b *pārā ait*; 9c *sānītā*

with hiatus the first time, or Rest at the fifth place; 11c Virātsthānā verse, but see § 149 iv; 13a *tān nū asya* is perhaps most probable; 14d perhaps read *śrudhī hōtar* || *ṛtasya hōtar adhrūk*; 15a as 1a; 16a Virātsthānā verse; 16c *sā*; 17a as 2c; 17d *jyāyīṣṭhā*; 20c *ūrdhūā*, *śrāyīṣṭhā*; 21a *ādha*; 22a *ādha tuām*: Virātsthānā verse (*indra* type) 23a a series of defective verses are found towards the end of the hymn, the others being 24c, 26a, 27a, 27d: these require emendation; 25a *yādī*: Rest at the fifth place; 26b *su-uktaish*; 27b *bhūtā*; 27c Rest at the fourth place. 62. 8c *satśuam*, § 145 ii b; 9b *divo 'va*, § 129 ii.

63. 2c *sīhā*: *adbhīhā*; 7a *āyajā*, § 178; 10c *su-aritrām*; 11c *devāhūti*, § 139 iv; 13a *mārtiāh*, § 151 iii; 14a *avathā*; 15a *suastī*: Rest at the fifth place; 16a *śrāyīṣṭhā*; 16c *sā*. 64. 7a catalectic verse; 10c *rāthasas pātīh*, § 151 iii; 12b *ādadātā*; 12c *pipayatā*.

65. 2a *indrā-agnī*; 5a *sikṣā*; 9b *indrā-vāyū*; 14b *ṛtajñāh*, § 142 i; 15b caesura after the third syllable, or read *vīśvāni yē*; 15d *pātā*. 66. 1a *brhāc-chravān*, § 151 iii; 4b Rest at the fifth place; 12d *brāhmā* (plur.); 14c *ētiā*.

67. 4a *duṣṭabhyam*. 68. 2a caesura after the third syllable; 3a *sādhu-aryāh*; 9a, 9b *sā*; 10b for the caesura see § 205 ic; 12b perhaps *pūruṭh*, § 145 ii d: or Rest at the fourth place; 12c *sā*.

69. 5c, 6c *śūro 'va*, § 129 ii; 5d *nā*; 12c, 12d catalectic verses; 12d *tiṣṭhā*. 70. 1d *bhavā*; 2d *devēbhīah*; 8b *śīlatī*: *sionām*; 11a *vahā*.

*71. 4c *utā tuasmai*; 7d probably *snātuā*, omitting *u*. *72. 8d *āsiat*, § 145 iii.

73. 2b *pūrā* adv. § 160 i; 3a Pentad verse; 4b *nāsatīā*; 6d *hīdiā*; 7c *sionā*; 9b *utā*: for the ninth syllable see § 177 i; 9c *pythivīdm*.

74. 1a *vāsūnaam*; 1b Gautamī verse; 2d *suatī*; 3a Rest at the fifth place, rather than *esaam*: *amṛtānaam*; 3c Gautamī verse, § 226 iii b: in the cadence probably *sādhāyantaḥ* (§ 151 iii), cf. ii 3 8a; 3d *vasavām* exceptionally § 151 ii; 4b the rhythm is easily made normal by reading *gōmantam ūrvām abhī yē tīṭṛtsān*; 4c irregular cadence; 6b probably *nāma*, giving a Virātsthānā (*indra*) verse.

75. 1a. *sā*; 1c *trayidhā*; 3a *bhāmīāh u-* with Sandhi, § 130 ii; 6b *susārtuā*, § 139 v: *tiā*; 6d *mohatnuā*; 8d perhaps *madhūvādhām*, § 166 iv and vi a. 76. 1a *ūrjāam*; 2a *śrāyīṣṭhām*; 3b catalectic verse; 3c *tvāṣṭarē*, § 149 iii; 4a *hatā*; 4d perhaps *devavāyam*, cf. § 173 ii; 5d *arcā*; 8b *sunūthā*.

77, 78. For the metre see §§ 52, 227 ii, and 250 ii. 77. 6-8 Triṣṭubh stanzas; 7a Virātsthānā verse; 7b *marādbhīah*. 78. 1a, 6c extended Virātsthānā verses; 1c see § 227 iii d; 1d *kṣitindām*; 2a, 2b Jagatī verses: so too 3a, 6a, 6b; 3b *agnindām*; 3c *śimivantaḥ* with irregular cadence, § 168 ii; 3d *pīṭṛndām*; 4a *rāthānaam*: *yē 'rāh* with Sandhi; 5, 7 Jagatī stanzas; 5a *jyāyīṣṭhāh*; 8 Triṣṭubh stanza; 8a probably omit *devāh* (§ 152 i) and read with Rest at the fifth place.

79. 3a Rest at the fourth place; 5b *āyayīh*, § 137 iv; a syllable is wanting at the end of the verse; 5d *pratiānā*. 80. 1b *śrūtīā*; 2c Virātsthānā verse; 4a *daat*, § 142 iii a; 4c *havyām*, § 136: hence Virātsthānā verse; 7c *prā 'va*.

*81. 2a add at the end *kathāstī*. *82. 2d *saptarṣēn*; 4b hybrid verse. *83. 1a *āvidhat*, § 169 vi; 3b requires correction: perhaps

śapātnān for *śātrūn*: *jahī*; 5c irregular cadence, requiring correction; 5d *śud*; 7b *ādha*. *84. 2a *agnīr 'va*, § 129 ii; 4c Rest at the fifth place: *tuviyā*; 6a *ābhūtiā*, § 145 iv.

E. *X 85-114. [In the single hymns which conclude the tenth Maṇḍala those which belong to the popular Rīgveda predominate: but they only occur in groups on account of incidental agreement in the metre and number of stanzas. The first three hymns are of very unusual length.]

*85. 7c *diaūh*; 11c perhaps *śrótaram*, § 149 iii; 12b *viāndh*; 20c *śionām*; 22b *tuā*; 30c, 31a *vadhvāh*, § 135 b; 34a perhaps omit *kātukam etiā*; 38c *pātibhiāh* is doubtful, § 144; 40b -e u- with Sandhi, § 130 i; 44c Rest at the fourth place: *śionā*; 45a *mūdhvāh*; 46b *śvasrūdm*, § 146 iii; 46c hypersyllabic opening, requiring correction, cf. § 191 iii.

*86. [Although the fifth verse in each stanza is a refrain, there are only slight indications of the Epic Anuṣṭubh rhythm, as in the semi-cadence in 10a, 14a, 15a, 20a, 23c.] 2c *nā ū*: *nū* 'not' with hiatus; 4c *śuā*, § 145 vi; 10a *śmā*; 12c *āpā*.

*87. [Although of late date, the Trīṣṭubh verses of this hymn are free from contamination, and the Anuṣṭubh verses have the earlier rhythm; see § 198 ii.] 2a *śprā*; 2d *dhatsuā*; 7c *jahī*; 8a *śā*; 10d *tredhā* exceptionally, § 140 iii; 12b, 13c hypersyllabic verses, §§ 224, 217; 14a hybrid verse; 15c *śārava 'rchantu* with Sandhi, § 130 i; 16a probably *pañruṣyena*; 16b *āśvyena*; 19c *dahā*; 22b *śahasya*, § 135 a; 23b *śmā*.

*88. 1a *pāntam*, § 142 iii a; 6c, 9b require correction: see § 217; 10c *trayidhā*; 12d *āpā*; 15a, 16a *duē*; 17b perhaps *yajñantīyoh*, § 173 ii.

89. 2b *rāthia*; 2d *twigū*; 5b *śimivān*: 6d *vīth* (plur.); 8b *pārvā* (plur.); 8d Pentad verse; 9d *vīśaṇam*, § 170 ii c; 10d read *hāvio yōge*; 13d probably *ānu āpuh*; for the caesura see § 205 i c; 17b Rest at the fourth place.

*90. [Very late rhythm, § 198 iii.] 2a *pāruṣah*, § 178; 4a hypersyllabic verse, or combination of *ūrdhvāh* and *ut*, § 130 i; 6a *pāruṣena*; 8c *vāyavyān*, § 135 a; 11a as 6a; 11d *pāda*, § 174 i a; *ucyate*, § 170 i.

91. 7b *trigū*, § 160 i; 8d *nā 'niām*, § 145 vi; *tuā*; 13d catalectic verse. 92. 4d *dihā*; 9a *rudarāya*, § 149 ii; 9c *śu-āvān*; 14b Rest at the fourth place.

93. For the metre see § 242 v; 5a *apām*; 7b *rāthasas pātih*, § 151 iii; 9a Rest at the fourth place; 9c *śahā*; 10a *dhaalam*, § 142 iii a; 10d *rayih utā* with Sandhi, § 130 i; 12a Pentad verse; 14b hybrid verse; 15b *ūrvuāh*. *94. 1a catalectic verse; 5d *purā*, see § 160: perhaps the adverb; 9a *hāri*, § 174 i b; 10b Rest at the fifth place; 11a Rest at the fourth place; 12a *evā*; 14a extended Trīṣṭubh verse.

*95. [Companion hymn to x 10, with several archaic variations.] 3a A. Ludwig completes the verse by reading *asakta*; 4a perhaps *śā ā vāsū*; 4c two syllables are wanting: perhaps *yāsmi*, § 178; 5a, 5b *śmā*; 5b *āviatyai*; 6a *śrāyinih*; 7a caesura after the third syllable; 8c *śmā*; 9b Rest at the fifth place, rather than *kṣavanībhih*, § 151 i; 9c *tanvāh*,

§ 135 b, or hybrid verse; 10b *āpīa*; 10c *jāniṣṭa*; 10d *tīratā*; 11a *gava-pīthiāya*, § 142 ii: extended Triṣṭubh verse; 12d *ādhā yād*; 13c Rest at the fourth place, or *tāva* for *te*. 98. 3a, 7d *sā*; 10a *smā*; 11b extended Triṣṭubh verse; 13b *āthā*.

*97. [Very late hymn.] 7a *āsvavattm*, § 168 ii; 10a *pariṣṭhāah*, § 142 i; 10b *stenāh* with *iva* (Grassmann), § 129 ii; 13a heptasyllabic verse; 14c, 15c, 19c catalectic verses; 20a as 13a. *98. 2b *tuāt*; 10c *tanvāh*, § 135 b.

99. See § 105 ii; 1b Virātsthānā verse, rather than *vāsarām*, § 149 iii; 4c irregular cadence; 5d for the caesura see § 205 i c; 6b Rest at the fourth place, with irregular break; 7d Virātsthānā verse; 8a *sā*; 8b Pentad or Gautamī verse; 8c Pentad verse; 8d as 7d; 11c Rest at the fourth place; 12c *svastīm* exceptionally, § 125 iii b; or read *karad asmāi svastīm*.

100. 1a *dīhyā*; 2a *sū*, *bharatā*; 6a *nū*; 7a *cakrma*, § 158 i; 9b catalectic verse, or read *yuyotanā*; 10b *aṅgdhūē*; 10c *evā*; 11b § 120; 12c *rājīā*.

*101, *102. See p. 46. *101. 3b Rest at the fifth place, rather than short eighth syllable; 7a Pentad verse; 8b *vārmā* (plur.); 10b *vāsihīh*, § 170 iii: caesura after the third syllable; 12d *codāyatā*, *khudatā*.

*102. 2a *smā*; 3a *yacchā*; 4b *smā*; 7d *pādīā*, § 151 ii; 11b *pīpiānā*.

*103. 1c, 2a for the caesura see § 205 i c; 2c *jayatā*; 7a hybrid verse; 8a *nayitā*, § 142 iii b: probably *brāhmaṇaspatiḥ*, § 151 iii; 10a *harṣayā*; 11a hybrid verse; 12b *apue*, § 151 ii; 12c *daḥā*.

104. 3d *sūciā*,

105. For the metre see § 244 iii; 1a Virātsthānā verse, rather than *stotarām*, § 149 iii: the verse ends *kāryata ā*, cf. 10c; 1c represents a trimeter verse: Rest at the fifth place, then *vaatāpiāya*, cf. § 151 i; stanzas 3 to 6 see § 244 iii; 8a two syllables are wanting: perhaps supply *indra* before the caesura; 10c *sūē*: Virātsthānā verse rather than *pātare*, § 149 iii; 11a *asuriya*. 106. Numerous duals combined with *iva*, § 129 i b; 7a, 7d for the caesura see § 213 ii; 7c *nā* 'as' combined, § 122; 10d *suyavastā*.

*107. 6b perhaps *yajñāntīyam*, § 173 ii; 10a *āsuam* probably, cf. § 145 ii b. *108. see p. 46; 4a *vedā* (1 sing.), § 158 i: *dābhīa*;

5a *ā-icchah*, § 121 c; 5b *divō 'ntān*; 6d *mīlāt*; 10a *nā*; 10d, 11a *itā*; 11a Rest at the fifth place, rather than *duurām*, but see § 151 i.

110. 1c *vahā*; 4d *devēbhīah*, *sionām*; 5d *devēbhīah*, *bhavatā*; 8d *su-āpasah*; 10a *tmāniā*; 11c by Sandhi *pradiśi 'rtāya*, not as in the text. 111. 1b *nīyām*; 3a *srūtiā*, § 146 ii; 10c Virātsthānā verse.

112. 1c Rest at the fourth place; 2a Rest at the fifth place; 5b *rāniā*; 6b requires correction, as *enā sōmam piba śutakrato tvām*; 7c as 2a; 9a *sīdā*; 9c *nārtē tuāt*.

113. 4d *su-apas-*; 7c Rest at the fifth place; 9a *bhātī* (adv.); 10a extended Triṣṭubh verse; 10d *vidā sū*.

*114. 4a hypersyllabic verse, § 224: see also § 130 iv; 6c *vimāyā*; 10b Pentad verse.

F. *X 115-191. [These shorter hymns include many charms, all belonging to the popular Rigveda.]

115. 1c *yādī*; 2d caesura after the third syllable; 5a irregular cadence; 5c, 5d catalectic verses; 5d *tēṣaam*; 7a *evā* with hiatus:

mārtiāḥ, § 151 iii; 8a *sahasārunn*, § 177 iii; 9c Rest at the fifth place. 116. 1c, 1d *pībā*; 7a, 7c (the second time) *tūbhya*. *117. 1c, 2d *utā*; 5c *rāthia*.

118. 6a *mārtiāḥ*, § 151 iii; 8b *oṣṭ*. *119. See p. 46; 11a heptasyllabic verse; 13a probably *grhām*. *120. 1a *jyāyīstham*; 1b Virātsthānā verse; 1d Pentad verse; 3b *duh*; 4a as 1d; 8a *brāhmā* (plur.); *bṛhādīra*, § 178; 9c for the caesura see § 213 ii; 9d extended Tristubh verse. *121. 7c hypersyllabic verse, § 224, but cf. § 152 i.

122. 3b hybrid and catalectic verse; 5a Rest at the fifth place; 5b *matuā*; 5d perhaps *rūrucuḥ*, § 169 ii; 7d *ājam*, or as 5a; 8a *ahvanta*, § 142 iii b; 8d *pātā*. 123. 7d *nāmā* (plur.). 124. See p. 46; *1d *jyāk* exceptionally, § 140 iii; *2d probably *suāt sakhyāt*; *3b *dhānā* (plur.); 6c Pentad verse; 8c perhaps *rājanam*, § 170 ii c. *125. 4a *sā*; 4b *i*, § 178; 8a *evā*.

126. For the metre see Ch. ix, App. No. 54; 2c Epic Anuṣṭubh semi-cadence; 2d *pāthā*; 5c *rudarām*, § 149 ii; catalectic trimeter verse; 8c *evā sāt*. *127. 3b *uśāsam*, § 170 ii a; 4a *adyā*; 6b *yāvāyā*. *128. 8a hybrid verse; 9c omit *ādityāḥ*, § 152 i. *129. 2b *rātriāḥ*; 6b hybrid verse: or *iyām* monosyllabic, § 151 iii; 7b add *dadhā*. *130. [Very late hymn.] 1a Rest at the fourth place; 2c *ā sādah* requires correction, cf. § 171 v; 5d, 6a *manuṣyāḥ*, § 135 a; 7a see § 177 i.

131. 6a, 7c *su-āvrān*. 132. For the metre see § 242 vi; 1a see § 242 vi; 1b Rest at the fourth place; 1c *devā*, § 174 i a; 2b for the caesura see § 213 ii; 3b *rēkaṇaḥ* possibly, § 149 iv; 3c Gautami verse: *rāyikṇaḥ*, § 151 i; 3d *ā*; 6b *dīcāḥ*; 7a perhaps *apna-rājanū*. 133, 134. See § 109 iv. 133. 1a *prā sāt*; 1g, etc. *jiākīḥ*; 6a *tvāyāvāḥ*; 7a *sāt*: *tām* should perhaps begin the verse; 7c *acchittra-ūdhnī*. 134. 2a *smā*.

*135. 4b *vīprebhīaḥ*; 7c *iyām* perhaps monosyllabic, § 151 iii. *136. 6c catalectic verse. *137. 5a catalectic verse; 7c *tuā*. 138. 4a *āsiat*, § 145 iii; 5b *tājia*; 6a *tīd*: *śrūthia*; 6b catalectic verse. *139. 4c hypersyllabic verse, § 224. 140. See § 246 v; 2a § 152 ii; 3c *tuā*, § 173 v; 6c *tuā*. *141. 1c *yacchā*; 4a *indrāvāyā*. *142. 1a *tvā*, § 173 v; 1b *dsti* is probably to be omitted, or read *nahī anyād āpyam āḥ*; 5a *śrāyīṇayaḥ*; 6c *namā*.

143. 3a *dāmsiṣṭha*, § 174 i a. 144. See § 246 v; 2b *dāśvate*, § 142 v; 4c perhaps *vivartanāḥ*, see § 225; 5a *siṇāḥ*, § 145 vi; 5b *ā abharat*; 5c, 6c *āyu*, § 178. *145. 6c *māam*, § 151 i; 6e extra verse. *146. 2c *-bhīr 'va*, § 129 ii. 147. 4c *tuṣṭyāḥ*; 5b *krthī*.

148. 1a Virātsthānā verse (*indru* type); 1b *sasanvāṭhāḥ*; 1c *bharā*; 2b Virātsthānā verse, rather than *dāśvīḥ*: but see § 151 i; 3d *ratha-ūḥa*; 4a *brāhmā* (plur.): *tūbhya*; 4b *dānḥ*, § 142 iii a: *nṛṇām*; 4c *bhāvā*. *149. 1c *dāśvān 'va*, § 129 iii; 2c *bhānḥ* perhaps: cf. § 142 v; 4a *gāvo 'va*, § 129 ii; 4c *pātir 'va*, ib.; 5b *jukhā*, § 142 iii b.

150. See § 246 v; 3c *vahā*; 4a omit *devāḥ*, § 152 i; 4b *manuṣyāḥ*, § 135 a. *151. 2a heptasyllabic verse; 4c *hrdayyāyā*, § 135 a. *152. 4b *yacchā*; 5c catalectic verse. *155. 1b *yacchā*; *sulānue*, cf. § 145 ii b; 2c *aranyām*, § 135 b. 156. 2c *hīnā*. *157. 1d needs restoration as a trimeter verse. *158. 1b *vāataḥ*, § 142 v: *-kṣaat* perhaps, § 151 i; 2 may perhaps be restored as follows: *sāvitar yāsya*

te *hāraḥ*, *savānām śatām arhati* | *tēna no pāhi dīdyātāḥ*; 5a *tuā*, *159. 4c catalectic verse. 160. 4a *eṣā*; 5b *tuā*; 5d perhaps *tuā*, § 151 ii.

*161. 2b *nītaḥ*, § 124; 4a *jīvā*; 4b *ū*; 5a *tuā* the second time. *162. 1c heptasyllabic verse, but cf. 2a; 2a catalectic verse. *163. 1c *śīrṣanyām*, § 135 a; 2c *doṣanyām* ib.; 4b *-ābhiām*. *164. 3a the metre is out of harmony with the period: perhaps read *yād āsastyā nīḥśastīā* 'bhīśastīā; 3b *upārimā*, § 158 i; 5c hypersyllabic verse; 5e extra verse. *165. 3c requires correction: perhaps *śām na astu gōbbhiāḥ pārusebbhiāḥ*. *166. 2b *īndro 'va*, § 129 ii; stanza 5 requires correction. *167. 4c *vaam*, § 151 i; 4d irregular cadence. *168. 1a *nū*. *169. 1d *ava-sīyā*. *170. See p. 46; 3b Rest at the fourth place.

172. 2b for the caesura see § 213 ii. *173. 2b *pārvato 'va*, § 129 ii; 2c *īndro 'va*, ib.; 4a probably *dīaūḥ*: then *prthvī*, cf. § 151 iii. *174. 2a *abhīṣṭyā* is probable, cf. § 167 i: catalectic verse; 4c catalectic verse. 176. 4c catalectic verse. 178. 1a *tām*; 1d *ihā*, § 175 ii. *180. 1c *bharā*; 2c *sainśāyā*; 3a Rest at the fifth place. *183. 2b *tanā*, § 173 iii. *184. 3a heptasyllabic verse. 185. 2b *nā* 'not' with hiatus. *189. 3a *dhīmā* (plur.). *190. 1b *tāpasō 'dhi* gives a better rhythm than *tāpasa ādhy*; 3c catalectic verse. *191. 4a heptasyllabic verse.

CORRIGENDA AND ADDENDA

- p. 14 l. 25, etc., for 'Bhūrgavū' read 'Bhūrgavi.'
- p. 80 l. 5 for i 22 8d read i 122 8d.
- „ l. 10 add i 79 5c.
- „ l. 11 for viii 67 19a read viii 67 19c.
- p. 61 l. 11. The name *Pajra* also occurs in viii 63 12c.
- p. 65 l. 29 for 44 1-3 read 44 1-13.
- p. 79 l. 16. Omit § 130 iii.
- p. 84 l. 4 from bottom of page. Omit the words 'except in *sāntya* 'good'.'
- p. 84 last line, and p. 85 l. 1. Omit the sentence from 'The fact...' to '...reading.'
- p. 87 l. 6 from bottom of page. Add *naratt* ii 18 6a, *saptatt* ii 18 5d.
- p. 89 l. 9. Add *vivie* x 49 11a. Add after l. 11 : *śvāh* 'tomorrow': more usually *śudh*. And after line 17 : *hydh* 'yesterday,' always *hidh*.
- p. 101 l. 20. For *devān* gen. pl. add ii 4 2d.
- p. 102 l. 5. Add *ahian* ix 26 8a.
- p. 119 lines 5, 6, and 7 for 'long' read 'short.'
- p. 125 l. 15 from bottom of page, for '§ 172 i' read '§ 173 ii.'
- p. 126 l. 28 read *apūṛkṛd*.
- p. 128 l. 25 for 'heavy' read 'light.'
- p. 181 l. 25 for '§ 170 ii' read '§ 168 ii,' and add *vāsiṇ* v 53 4a.
- p. 184 l. 16. For *vā* n add i 105 2a.
- „ l. 29. Add *ā sdaḥ* *x 130 2c.
- p. 185 l. 8. We find -ā long with hiatus before a similar vowel in i 39 2b (2v).
- „ l. 18. viii 96 9d has -ā in the eighth place, not the ninth.
- p. 186 l. 15. The suffix -iya is also found in *usurīya* (adj.), which is required in all occurrences (except ix 71 2b) for *usuryā* of the text.
- p. 187 l. 19. Also dual of a verb in -e in i 2 9c (5).
- „ l. 21. But *indra-agni* occurs vi 60 13a (9).
- p. 141 line 12 from bottom of page, for *lh* read *lh*.
- p. 142 l. 8. Aufrecht justifies his transliteration in his Preface, p. 6.
- p. 148 l. 16 for i 120 15a read i 121 15a.
- p. 144 lines 20-22 are to be deleted, *śdunni* being locative singular : see also the Metrical Commentary.
- p. 159. Add to the occurrences: (i) Long fifth syllable, x *141 3c, 143 6a; (ii) Short sixth syllable, i 2 8a² 9a² 9c, *x 141 3a.
- p. 160. (iii) Trochaic ending: omit the exx. in i 120, and add v 19 5b, vii 94 8b, viii 5 37a, 11 2c; (iv) Syncopated ending, add v 19 3c; (v) Irregular endings, add viii 3 22a², 17 14a¹, 55 3b², 60 5a.
- p. 161. (i) Catalectic verses: add *x 152 5c; (ii) Heptasyllabic verses, add v 19 5c 5d.
- p. 209 l. 3 for 'apām' read 'apām.'
- p. 221. § 234 iii a. The metre of the third Mandala has been carefully analyzed by A. Meillet (*Journal Asiatique*, Sept.-Oct., 1897).
- In addition to the passages here referred to there are many others as to which the views expressed in the body of the work are modified in the 'Metrical Commentary' (pp. 289—325).

INDEX OF SUBJECTS

The references are to the pages. Each page is for this purpose divided into four equal parts, denoted respectively by the letters *a b c d*.

The arrangement follows the English alphabet: but in the case of Sanskrit words the special symbols used are arranged, in relation to the nearest English symbols, in the order of the Sanskrit alphabet. Thus the whole alphabet employed in this index is as follows: *a ā b c d e ē f g h i j k l l̥ m n ñ p o ō p q r r̥ s t u ū v w x y z*.

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